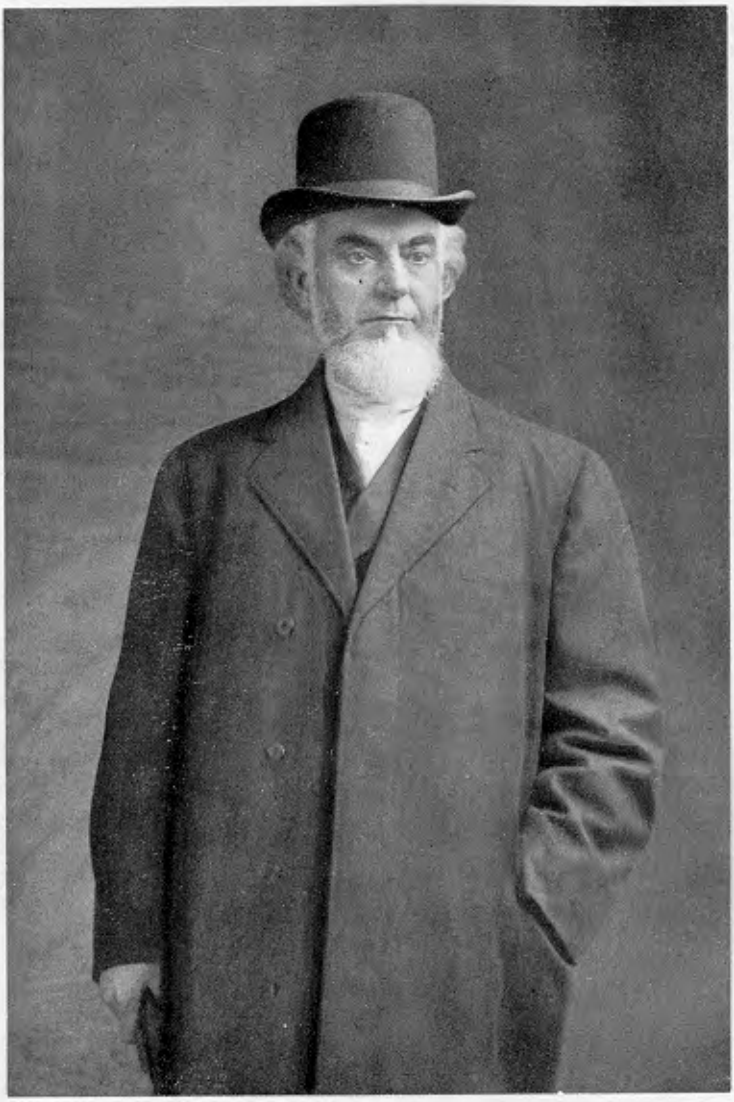
SOUVENIR

NOTES

BIBLE STUDENTS CONVENTIONS

1909



Your servant in Christ

C. T. Russell

SOUVENIR

NOTES FROM

WATCH TOWER BIBLE & TRACT SOCIETY'S CONVENTION

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS, WAITING FOR THE ADOPTION,

This Work is Dedicated

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God."

"Wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of the times He might gather together in one all things, under Christ."—Eph. 3: 4, 5, 9; 1: 8-10.

PREFACE

DEAR FRIENDS: It is with a great deal of pleasure and satisfaction that we are able to again gather up crumbs from the spiritual feats that have been enjoyed this summer by many of the Believers in the Atonement—a Ransom for ALL.

It is specially gratifying to us because the Report is now publicly known to be in harmony with the WATCH TOWER BIBLE AND TRACT SOCIETY. Privately it has always been in harmony and has been considered as an auxillary publication, but now, as many of you have noticed through the columns of the TOWER, it has Brother Russell's public recognition.

Our reason for appreciating Brother Russell's recognition more than that of any other man living is that, we have FAITH that the Lord has returned, that He is the Chief Reaper of this Harvest, that He has been supervising that work for now about thirty-five years, that He has placed Brother Russell in charge of that work, that the WATCH TOWER BIBLE AND TRACT SOCIETY is the CHANNEL which He has been pleased to use for the dissemination of the harvest message—the "meat in due season," and we wish to be in thorough harmony with Him and the Channel He uses, and to coöperate in every way possible. We trust it has been so vividly impressed upon our minds that we will never forget the fact that, if any oppose the Lord by opposing the Channel and the Servant the Lord has delegated to do His work, to that extent he loses the favor, the Spirit of the Lord, light becomes darkness, and he is soon outside.

Feeling this way, and realizing that many publications of various sorts were being put out by different brethren, some of which publications were good, while others were vicious and calculated to separate rather than build up the brethren in the most holy faith, we decided that we would let all the friends know exactly where we stand and therefore put the matter up to Brother Russell, stating that if he thought best not to report the Conventions, we would not, but that if he approved of the Reports, as he has in the past, that we thought the friends ought to know about it through the columns of the WATCH TOWER. We talked the matter over several times and he took considerable time to think and pray over the matter, with the result that the Report is now an official publication of the Society, the work being done at Chicago.

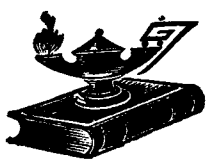
We trust that it will be a blessing to all who may come in contact with it, for it contains many grand and valuable lessons which have been presented at the various Conventions this summer. We regret that we could not more fully report the various conventions, but were handicapped in various ways. First of all, we lacked the ability; and second, we were not able to be present at all of the sessions. In some cases on our Western Tour two conventions were going on at the same time, so that we could be at either for but one day. We have endeavored to secure, however, as much as possible of the proceedings of the sessions which we missed. In this connection, we wish to thank all who have coöperated in any way towards gathering up these crumbs, and wish to remind all such that, "Inasmuch as ye have done it unto the least one of these, My brethren, ye have done it unto ME."

While all may not have ordered a copy who desire one, we wish to here state that we have had some extra copies printed and will supply them as ordered. We still have some of the Niagara Falls, Put-In-Bay and Nashville Reports on hand.

Praying the Lord's blessing upon this Report, we remain,

Yours in His service,

L. W. JONES, M. D.,
4209 Washington Boul.,
(Same house but NEW Number.)
Chicago, Ill., U. S. A.



WATCH TOWER BIBLE STUDENTS CONVENTION

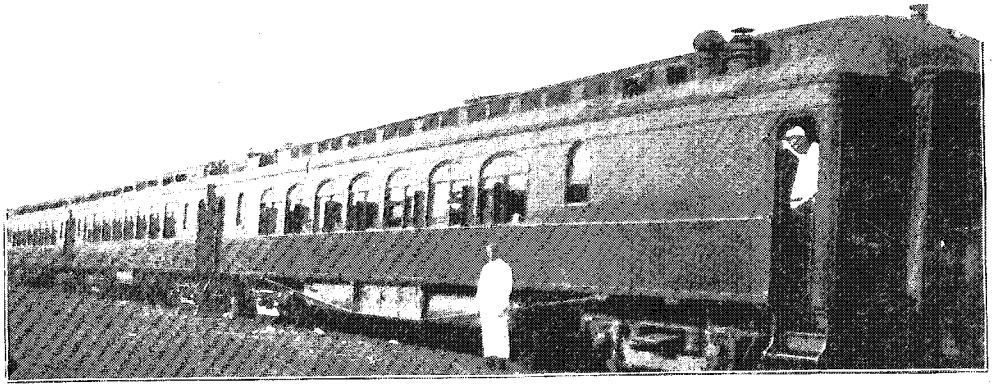
INTRODUCTION

ABOUT the first of this year, when Brother Russell was in Chicago holding a One-Day Convention, while in conversation with him, he remarked that he thought of having a series of conventions throughout the South and West and Northwest, instead of one general convention, and he briefly outlined some of the places he had in mind.

At once the thought came to us, what a grand trip this would be for those who could do so to accompany him, not only for the personal pleasure and profit that might be derived from the fellowship en route, but also in the fellowship with the dear friends at the various places along the way. Then, too, we thought of the encouragement it might be to the friends in the places where we would stop, to have quite a company feast with them at their table of spiritual things.

Acting upon this thought, we began at once to make inquiries respecting arrangements, rates, etc., and then wrote Brother Russell for his view of the project. He replied that he would be glad to have a party accompany him.

Arrangements were accordingly made to charter three Pullman Vestibule Tourist Sleeping cars. Two of these had sixteen sections each, and the other fourteen sections, but it also had in one end a large kitchen, fully equipped with a large steel range, and all the necessary utensils and dishes. Here the meals for the party were cooked, and when ready, we spread a small table in each section, holding four people each, thus accommodating about fifty at a sitting.



The meal hour was about the only time many had for visiting with Brother Russell. Therefore, we reserved one section for him in one end of the car, and endeavored to have three different ones sit with him at that table during at least one meal, thus giving them about an hour in which to talk and ask questions.

Meals.

One of the Chicago brethren is a dining car conductor on another railroad, and he arranged with his Commissary Department for his head chef to go along with us, and he also secured for us the services of an efficient second cook.

We stocked our car ourselves with provisions before leaving Chicago, and thus made sure that we had first-class food. We, of course, laid in additional supplies along the road. It would be hard to find a more hungry crowd than our family of from seventy to ninety. Our chef remarked that he had cooked for many people, but that he never saw any eat the way we did. It was certainly surprising how his corn muffins, hot biscuits, etc., disappeared. When breakfast was over one would think none of them would want anything more to eat before night at least, but it was only an hour or two before someone would be inquiring when dinner would be ready, and when it was, they were just as anxious to go at it again.

When bringing this trip to the attention of the friends, many of them thought they could not stand such a journey and looked for us to come home looking like a lot of walking skeletons, but what was their surprise to see us looking better than when we left, many having increased considerable in weight. We had very little sickness on the entire trip of twenty-five days, and the good condition of all was attributed to a large extent to the fact that we had good but plain and wholesome food, and plenty of it. We think many of the friends make a serious mistake at the conventions in trying to get along with as little as possible to eat; and then often try to get the cheapest they can, which, of course, is not of the best quality. They eat it just because it is cheap, but it does not appeal to them, and they, therefore, cannot get the proper nourishment from it, their systems are lowered, they become an easy prey to sickness, and then they wonder why convention trips are so hard on them. In the end it has cost them more for poor food, poor drugs, and poor doctor bills than a good square meal would have cost. These remarks would apply also in many respects to our spiritual food, the kind and quality we eat. Our advice, from the standpoint of a physician, is that you eat plenty of good food, that which tastes good to you and which you know contains the elements of nourishment you need at that particular time.

Luxuries of the Improved Tourist Sleeping Cars.

These cars are airy and well ventilated, handsomely furnished and easy riding. Some are fourteen, some sixteen sections, each section comprising an upper and a lower berth. During the day the upper berth is closed, thus being entirely out of the way; at night berths are made up, each section being closed by partitions and a curtain in front, which insure absolute privacy. The seats, which have spring cushions and high backs, are constructed of a superior quality of Japanese wicker, thus affording comfort and cleanliness, and in the summer are much cooler than the seats upholstered in velvet or plush.

The usual luxuries which accompany sleeping car service are furnished, such as hooks upon which to hang hats and wraps, and small detachable folding tables for writing,

luncheons and amusements. Separate toilets are furnished for ladies and gentlemen, the same being located at opposite ends of the car. All necessaries, such as ice water for drinking, mirrors, marble wash stands, soap, towels, brushes and combs are supplied.

The bedding is first-class in every respect, identical to that used in the highest grade cars; it consists of bed linens,

woolen blankets, feather pillows and best quality hair mattresses.

By chartering the cars, we could do about as we pleased with them, and therefore arranged it so that we seldom had to use the upper berths, and therefore kept them closed up, which we could not have done had we not chartered the cars by the day, for it is the rule of the Pullman Company to keep the upper berths down at night whether in use or not.

In front of each section are hung heavy curtains, making two long rows of berths and leaving only the long aisle the length of the car. Between each berth is a wooden partition, thus making each section entirely private. However, in order to have more room and better ventilation, we arranged in some of the cars for the sisters to occupy one side of the car and the brothers the other side. We then removed the wooden partitions, and by keeping the upper berths closed up, the car was thus turned into two long bedrooms, with eight beds on each side. Thus you see we were very comfortable and really became very much attached

to our home on wheels, and it was with considerable regret that we were obliged to leave it and the dear friends with whom we had been associated. The cars were made more homelike by reason of beautiful mottoes which the Watch Tower Society had donated to the expedition. They also furnished a supply of the Millennial Dawn Hymnals, so that we were thus enabled to sing with you the Bethel Hymn each morning. And we can assure you that the singing did not end with the Bethel Hymn.

The accompanying group shows our Commissary Department, consisting of the chef, second cook, three porters, and some of the friends who kindly volunteered to serve the others. Several others also served, but they do not appear in this group.

Parking the Cars.

We also arranged with the various railroads to park or care for the cars near the depot while we were at a convention. Thus, by having the cars with us all the time, we were not obliged to make new arrangements at each point for a berth when we wanted to move on again. That was all definitely fixed for the entire trip before we left Chicago. Any who have tried the other plan know what it is to take your chances on getting even an upper berth or none at all, or of being in a car crowded with strangers, emigrants and invalids. Arrangements were so satisfactory tnat many of us did not sleep in a regular bed from the time we left until we arrived home.

Another advantage was that we were not obliged to be bothered with our baggage, as that was left on the cars during the entire trip, in charge of our three faithful porters. The Lord certainly arranged every detail of the trip, and among other features, He arranged for us to have three of the best sleeping car porters that could be found; they were faithful and worked together harmoniously, and did everything in their power to make our party comfortable. We learned to think a great deal of them, and we trust our lives had the right effect upon them.

Prophecy Fulfilled.

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be greatly increased." (Daniel 12:4).

We were surely fulfilling prophecy on this trip of seven thousand miles, including all our stops, in twenty-five days.

In days of old, when travel was by ox-team, daylight was the only time in which men and women could travel across the continent, and weary weeks were spent in making the trip.

Now, however, in the dawn of the twentieth century, night has been turned into day (most of our travel was done at night while we were asleep), the trail has been transformed into twin ribbons of steel; slowly plodding oxen have given place to hundred-ton locomotives, the ox-goad has been hammered into the throttle, and what was a journey of weeks has become one of a day and two nights.

From the windows of the flying trains we gazed on shifting panoramas of mountain and valley, fertile field and thriving town, deserts, agricultural village and rich mining camp—all in the brief space that steam requires to link the sister cities of the West.

Behind the ox-team on the old trail came the lumbering prairie schooner, guarded before, behind, and on both sides by riflemen; bearing beneath its curtains the precious freight of wives and children who followed the hardy pioneers of the West. Today over almost the same trail, roll the well lighted, comfortably cushioned cars, hotels on wheels, bearing the wanderer in comfort, through a land the like of which exists nowhere on earth.

An air of quiet luxury pervades every overland train, yet nothing is at the expense of safety, displaying feats of engineering which once had been deemed impossible. Roadbed and signal systems are so combined as to provide the greatest efficiency of which the human mind is capable in caring for the thousands who ride behind the iron horses. While others ride behind these steel racers, and think it has all come about because of their own special enlightenment, *we recognize* that *it is expressly for those who carry the glad message of great joy*, as the prophet says in Isaiah 52:7:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, THY GOD REIGNETH."

IT SEEMED that the echoes sounded before the Convention Tour through the West really began. Several days before it was time for us to leave, friends began to arrive in Chicago, and the "days of waiting" were days of preparation. The Lord showered blessings upon us and bound our hearts together with the blessed tie of love—"love divine all love excelling." These blessings of the Lord made us all feel RICH. We tried to exchange expressions of love and gratitude for the privilege granted by the Lord of enjoying this Convention Tour. We had often thought what a grand thing it would have been to have made one of the convention tours with the Apostle Paul, and lo! here was an opportunity of traveling with the Paul of today, as he made a similar tour. We also looked forward with anticipation to the pleasure of being with so many of "like precious faith" for nearly a month, and also to fellowship with those along the way, and to give and receive blessings.

"When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice." hn 10:4.

were to leave Chicago the evening of July 9th, and our ing devotions added further blessings when we read the "MANNA" text for that day.

We realized that the Good Shepherd was going before us, and this Manna comment was a further assurance that the Conventions had been arranged by the Lord, and that we would be blessed as far as we would strive to follow in His footsteps, and obey His voice.

We felt the force of the following texts, in Malachi and Hebrews:

"They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared (reverenced) the Lord, and that thought upon His name." (Mal. 3:16.)

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25.)

We sang the Bethel Hymn for that day, and it reminded us that while we were arranging and preparing for these conventions, we were also journeying toward the Great Convention, where all the faithful shall be gathered together.

The Bethel Hymn for July 9, was as follows:

"I'm a pilgrim and I'm a stranger,
I can tarry, I can tarry but a night;
Do not detain me, for I am going
To where life's waters are ever flowing.

CHORUS:

I'm a pilgrim and I'm a stranger,
I can tarry, I can tarry but a night.

There the sunbeams are ever shining,
O! my longing heart, my longing heart is there;
Soon to this country, sin-dark and dreary,
Will come the sunlight of heavenly glory.

Of that city to which I journey,
My Redeemer, my Redeemer is the light;
There is no sorrow, nor any sighing,
Nor any tears there, nor any dying."

A large company of friends gathered at the Illinois Central Station to greet us and bid us God speed, and a safe return.

A Vow Unto The Lord.

Our father which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

Daily will I remember at the Throne of Heavenly Grace the general interest of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of Brethren—wife, children, mother, and natural sisters; in the case of Sisters—husbands, children, father, and natural brothers.

WATCH TOWER BIBLE STUDENTS CONVENTION

MEMPHIS, TENN.

WE ARRIVED at Memphis the next morning and the Convention opened with about sixty present, Brother Rutherford presiding. Brother Cole played the cornet and Sister Turner the piano.

Brother Rutherford opened the convention by saying:

"Dear friends, I am sure our hearts are glad to be here this morning. On behalf of the friends of the Memphis Class, I extend to you a hearty welcome. It is hardly necessary, however, because we are all of one family. Our hopes are one, because we are all called in the ONE hope of our calling. When we come together we love each other and we try to manifest the spirit of love. We all know we are welcome, and we come together for the purpose of glorifying the name of our Heavenly Father, and to build each other up in the most holy faith. I am also glad that we have with us this morning our beloved Pastor, who will speak to us later.

We will now turn this into a Testimony Meeting, and I hope everyone here will be anxious to tell what the Lord has done for you. Let us not be clouds filled with water, but clouds giving out showers of blessings.

Thirty testimonies were then given, and they all showed how glad they were to be present and how much they appreciated the privilege, and what they said voiced the sentiments of all the others who did not have an opportunity to testify. Following are a few of the expressions:

A Brother: This is my first opportunity of being in a testimony meeting, and I feel refreshed already.

Another: Greetings from Monroe, Ark. I want to say that the "Vow" has done wonderful things for us.

Another: I have been empowered and authorized to bring the love and greetings from the Beaver Falls, Pa., Class. We feel that we have been specially blessed, for some of us have been studying along these lines for twenty-five years.

Another: My heart overflows with praise and thanksgiving for His love.

Another: I desire to extend love and greetings from the Cedar Rapids, Iowa, Class; they are with us in prayer and thought and will be with us all through the journey.

A sister: I said when at the Nashville Convention, I wonder why I receive so many blessings, and thought it must be because I enjoy a good spiritual meal. My prayer is that I may be a blessing.

Chairman: I am sure it is the sentiment of all that they might *be* a blessing. How different this is from that of the world; which says, "What is there in it for us?"

Another: I praise the Lord that I have been permitted to come to this convention. It has always been my prayer that I might meet with some of God's people, and now I have the opportunity.

Another: This is just a foretaste of the joy beyond.

Brother Dooley: This is more than I anticipated or expected, but that is just the way the Lord does.

A sister: I don't believe I will ever destroy the Dawn Books again.

Chairman: I had the pleasure of visiting the class this sister is from, about a year ago, and she told me that when the Dawns first came into her hands, she burned them. Then a second set came to her, and she threw those in the cistern, but the third set came to her, and now she has the truth.

Another: I can't half tell it. For the last fifteen years I have been trying to see Brother Russell, and this is my first opportunity.

Another: I thank the Lord for the great blessing of being in the Colporteur work.

Another: I don't know why the Lord ever did anything for me, and I praise Him for His goodness toward me.

Another: I am at a loss to know what I shall do for all the blessings the Lord is giving me.

Another: I praise the Lord for these associations. I believe He is drawing me out from the world more and more.

Another: My first convention, and I am glad to tell you, dear friends, that I love the Lord and all the truth friends, and I want to love all more.

Another: I have wondered why the Lord ever chose me, for I am so unworthy.

At this point Brother Russell stepped upon the platform while the congregation joined in singing, "Blest be the Tie that Binds."

Brother Russell: I am very glad, dear friends, to give my testimony this morning, and to see your faces shining forth the joy of the spirit of the truth and praises to God which you doubtless have within.

I think that our greetings united together with our kindred minds is about as great as we can have this side the vail. Shaking hands and the greeting of the eye help to strengthen us in the faith, after we have the foundation. After we learn to know who our Heavenly Father is, we get into the School of Christ, and He gives us many instructions day by day, and therefore sometimes the grasping of hands and greeting of the eye are the most helpful things that come to us in life; because we all have a sufficiency of discouragement from the world, the flesh and the adversary. As soon as we become New Creatures in Christ it seems that the adversary begins to stir up opposition, and it seems that the Lord lets him. When some of the friends tell me of their difficulties, I tell them, "Good for you." It takes them a little while sometimes to understand what that means, that they are real blessings in disguise; because if we do not have these we will not participate with our Lord and share in the blessings that are to follow.

In substance, my testimony is that, I am very glad to be with you, and by the Lord's grace, every year, and every month, and I might almost say, every day is getting to be a little happier and a little better than before. I am glad to be able to give that testimony, for the Lord's blessing seems to increase day by day. If He permits me to have trials and afflictions, His grace is sufficient. With the Lord's grace abounding in us more and more, the trials and difficulties will eventually bring us nearer to Him ar finally into the Heavenly Kingdom.

Chairman: I am sure that our hearts have been refr by the words of our beloved Pastor. There will be a s at three o'clock for the interested.

THE dear friends at Memphis could not do enough for us. We were met by our dear Brother Jordan and he was just as active as ever. A few years ago he went to Memphis and spent considerable time in the Colporteur work, then encouraged the friends, to whom he had sold the books, to get together for regular study, and as a result there is now a class of eighteen. They had evidently been preparing night and day for our visit.

Part of the night work may have been spent in connection with their chicken-coops, because we never saw so much fried chicken in our lives as was set before us that noon, together with all the other bounties their loving and generous hearts could suggest. Realizing that it is more blessed to give than to receive, we are sure that their own hearts received much refreshment as they endeavored to manifest their love in connection with these temporal matters. They had provided a long table and nearly all present sat down, with Brother Russell at one end, and it was a grand occasion for fellowship and for becoming better acquainted.

After dinner we had an intermission of an hour or so, with further opportunity for fellowship.

3 P. M., Discourse by Pastor C. T. Russell. Subject: "WISDOM."

HIS text was based upon that passage which says that, *"The fear of the Lord is the beginning of Wisdom."* He showed that instead of the word "fear," "reverence" was the proper thought, that from the divine standpoint, reverence is the beginning of wisdom. We must have reverence to begin with, and it must also be the middle and end of wisdom—it must be reverence all the time. Our reverence takes on greater heights, and depths, and lengths, and breadths. He who does not find his reverence for the Lord increasing is not receiving the grace of the Lord in the proper manner.

The scriptures tell us that God is not choosing the great things, but rather the mean things of this world. From the scriptural standpoint, we have nothing of ourselves to be flattered over. So taking our wisdom from the Bible standpoint, the Lord's people are a pretty hard class to begin with, and we must, therefore, have a good deal of humility to begin with, ready to accept the Lord's way instead of our own way. For instance, and properly enough, we would like to think as well as possible of ourselves, but when men learn that God will have all men come to Him on the same level, they say, No, I am not a sinner in the same sense of the word that they are sinners. Many are therefore staying away from God and refusing to come to God as sinners, but they are willing to come on a little different plane. They say, These others need salvation, and I hope they will get it, but I was better born. They say, I don't ask any mercy from God, I want strict justice, and I will take the penalty. Such are not in the attitude of mind in which they will receive anything from the Lord. But the Lord knows how to deal with such people. They are not saintly people, but some are noble minded, honest, and good intentioned people. God will have a way of dealing with them. He will show them what they need, and the ONE way of getting that need supplied, and that *His* way is, *through Christ*, and every member of the race will need a share in the merit of the great Redeemer; because there is no other name given.

The Road by Which We Came to God.

First, we had this reverence for God; something within us told us that we were not perfect—we had a desire to have fellowship or communion with God, a desire to know God. Even when deceived as to His character, we were still feeling after Him. He was very near to them, but there was something before their eyes which blinded them. 2 Cor. 4:4. False doctrine, darkness for light, and light for darkness, so that the creature feeling after God did not find Him. The scriptures inform us that God will have all the blind eyes opened and all the deaf ears unstopped, and we say, How righteous, how just, how like our heavenly Father! But we have not yet come to the time when God will be pleased to open all the blind eyes; that time belongs to the future. God is now gathering out the Bride class, the Lamb's Wife, a special class. In another picture, they are spoken of as the members of His Body, members in particular.

Now the thought before our minds is, what is it that is ng and drawing us? How was it that His message had r over us and did not reach others? Applying to the tures, we find that "No man cometh to the Father except the Son draw him," and then we find another scripture which says that none can come to the Son except the Father draw him; he must be drawn first before he can come to Jesus, and then they must come to Jesus before they can have access to the Father. I am supposing that God implanted in father Adam a quality of heart and mind, as represented in phrenology, as the organ of veneration, that he should have reverence for his creator. But the fall, mentally, morally and physically, has disarranged us to such an extent, that no two of our heads are just alike. I am glad that I was born with an organ of reverence, and probably you all have some—very few who do not have it would want to come to the Father. These seek to reverence or know the true God, and wherever there are such, God is willing to lend them a helping hand, and to guide them to the acceptable one, Jesus Christ the Righteous, our Guide, Savior, Pattern, and Teacher, as well as Redeemer. When we first began to feel after God, we had some reverence, and we realized that He would direct us as to what we ought to do. That led us to feel after God, whether through reading a tract or sermon, or what, it led us to realize and understand that God had provided Christ as the way whereby we might have life, and then it was our reverence toward God that led us to come to Him, to see how we might please Him. And then, still further, it was our reverence for God that led us to present ourselves living sacrifices. Our reverence for the Lord increased every step of the way, and it continues all the while, otherwise we would fall from our position. If you lose your reverence, you will let go the whole thing. The proper lesson for you, and for me, and for all who are following the Lord, is to have *more* reverence for Him. Therefore we will want to develop the fruits of the Spirit, so as to be more pleasing to Him. If we have the proper reverence for God we will want to copy Him, and if we lose our appreciation of the copy we will not want to follow it. If we try to copy ourselves, we will lose our reverence for the Lord; also if you try to copy brother so and so, or sister so and so. What woul! be wrong about that? It would imply that you had lost your reverence for your copy and had found another copy. *I do not want any to be followers of Brother Russell.* We all want to be followers of the Lord, as dear children of God, and we want to walk in love, in harmony with His character. Whoever loses his reverence for God will go off in some side-issue, no matter how it comes about. The more you think over it, the more will you agree with me. The fear or reverence of man brings a snare.

We have come now, dear friends, to the end of the harvest time of special testing, etc., and the Lord thy God doth prove you. What is He trying to find out? Is He proving you to try to find out if your flesh is perfect? No, He knew that a long time ago; but He is proving you as a New Creature, and as we get nearer to the end of the harvest, we may expect these tests to be more numerous. The Lord then proves you to see if you love Him with all your heart, mind, soul and strength—that is what He is trying to find out. We can thank God that we have found out that we are not as good as we thought. I know who shall stand, and I want to tell you, but I will not give the names, because I can't. Those who will be able to stand are those who love the Lord their God supremely, with all their hearts, soul, mind, and strength,—those who have no other will. He wants those who can trust Him where they can and cannot trace Him.

Various Instruments.

He uses various instruments—the Apostles of old, and the teachers of today, but all the while the Lord is reckoning you as being down at the hundred per cent mark, in your mind and intention, even though by His grace He has made up to you sixty, fifty, forty, thirty, twenty or ten per cent. The Word becomes clearer and clearer to them, and they are able to develop more and more of the character likeness of the Lord. Their reverence for the Lord will determine the cut of the jewel, etc. I do not know what the tests will be, but whatever they are they will prove our loyalty to the Lord.

In the 12th of 1st Corinthians we have the relationship of the members of the body shown, and in the natural body if one member is injured or not as perfect as the others, it is covered up and cared for, rather than exposing the weakness that may be there. We ought to be glad to do for those who are weakest in the body of Christ. Therefore, let us "Bear one another's burdens and so fulfill the Law of Christ."

AFTER this discourse we had more time for fellowship, then were invited to again partake of food for our physical nourishment, and there was an abundance for all.

We all felt that this, our first stop, had repaid us for all the time, effort and expense for the whole trip—therefore, everything that came to us from there on we felt was clear gain to us. We certainly never will forget the dear friends of the Memphis Ecclesia and those who came from other points.

The Evening Service at 8 o'clock was for the public and had been well advertised. There was a good attendance, notwithstanding the heat, and the audience gave close attention while Brother Russell endeavored to explain to them that the dead were dead.

Meanwhile our cars had been waiting for us, and after saying good-bye to the dear friends at Memphis and those that had come from a distance, we started for New Orleans.

It was at Memphis that Brother Russell joined us, as did also Brother Dooley from Bentonville, Ark.

Brother Dooley had come a long way to join us for the still longer trip, but our hearts were all made sad because of the fact that just as we were about to pull out of the station, he discovered that his railroad ticket was missing. Thinking that he might have lost it at the public service, he left the train to hunt for it, feeling that he would be obliged to give up the journey through the West if he could not find it. We were therefore obliged to leave him behind. He found Brother Jordan and spent the night with him.

IN THE Western tour Brother Russell was followed one day later by Brother Rutherford, beginning at Memphis, Tenn.

Sunday afternoon, the 11th of July, Brother Rutherford addressed the public from the subject: "The Divine Plan from a lawyer's standpoint." A large and appreciative audience listened. This was followed in the evening by a question meeting for the benefit of the public. A number who had manifested much interest at the afternoon service attended and asked many questions concerning the plan.

On the same day Brother Rutherford addressed the interested on consecration and baptism. Followed by water immersion, several symbolizing their consecration.

Not having a report of these discourses we are unable to give them here.

LEAVING at 11 P. M., we passed through what is said to be some very interesting and beautiful scenery, but, of course, at that time of night we were in no position to appreciate it, and therefore will briefly state what the day traveler does see:

Typical Southern country towns are passed in rapid succession. In connection with the latter, the negro types, the mule teams, the ox carts and the broad verandas and outside chimneys of many of the buildings, are new features of attraction to the Northern tourist journeying south for the first time. Many of the towns are picturesquely located on the bluffs of a rolling country, and frequent glimpses are had of the stately southern mansion of the olden days.

Stretches of open, undulating country are passed, varied by groves and heavy timber belts. The prosperous fruit and vegetable farms of the many northern settlers suggest thoughts of table luxuries at the northern home during months when they were practically unknown but a comparatively few years ago.

The long-leaf pine region, the borders of which have been entered after leaving Jackson, Miss., afford a new mental diversion, particularly as scenes pertaining to the lumber industry are brought to view in the vicinity of such points as McComb, Miss., and Hammond, La. Later the scene shifts to that of the picturesque typical Louisiana swamp, with its rank broad-leaved, semi-tropical vegetation and its luxuriant timber growth *Heavily Festooned with Waving Plumes of Spanish Moss.*

WATCH TOWER BIBLE STUDENTS CONVENTION

NEW ORLEANS

PRAISE and Testimony Meeting had preceded our arrival. We were met at the depot and greeted by the class, which numbers about thirteen, but, of course, there were other visiting friends there. At this place we were also joined by Sister Browne and daughter and Sister Townsend, of Birmingham, Ala. Also by Sister Richards, from Miami, Fla. Sister Richards is quite an elderly Sister, but she stood the journey from

thereon as well as any of the younger ones. All the class did what they could for our comfort, and quite a number of us were privileged to go to the homes of some of the friends and enjoyed the pleasure of a bath, which was very acceptable after our ride through the heat and dust.

Before the afternoon service, which was for the interested, we had opportunity for a street car ride, and thus saw many things instructive and interesting in this historic city, especially to us of the North. For many of us it was our first sight of tropical plants and trees in their natural state.

New Orleans, the City of Romance in History, of Genial Clime, of Social Brilliancy, and the Home of the Mardi Gras.

The very names of its streets are in many instances but condensed pages of its history—both French and Spanish—while in stuccoed walls, iron lattices, balconies, court-yards, and other details one sees a constant reminder of Spanish occupancy. The narrow streets and interesting architectural features of this old part of the city, and the broad and handsome streets of the new part; the beautiful private residences embowered among the orange and magnolia trees, the numerous public squares and fine statues; the public buildings, churches and cathedrals, some of the latter of considerable note, one of them containing frescoes by Canova and Rossi; the cemeteries whose silent occupants are all entombed above ground—all these things and much more await even the transient visitor to the Crescent City.

At 3 P. M., Brother Russell Spoke On: "THE TIMES OF THE GENTILES."

Text: *"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."* (Luke 21:24.)

THIS discourse was in substance as follows: As the city of Babylon represented the Empire of Babylon, so the city of Jerusalem represented the Jewish nation. The Scriptures refer to the fact that centuries before our Lord's day the Jewish Kingdom had been overthrown—had passed to the control of the Gentiles—and in our text our Lord declares that this subserviency would continue until certain times of the Gentiles, certain years or periods of their control, would pass away. When we read that certain times will be *fulfilled*, we are justified in thinking that these times have been foretold. And in looking for the statement of the matter in Holy Writ, we notice the facts of the case as follows:

God established the Jewish nation as His representative nation, or Kingdom, in the world, with the understanding that in some manner and at some time that nation would be the channel of divine blessings to all the families of the earth, in harmony with the original Oath-Bound Promise made to Abraham. After a precarious existence of nearly six hundred years, the star of Jewish Empire set, and it has not re-arisen since. The particular date at which the Typical Kingdom passed away is clearly marked in the iptures. The solidarity of the Empire in the hands of David, and his son, King Solomon, was lost in its on in the days of Solomon's successor. Nevertheless, ony with the Divine prediction, the royal line con- the tribe of Judah; as it is written, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." (Genesis 49:10.)

Of the last king of Judah, Zedekiah, the Divine declaration was, "And thou, profane and wicked prince of Israel, whose day is come when iniquity shall have an end, Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same * * * I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him." (Ezekiel 21:25-27.) That statement was made just prior to Israel's captivity to Babylon, B. C. 606. And the crown and sceptre have been *overturned since then*, and will continue so to be until Messiah himself, at his second advent, shall take the throne as the Antitypical Son of David.

The Interim of Time.

The interim of time between the overthrow of the crown in the days of Zedekiah and the establishment again of the crown in Messiah's Kingdom at his second advent is Scripturally termed the "Times of the Gentiles"—that is to say, *the years of the Gentiles;* the years in which the Gentiles would bear rule over Israel and all the earth; the period in which God would have no representative nation in the world, Some may inquire: Were not the Israelites restored from the Babylonian captivity? Yes, we answer, but they did not receive back the Kingdom; they were thereafter subject to the great dominant kingdoms of the w rld. First they were subject to the Medo-Persian Empire whose Emperor, Cyrus, restored them to their own land , a subject-

nation. Subsequently they were subject to the Grecian nation. And in the time of our Lord they were still a subject-nation to Rome. Pilate represented the Roman government, and so did Herod, the King of Galilee. Anyway, the Herods were not Israelites, but Edomites.

While it is true that an outward form of Jewish Kingdom was maintained subject to the Roman Emperors for a time, the last vestige of this authority passed away with the destruction of Jerusalem by the Roman army in A. D. 70, and the Jews have never been able to re-establish themselves in their own land up to the present time. Now, in harmony with the Scriptures which foretell Israel's restoration to Palestine, and their re-establishment as the earthly representatives of God's Kingdom, the Zionist movement is coming forth with good hopes of soon effecting a Jewish sub-Kingdom. We may be sure, however, that the declaration of our text will come true to the very letter—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"—or, *filled full.*

Let us look backward and note what the Scriptures declare respecting earthly empires and the period of their domination. If possible, let us ascertain when the Gentile times began, and when they will end, giving place to the Kingdom of Messiah, the spiritual Kingdom, the Church glorified, whose work will be the ruling of the earth, the blessing of all nations, and the uplifting of the human family out of sin and death conditions to all that was lost through Adam's disobedience, to all that was redeemed through the obedience of Christ Jesus.

The Scriptures very particularly draw to our attention King Nebuchadnezzar of Babylon. Very carefully does the Prophet explain that Nebuchadnezzar had a vision of deep interest to him, but the particulars of which he could not recall. He demanded of the wise men of the Empire a statement of the dream, as well as an explanation, arguing that if they had any supernatural power by which they could explain a dream, the same power could rehearse it. Then it was that Daniel, the Prophet, was brought to the notice of the King, and by Divine power not only rehearsed the dream but explained it—a dream of much more interest to all Christians than it possibly could have been to Nebuchadnezzar himself.

Many of this audience doubtless recall the dream and its interpretation, yet we will briefly rehearse it. In his dream Nebuchadnezzar saw a great image of wonderful height and grandeur; its head was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet of iron mixed with clay. While it stood erect, a stone was taken from the mountain and hurled at the image, striking it on the feet. Forthwith the iron, the clay, the brass, the silver and the gold were crushed to powder and became as the chaff of a summer's threshing floor, and the wind carried them away. By Divine illumination, Daniel, the Prophet, explained the vision thus: The head represented Nebuchadnezzar's own universal Empire, Babylon. The breast and arms of silver represented the kingdom which would succeed his as a universal empire; namely, the kingdom of the Medes and Persians. Upon the fall of Medo-Persia, the Grecian Empire would become universal, to be succeeded in turn by the Roman Empire, whose great strength was symbolized by the iron. This is the Empire which ruled the world in the days of our Lord. Thus we read that our Lord was born at Bethlehem, whither Joseph and Mary had gone at the command of Caesar-Augustus, the Roman Emperor, who sent forth a decree that all the world should be taxed. The civil Roman Empire lasted for several centuries after Christ, and was followed by the ecclesiastical Roman Empire, of which the popes at Rome were the representative heads. This Empire, partly civil and partly ecclesiastical, was represented by the mixture of the iron, representing civil power, and the clay, representing papal religious power; and this phase of Daniel's image still exists in the kingdoms of Europe as represented in the ten toes of the image which stand for the divisions of the territory of the old Roman Empire in Europe.

Daniel's View of the Matter.

When God subsequently gave his servant, the Prophet Daniel, a vision of these same Gentile governments that would bear universal sway over the earth from the time of the removal of the diadem from Zedekiah until the establishment of Messiah's Millennial Kingdom, the picture was a different one. Instead of a glorious image of towering height and splendor, Daniel saw four great, terrible wild beasts. The first, like a lion, corresponded to the head of gold of the image—representing Babylon. The second, like a bear, corresponded to the breast and arms of silver in the image, and represented Medo-Persia. The third, like a leopard, corresponded to the brass of the image, and represented Grecia. The fourth beast, great and terrible, found nothing in the animal kingdom to represent it. It corresponded to the legs of iron, which represented the Roman Empire; while the ten horns of the latter beast corresponded to the ten toes of the image, representing papal Rome and the present subdivisions of imperial Europe. The difference between these two visions represents how differently present institutions, the kingdoms of this world, are viewed from the human standpoint and from the divine standpoint. From the worldly standpoint and estimation, the kingdoms of the past have been majestic, grand; from the standpoint of God, and those who have His Spirit, they have been beastly.

The sequel to both of these dreams showed the overthrow of the earthly governments by the heavenly government. As it is written, "In the days of these kings shall the God of heaven set up a Kingdom, and it shall break in pieces and consume all of these kingdoms, and it shall stand forever." The Kingdom of God was pictured in the stone which smote the image on its feet. That stone prefigured Christ and the Church, and shows that it will be the power of God through the Church that will ultimately work the wreck of all earthly governments. Do not misunderstand me; nothing in the Word of God teaches anarchy, or authorizes God's people to fight with carnal weapons; rather they are exhorted to seek first the Kingdom of God and its righteousness, and to leave all else to the Lord, assured of His willingness to make all things work together for their good.

As Christ in the flesh lifted neither hand nor tongue to smite the earthly Empire, nor opposed Caesar and his representative, Pilate, so his followers are to raise no opposition to the powers that be, but are strictly enjoined to "be subject to them."

The Image.

What is going to happen to the Image? Oh, that is another part of the dream. You remember Daniel said, I had dreams and visions, and saw a stone cut out of the mountains without hands, and it smote the image on the feet, etc. It did not smite it on the head, for that would have been Babylon. But it struck it i. the feet, down in the very last part. What was the result? The whole image was ground to powder and the wind carried it away, and the stone became great and filled the whole earth. The explanation is that that kingdom represented by the stone is God's kingdom, the very one we have waited for, and the very one that was taken away typically from Zedekiah—the real one is the one Christ will have.

Well, Brother Russell, does that mean that we are to knock the other governments to pieces? Oh, no. Our warfare is not with carnal weapons. Our Lord is the one that will knock them to pieces. We are glad the time is coming when God's favor shall return to the Jews, when He will bless all the world through the Jews, and you and I are glad that now, during this Gospel Age, God is taking us out of the world as representatives of that stone kingdom. (Lu. 12:32.) He called some who were Jews at the beginning of the Gospel Age, as we have the word through the Apostle John, "He came unto His own, but His own received Him not, but to as many as received Him, to them gave He power to become the sons of God." They were not sons before, they were servants; but now privileged to become sons. You remember Moses was faithful as a servant, not as a son, but Christ was faithful as a Son, whose house we are *if* we hold fast the confidence firm unto the end. It is this house of Sons that the Lord is gathering out. It is this kingdom of God that will be the pow of God to overthrow the present institutions and esta' righteousness and truth, and will cause the knowle God to fill the whole earth. So it is a great privileg we enjoy to become members of this Kingdom of G

This Class Foretold.

I remind you that God had foretold all about His people, that is, He foretold all about it in a certain sense. As an oak tree is in an acorn, so all God's purpose was in the brief statement to Abraham. After he had been a believer and manifested his consecration, the Lord said, "Abraham, come out of thine own country to a land that I will show you, and I will make a covenant with you." So when he did that, God did make the covenant with him, which was that, through him and his seed, God would bless all the families of the earth. God did not at that time wish to make it any clearer, for it was not His "due time," only to give a brief outline. God wished that that promise should be clearly understood, not only by Abraham and the children of Israel, but that you and I should understand it, so that you and I might have a great deal of confidence in it; because God knew that it would not be fulfilled back in Abraham's time, but hundreds of years afterwards. He not only promised it, but He also swore to it with an oath, as recorded in the 6th chapter of Hebrews. So the Apostle says that because of these two unchangeable, immutable things, we might have strong consolation. Not that Isaac or Jacob, or the Nation of Israel might have strong consolation, but that *you and I* might have strong consolation.

At the time of Isaac's birth it had a kind of fulfillment, but not in its full sense. At the time the promise was made, Abraham had no children, and it was not until twenty-five years afterwards that Abraham had a son, Isaac. God's promise was not fulfilled in Isaac, but God then said, "In Isaac shall thy seed be called." So I suppose that as Abraham watched the boy grow up to manhood, he wondered how he was to bless all the families of the earth. No doubt the father and mother were somewhat disappointed, and so God confirmed the promise and said, that *through Isaac*, his seed should be called. Then Isaac has two sons, Jacob and Esau, and then again, God indicated that the promised Seed should come through Jacob, and so they waited and expected that the Nation of Israel would be the seed of Jacob, because as Jacob was dying he gave the Abrahamic blessing to all of his sons, who became the heads of the twelve tribes of Israel. Then God said, Your nation cannot exist of itself and I will send the Messiah; and now, be ready, for when He comes, He will come as a Refiner, etc. Who can abide His coming? They expected that when He would come that He would be a great general, leader, prophet and teacher, and that He would smite all the nations, and that then Israel, as God's agent, under the leadership of Jesus, the Messiah, would extend the blessings to all the families of the earth. They did not expect anything so very different from what it will be. But when Jesus came, He was not the one they were expecting, and they were disappointed. So the scribes and Pharisees said, It is nonsense and foolishness to talk about that man which so few people recognize. Why, He does not claim to be as holy as we do. He eats with publicans and sinners. All He has is a little group of tax gatherers and fishermen—they are nobody—who would pay any attention to them? He is deceiving them, telling them that He will have a throne, and that they shall sit with Him in His throne, and they are leaving their business and marching around with Him; it is the worst kind of a delusion. We can sympathize with them, can't we, dear friends? We can almost realize that it was said to us. They said, If we could only get these people to see, but you know that you cannot reason with such common people; you know they are walking by faith. We will expose Him, so that these poor fishermen will not follow Him. We will get Him right here and ask Him some questions, and He will not be able to answer them, and it will expose the whole thing. We will ask Him first, When is your kingdom to come? Then we will say, Where are your soldiers? And He will not know what to say. We will ask Him how He will feed his soldiers, etc. We'll show Him up—it is all nonsense.

So they started to do this, and we read: "And when He was demanded of the Pharisees when the Kingdom would ppear" (He took all the wind out of their sails, and they d nothing further to say), He answered and said, "The om of God cometh not with outward show, neither o here nor there, but it shall be everywhere in your They asked Him no more questions. They could ask all the questions they pleased, and they could not hit His argument at all.

As a matter of fact, our Lord was indeed and truth the Messiah, and He did a very important work, the redemptive work, by dying the just for the unjust. Then His next step was to call a little flock to be His spiritual agents that they might share with Him, that they might be members of His Kingdom, and be exalted to be with Him through the power of the first resurrection. But they could not see it then. The poor Jews looked at it from the fleshly standpoint, so we should have much sympathy for them. I sometimes wonder if I would have received Him under those same circumstances. I am very glad that I am not under their temptations, but leave it all with the Lord. When Christ and the Church shall be glorified, then the Messiah will be composed of Jesus the Head and the Church His Body, and together they will be the great Priest, Prophet, King, Judge and Mediator, which Peter tells us in Acts 3:23 God is raised up during this Gospel age. *It is all centered in the cross of Christ*, and we are being transformed day by day by the renewing of our minds, ready for the first resurrection. So this is the great Messiah that is being raised up, and this is the great Mystery, which God all through the past ages has hidden, but which is now made known unto the Saints. It was not God's due time in the past. Are you sure of that, Brother Russell? Yes, I am sure of it, for Jesus said so, on one occasion, as you can read in Matt. 11:25. It was made known only to certain ones, as our Lord said to His disciples, "Unto you it is given to know the mystery of the kingdom of heaven, but to all those who are without, these things are spoken in parables, that seeing they might not see, and hearing they might not perceive," etc. If they had understood these things, as Peter said, they would not have crucified the Lord of glory. God did not make their heart bad, but their ignorance co-operating with their evil heart caused them to do this. The world knows us not, even as it knew Him not, and therefore you and I are to have the same consideration that Jesus had, and are to be privileged to suffer with Him. So if you and I have any of either the literal or figurative stones, remember that the Lord suffered also, and we are not to be above our Master. But if they knew these things, they would not have crucified the Lord of glory; and if they knew all these things, they would not have persecuted the members of His Body.

Look at the matter from a different standpoint; you remember how the Lord came into the world, was made flesh and dwelt among men. Being born under the Law, He was subject to all the terms and conditions of that Law; He was bound to keep the whole Law, and if He failed in any part, He would have been a violator of the whole Law, and could not have been our Redeemer. He was perfect, however, as we read in Heb. 7:26—different from the other members of the human family. He had a right to be the Redeemer and Messiah, because He kept the Law, which would give Him the right to perfect human life as a man—not as an angel—but merely the earthly life, the same as any other Jew if he could have kept the Law, but no other Jew ever did keep the Law, so our Lord secured only the earthly rights, but God had another arrangement for Him. Instead of His keeping those earthly rights, He laid them down, exchanged the earthly rights, and received instead the heavenly or spiritual. As the Apostle puts it, He was obedient unto death (on this account). God has also highly exalted Him, that at the name of Jesus, every knee should bow. It was by virtue of His sacrifice. What did He sacrifice? Did He sacrifice everything that He had? No. He had exchanged the heavenly things for the earthly. The Apostle says, He that was rich, for our sakes became poor, that He might sacrifice them. After He became a man, then He made the sin offering, or sin sacrifice. What did He have to offer? He had an earthly nature—all that father Adam had. Father Adam was king of the earth, and had a right to earthly life, as a perfect man before he sinned. So Jesus, you remember, was made a little lower than the angels, etc., corresponding exactly with Adam. Adam became a sinner and came under the condemnation of death, but Jesus came, kept the Law, and secured all that Adam lost. He had a right to Adam's place and a right to say Now I am king. He could have given the world a good deal of instructions, and they might have said, Let us get under

that covenant, for it is the best thing in the world, and Jesus might have instituted a reign of great blessing, but still the world would have been under the curse of sin and death. However, He laid the foundation for a better Kingdom, and we want to see what that better Kingdom is. Jesus sacrificed all the human rights and privileges, such as Adam enjoyed; He presented Himself a living sacrifice to God, and when He rose the third day, He was no longer the Man Christ Jesus; He was a new creature. What would He now do with those things which He had laid down? You and I would naturally think that He would give the benefit of them to the Jews, the natural seed of Abraham. Did Jesus do that? No, Israel is still without God's favor. What did He do? He ascended upon Him, taking the merit or value of His sacrifice with Him, represented by the blood in the type, which in turn represented the life of the animal, which was slain, and taking the blood into the Most Holy, He as High Priest over us the under priests, sprinkled it on the Mercy Seat, *for us*, the members of His Body, the household of faith. Who are the "us"? They are the royal priests, and Levites, both of these represented by the Christ, all of which in a general way had the divine approval. Out of that tribe of Levi, God first selected Aaron and his sons, who typified Christ Jesus our Lord, the Head, and the Church His Body. He is the Head of our order of priests, which the Apostle Paul said was represented in Melchisedec. In Revelation we also read, "He hath made us unto our God kings and priests, and we shall reign with Him on earth for a thousand years." God has been keeping up the twofold idea that these He has been selecting are to do both a reigning and a work of instruction; these two things were to be combined when Jesus is the Head and the Church His body complete. So when Jesus appeared in heaven He applied the merit of His sacrifice, not for the Jews, but for us, so that when we received Him, and accepted Him as our Saviour we became justified; but it will take the whole world all of the thousand years to be just, right or perfect. Now you and I get our justification through faith. Abraham also received his justification through faith, and the Apostle tells us that it was not merely for his sake that it was written. This merit comes to all who are of the household of faith, and then consecrate themselves. What did Jesus give them? Just what He laid down; namely, human rights and perfections. They were not spiritual rights, and Adam did not lose spiritual rights. Jesus had human rights to give, for those were what He secured by keeping the Law, and they are what He laid down in sacrifice. So we get these earthly rights, with certain conditions attached to them—He gives us these earthly rights upon the condition that we will do with them just what He did; namely, lay them down in sacrifice. God is going to pass these rights on down through the Church. What do we get if we do this? Jesus said that if we would do that, then we would also share with Him in the higher nature. "If you suffer with Me you shall also reign with Me." Well, now, that is very plain, is it not? Then what is God going to do with this merit which Jesus gave to the Church and which they in turn lay down? He is going to give it to Israel, and then Israel is going to give it to all the nations of the earth. Our attention is called to the fact that their Law Covenant was only a typical Law, and none were made perfect. Our Lord Jesus was the antitypical Isaac, and ye brethren are children of promise, as Isaac was, because Jesus is the Head of this Isaac class, and the Church is the Body, and they are therefore the Spiritual Seed of Abraham, through whom all the families of the earth shall be blessed. DON'T FORGET WHAT THEY ARE TAKEN OUT FOR. I hope you and I will be the faithful in the laying down of these rights, and we should count these things as loss and dross if we might win Him. As soon as the Church enters in beyond the vail, then the blood or merit which has been passing through the Church, will be sprinkled on the Mercy Seat, and it will seal the New Covenant. So we read that, after those days, God would make a New Covenant with the House of Israel and with the House of Judah. They could not keep the other covenant, because they were not perfect. The New Covenant will take away their stony hearts, etc., and they shall be His people. God made a promise to the Jews, and that promise must be fulfilled. The New Covenant will mean that all through the Millennial Age all the blessing of knowledge and instruction will go forth, first to the Jews. But more than this, He is going to mediate for the whole world, because the whole world is to have the blessing in sharing in that New Covenant; all the nations are to be invited to share, and they will say, Come, let us go up to the house of Jacob, and we will walk in his statutes. The Christ shall be the mediator between God and men. By the end of the Millennial Age, all who will reach perfection will reach it as Israelites, as children of Abraham, and so that is in harmony with God's promise to Abraham, "I have made thee father of many nations." So, all who will come into harmony with the New Covenant will receive its blessings.

Now it is a mystery, one that the Jews do not understand, and it is a mystery that can be known only by the saints, and the more saintly you are, the more you will be able to understand. Dear friends, let us hold fast our confidence firm unto the end, for as the Apostle says, "They shall obtain mercy through your mercy."

Gentile Times 2,520 Years.

What we would like to know, if it has pleased the Lord to reveal it, is just how long a period is meant by the expression, "Times of the Gentiles"—or, years of the Gentiles—in which the Gentile nations will bear rule or sway over the land of Israel. If God has been pleased to reveal the matter, let us enjoy it; if He has not been pleased to give any clue to the matter, we cannot find it. We are to remember, however, that this, like other features of the Divine revelation, was intended to be kept secret from the world, and to be made known only to those who are in heart harmony with the Lord—interested—and very desirous of knowing the mind of the Lord on this and on every subject. Hence, we may not look for a plain statement to the effect that in so many years from such an event the Gentile lease of power will terminate and God's Kingdom be transferred to Israel again. Rather we should expect that the matter would be stated in a more or less obscure form, in which it might be read over and over again without attracting special attention except from those especially interested ones led by the Lord's holy Spirit.

We believe that the period is what the Scriptures term "seven times"—seven years. Not seven literal years, but seven symbolic years. A "time" or "year" in symbol represents 360 literal years. In other words, each day of a symbolic year is a year, and hence the seven times, or seven years, would represent seven times 360, or 2,520 years. I give it to you as my conviction, dear friends, based strictly upon the Scriptures, but corroborated, it seems to me, by the events of our day, that this 2,520 years, beginning in 606 B. C., will end in October, 1914 A. D.

That a "time" or "year" has been Scripturally used to represent 360 may be very easily and very quickly demonstrated. For instance, in Revelation a period of time is mentioned in three different ways; namely, 1,260 days, 42 months and 3½ times. The 3½ times of Revelation are exactly one-half of the "seven times" of the Gentiles. The 1,260 years of Revelation are exactly one-half of the 2,520 years of the Times of the Gentiles. And these 2,520 years we believe will expire with October, 1914; at that time we believe the Gentile lease of power will expire, and that the God of heaven will set up His Kingdom in Israel.

We do not expect universal peace to immediately ensue, because Christ is styled the Prince of Peace. On the contrary, to our understanding, the collapse of the nations will be through a fierce strife, "a time of trouble such as never was since there was a nation," in which "there shall be no peace to him that goeth out, nor to him that cometh in," because God will set every man's hand against his neighbor. Our belief is that the warfare between capital and labor, emperors and peoples, will be short, sharp, decisive, and bring untold calamity upon all concerned. If people could only discern it, they would avoid it, but their eyes are holden; they see not, neither do they understand.

The Seven Times.

These seven times were foreshadowed in the experience of Nebuchadnezzar, who was irrational for *seven years* at the end of that time recovered his reason and acknowledged the Lord as the ruler of the Universe. So h

seems to show that during this period of Gentile domination the poor world has been in a measure insane, putting light for darkness and darkness for light. Our trust is that at the close of the Gentile Times, and following the short, sharp, decisive time of great trouble in 1915, humanity will regain its sanity and praise the God of heaven and acknowledge that all authority comes from Him and pertains to Him.

THE evening service was for the public and had been quite widely advertised, the subject being, "WHERE ARE THE DEAD?" About six hundred were present, which was a fair audience considering the heat and the fact that the people in that city are not given much to religious lectures. However, there were many elderly people present, and it was particularly noticeable the close attention they gave, and we were glad to think that now in the closing days of their lives they had at least a ray of hope. On leaving the building free literature was handed to them all, which they seemed eager to get.

We hurried to our Gospel Train, which had been in waiting for us all day, and boarded same at 9 o'clock for the night's ride to Houston. What was our pleasure and joy to find waiting for us at the station our dear Brother Dooley, whom we had left behind at Memphis, where he got off to look for his railroad ticket, which he had supposed he had lost. It seems that after leaving he met Brother Jordan, and together they made a search for the ticket, but without avail; then they went to Brother Jordan's room for the night, and upon retiring Brother Dooley had occasion to get something out of his grip, and there was the lost ticket. He took the train the next morning for New Orleans and caught up with us before we left that city. So from there on to St. Joseph we had the pleasure of his company, and we are sure there was none happier.

WATCH TOWER BIBLE STUDENTS CONVENTION

HOUSTON, TEXAS

WE ARRIVED at Houston, Texas, about 10:30 A. M., and as we passed through the depot, we met a long row of white and colored friends from Houston, Wharton, and other nearby places, all lined up to shake hands with our party, which now numbered about forty-six. We then boarded the street cars to the place of meeting, which was in a beautiful hall in the residence part of the city. It was a very hot day, but there were twelve electric fans in motion and we hardly felt the heat.

Address of Welcome.

Chairman:—

We have this morning a special privilege, that of welcoming to our city the most remarkable class of people that ever came to Houston. This city was founded about sixty years ago, but never just such a "peculiar" class of people, such a remarkable class of people ever visited this city. Our hearts overflow. We do not know the names of all, but we will notice some of the names that the Bible gives them. Peter says they are a "Royal priesthood, a holy nation, a peculiar people." Paul says they are "Joint-heirs with Christ, if so be they suffer with Him." We trust nearly everyone here is walking in the narrow way, and we rejoice that you are able to be with us, and we thank you for the efforts you have put forth to come.

We feel like the character Ruth in the Bible. We entreat you not to leave us, and we would not let you if we could help it. But we are still in the flesh, and we look forward to the time when we can all be together, when we can all at the Great Convention, which is not many years off.

We want you to feel at home among us, and if there is ing that we can do for you, more than we have ht of, we would like to do it. We are not democrats in politics, but we want you to be very much at home—not strangers. We know that there are none that can stick closer than a brother.

We will now have a Praise and Testimony meeting, and would like to hear from as many as possible.

The remainder of the morning was devoted to a Praise and Testimony meeting, and like all the others, showed that the Truth was having a transforming effect upon them all.

AFTER this service, we were all invited by the Houston Class to have dinner with them, and like the friends at Memphis, they literally loaded the table with temporal blessings. We can never forget the love of the friends, and their thoughtfulness. We are certain that they must have been weary physically, having arranged in every way for our comforts, and the extensive advertising throughout the city convinced us of their love and zeal. The sumptuous dinner was fully appreciated by all. We believe one dear brother stood nearly all day squeezing lemons for lemonade for our refreshment.

At 3 P. M. Brother Russell spoke to the Household of Faith, particularly seeking to make plain "the *mystery* hidden from past ages and dispensations, but now made known unto the saints," namely, the fellowship of the Church, the Body of Christ, the Bride Class, in the sufferings, the sacrifice and the death of Christ, the world's Redeemer—the world's great Prophet, Priest, King, Mediator and Judge. He sought to prove that only by sharing in our Lord's sufferings have we any hope of sharing in His glorious reign for the blessing and uplifting of all the families of the earth. The following is a report more in detail of what he said:

THE MYSTERY.

BROTHER RUSSELL: The Scriptures speak to us of a "*Mystery* hid from past ages, but now made known unto the saints."

This mystery, dear friends, began quite a while ago. There was a time when all of God's creatures were in harmony, when every creature was holy, and all were happy. Then there came a time when our adversary, Satan, who previously had been a holy angel, Lucifer, the morning star, one of the bright ones, proved disloyal to the Lord, and instead of being a bright star, he became an adversary, as the word "Satan" signifies. With this came a great perplexity no doubt to all the angelic host, as they beheld the failure of one of their brightest brethren. I presume they began to wonder what God would do about it. God did nothing about it, simply allowed Satan to be rebellious, and more than this, He allowed him to progress, and he became a liar and misrepresented the Father. When Adam was told that the penalty for sin would be death, Satan came and slandered God, stating that He was trying to deceive them, and that if instead they would eat of the tree of the knowledge of good and evil, they would become like God Himself, that evidently God did not want them to know as much as He did, and that He wished to keep them down, but that he, Satan, would be their real friend, adviser, and counsellor, and that they should eat of it and not be imposed upon by God, that they should become gods to know good and evil. Thus we see that this lying against the holy character of God deceived Mother Eve, and through her, Father Adam, and thus Satan's rebellion went so far as to involve this new human creation of God.

What did God do now? He let them alone. Sin progressed, and then came murder—Cain killed his brother Abel. We may imagine that the holy angels were shocked as they saw the riot that sin was permitted to have; they no doubt wondered why God permitted this, and whether or not God was able to cope with Satan, restrain Cain from killing Abel, to bring order out of this confusion; but God allowed sin to progress for century after century.

Then you remember that He permitted the other angels to have fellowship with man, to appear as men to lift them out of their degradation. God wished to demonstrate to the angels themselves that it was not in their power to lift mankind up, but that He would do it by and by, and in His own way and time. But you remember also that while ministering to mankind, the influences of sin dragged them down, so that some of those angels became transgressors against the law of God; and, as Peter and Jude tell us, they left their first estate on the higher plane, and preferred to be on the human plane. They took unto themselves the daughters of men, and brought forth giants, men of renown. It would seem that God had not the power to restrain this spirit of sin, and it looked as though the entire fabric was falling to pieces. We do not know how long this deflection of the angels continued, for at that period man was several hundred years old, and one a hundred years old was only a child then. It is safe, therefore, to suppose that this period of sin lasted for at least two hundred years. God's reason was to prove and test the holy angels, to see to what extent they were serving the principles of righteousness, their loyalty to Him. They were under trial and test just as much as our first parents in the Garden of Eden. All the holy angels are in harmony with God, loyal to the very core; they have all been subjected to the tests and have withstood them, and all are worthy of eternal life and will enjoy it all through eternity. How this matter must have perplexed the holy angels, for God made a confident of nobody. How do we know? Because the Scriptures distinctly tell us so.

You remember the picture in the 5th chapter of Revelation, of the scroll written on the inside and outside. Those who could read at all, those who were in favor with God might read the outside, but the inside was securely sealed, and were not intended for anyone to read. You remember when our first parents transgressed that God gave a little word which was just a clue; namely, when He said that, The seed of the woman should yet bruise the serpent's head. From our standpoint we can see that the serpent, Satan, is to be destroyed soon, because God has revealed it to us, but there are millions of mankind that do not know that the Devil is to be destroyed.

Matters went on for quite a while, until there was a man in the world whose name was Abraham, full of faith in God, and the Lord put certain tests upon him, to test and prove his faith. Abraham was called the friend of God, and God made a revelation to him, something that faith could hold on to, but could not be had from any other standpoint. Abraham was an obscure man, and there was a large nation round about him, and he had very little opportunity to see how his posterity would ever be able to grant a blessing to all the families of the earth. Nevertheless, Abraham believed God, and it was counted unto him for righteousness. The thought that all the families of the earth were to be blessed, more than offset the powers of sin then prevailing, but he believed that in some way God would bring it to pass. Up to the time Jesus died and the scroll was handed to Him, none could understand any part of the mystery of God. That may seem strange to some and they may ask, Was nothing revealed in the Law? No, there was nothing revealed, they were typified. Many of those things in the Law are not yet revealed to mankind, very few know anything about them; they are still a mystery to them. Were they not revealed to the Prophets? No. Peter tells us that they did not understand what they were, but found out that they were not for themselves that they did minister, but that those things they foretold were for us of this Gospel Age. They spoke of the things that were to be, of the sufferings and death of Christ, and the glory that should follow, and the angels even desired to look into those things, but they were not permitted to know. It must remain a mystery until He should come, when it would be proper to turn over the whole Plan of God for its solution. So you remember in the picture who it is that is worthy to take the scroll, and to look therein, "And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying? Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever." There is no reference to our Lord Jesus Christ in His prehuman condition. Through this worthy one, this divine mystery is to be revealed. Well, you say, what is it? It is God's method of dealing with Satan, who was the original sinner, and God's dealing with the whole Christ. This mystery was revealed to John who wrote about it in signs, sign-i-fied it, and so the mystery as a scroll has been gradually unfolding.

From our standpoint, dear friends, the heavenly Father has committed the whole matter to our Lord Jesus Christ, and He is now making it known to us, not to the world—the world knows nothing about the divine Plan. Our Lord recognized this matter of keeping things secret, and so He thanked the Father on one occasion for hiding these things from the wise and prudent, but for revealing them to babes. The world could not even understand what was written on the outside.

We can see the wisdom of it all now, for, had the Jews known who Jesus was, then, as Peter tells us, they would not have crucified the Lord of glory. Then what? He never would have fulfilled that feature of the Law of God. Let us not think, however, that the Jews were sinners above all of us, for Peter said, "I wot not that in ignorance ye did it." That is part of the blindness that will be turned away when the work of this Gospel Age is finished. What then? Oh, we read, They shall look upon Him whom they have pierced, they will realize that they crucified the Son of Man. He will not pour upon them eternal torment, nor fire and brimstone. He will pour upon them prayer and supplication.

I trust, dear friends, that they will be cut to the heart. The arrows of truth shall smite them. Just as at the time of Peter's preaching at Pentecost, some of them there were cut to the heart. If you had not been cut to the heart, you would not have known how to find the Great Physician. We are glad that some time God's mercy will reach all mankind. Under the New Covenant He will take away

stony-heart and give them a heart of flesh, and bring them back to all Father Adam had in the beginning, and they will then be ready, anxious for the blessings of the Kingdom.

Let us keep in thought that the Church being a part of this mystery is really the essence of it, and the finishing of the mystery would be the finishing of the mystery, and the Apostle says that we have fellowship in this mystery. Christian people in general do not know anything about this mystery. Look all through the church histories and you will not find this Church recorded anywhere—this is the Church which never had a history written. It is such a mystery that even as we get all the light on the subject, we cannot tell how many of the Church were at the various places where Paul and Luke wrote from. Whoever might receive the Lord, would have the privilege of coming in and of being considered a brother in the Lord. So today we have this privilege of helping one another along. It is the greatest secret society in the world. It is not possible to make the natural man understand the things of God, because they are spiritually discerned, but as they thoroughly consecrate themselves, then they learn of these things. Many have read the "Studies in the Scriptures," but do not understand the mystery, because they are not in the right attitude of heart. The mystery is proceeding, and the Lord is selecting the members of His Church from all kindreds, peoples and nations of the earth. By and by their testing will be ended, and they will be changed in the first resurrection, then the mystery will be ended, and then everything will be plain.

Why not now? For the same reason as in the days of our Lord, so that the Jews might do unto Him whatsoever they desired, and for the same reason that the adversary might oppose the Body Members of Christ, and so that we can walk by faith and not by sight.

Let us look at another side of this mystery. You remember how God mentioned to Abraham that He would bless all the families of the earth—that was an unconditional promise. Because it was an unconditional or onesided promise, it needed no mediator. Wherever there are two sides, there must be a mediator. In matters of business the law courts act as mediator. God had all the power to bless, and He merely said to Abraham that He would bless them, and in order that we might have strong consolation, He swore to it, otherwise it might seem that God had forgotten His promise or covenant. You remember after the promise was made to Abraham he had no child, had none for twenty-five years, and then Isaac was born. We can imagine how Abraham and Sarah looked at that boy. By and by God confirmed the covenant with Isaac, and then He had two sons, and by and by God confirmed the promise with Jacob, and finally Jacob handed it on to his twelve sons, who became the heads of the twelve tribes of Israel. Then God gave them His Law Covenant and they thought it was a mark of His special favor. They found that they could not keep that Law, or get a blessing from it, so God sent them a further message through Moses that He would raise up a Great Prophet from among their brethren, line unto Moses, and this one was to be the Messiah, and when He should come He would do great things, but who should abide His coming, etc. And then God told them that later He would make a New Covenant with them, after a certain period, and that then He would take away their stony-hearts which had hindered them from coming up to the full standard. They had the law upon tables of stone, but God told them that He would write the Law upon the tables of their hearts, that they should be His people, and He would be their God. That was a good promise, and so, they were waiting for the Messiah to come. They had seen some great men amongst the Gentiles, and they thought that when Messiah should come He would be great like those great men. They thought that He would conquer all the nations, and set up a great empire, but they did not know that it would be with arrows of truth that would smite down. So when Jesus came, they were disappointed at this one was not the one they had been wait-

...e more I think of the matter, the more glad I I am living today than at any other time in the of the world. He came to His own, but they re- Him not, but to as many as did receive Him, to ve He the power or authority to become the sons of

God. He took all that were ready to receive Him, but the rest were blinded.

I would like to have you see another point right here, a part of the mystery. When Jesus came, we read that He was born under the Law, and therefore it was obligatory for Him to keep that Law or He could not have the Abrahamic Covenant fulfilled in Him, and the scriptures declare that He did keep the Law, that He was holy, harmless, undefiled, and separate from sinners. That would entitle Him to the rights of a perfect man. Adam had these things, and any Jew who could have kept the Law would have had them also, but none were able to keep it.

When Jesus kept that perfect Law of God, He proved Himself as the one to whom the rights of a perfect man should go. What did He do with those rights?

When He ascended upon high He took the value of His sacrifice, which was sufficient for the whole world, and applied it for—who? Everybody? *No, that is the strange thing.* Did He seal the New Covenant then? No; because *if He had Israel would not have been an outcast.* Israel is blinded and must remain so until the blessing comes to them. When the *mystery* is finished, then will He make a New Covenant with the house of Israel and with the house of Judah. When He ascended upon high, we are not to understand that He sealed the New Covenant. No, my dear brethren. The Apostle says that He ascended upon high, there to appear in the presence of God for who? The Jews? No. For everybody? No. But *for us. THAT IS THE MYSTERY.* Who are "us"? The "us" class are those who come into a certain condition of relationship with God. Well, did you not say He had a sufficiency of merit for all? Yes, nothing less than the death of Christ would have released a single one, and nothing more was necessary. What did He do for this special class? He stands there as their representative or guarantor. I hope you are one of this class, and I hope that I am one. Now, what is He going to give us? *All that He had;* namely, *earthly rights.* He gives these to us upon condition that we will do with them just what He did, which was that He laid down His earthly rights as a sacrifice, and so you and I must have the same spirit as He had, and we are to be counted in with Him and are to walk the same narrow way, and to lay down our lives. *He wants us to pass along these earthly blessings,* and we are invited to fill up that which remains of the afflictions of Christ, in order that we might be counted worthy to share in the glories that are to come. These earthly rights are to be given to the Jews, and through them are to be passed on to the whole world, all the families of the earth are to receive a blessing. They will say, Come let us go up to the mountain of the house of the Lord, and we will walk in His way, for "the Law shall go forth from Zion and the word of the Lord from Jerusalem," and then all the families of the earth will be Israelites indeed, and Abraham will become the "father of many nations."

In the meantime, we are invited by our Lord to share with Him, drink of His cup. Don't be surprised if all do not understand, for this is the *mystery,* but *all the true church shall understand it.* It is for each one of us to seek by the grace of the Lord to be so in line with the mind of the Lord day by day, and year by year, that we may as the Divine Plan unfolds, have the privilege of understanding it.

Are you tired of the mystery and ready to back out, or are you more and more enamored by it? You have already progressed in the matter to a considerable degree, and you are being tested. When the Church has finished her course here, then the blessings will go to all the world at the hands of the Great Mediator, and at the end of the Millennial age, the mediatorial work will be finished, and the kingdom will be turned over to the Father and the world will be tested just as Adam was. The scriptures, however, do not tell us just how it will be done, but they do tell us that it will not be until after they have had a full knowledge of the redemption, and they have been fully qualified and prepared to stand any kind of a test that God shall see fit to bring forth. Then there shall be no more crying, dying, sickness, or sorrow, and He that sat upon the throne said, I have made all things new. What will be new? O, it will be the perfection of the Holy Nation. Lower than they will be the Great Company, associated with her, and the angelic hosts also, and then the human family, and then God will

have a clean universe, and then shall be everywhere heard, in heaven and earth, and under the earth, praises to God and to Him that sits on the throne, and to the Lamb forever.

Thus great lessons will have been brought forth, and His great character in Justice, Wisdom, Love and Power manifested in a way that could not have been manifested in any other way.

God seeks such to worship Him as worship Him in Spirit and truth.

Discourse to the Interested, by Brother Rutherford. Subject: "FRUIT BEARING."

Text: *"Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples."* (John 15:8.)

WE WERE unable to get a full report of this discourse, but give a brief outline thereof. In part the speaker said:

The circumstances surrounding at the time of the utterance of the words of this text shed light on the importance thereof. They were spoken by our Lord Jesus. We call to mind that the occasion was the last night of his earthly existence. The memorial supper had just been instituted, Judas had withdrawn to complete arrangements for the betrayal of our Lord into the hands of the enemy, the faithful eleven, together with our Lord, had gone out and were now at the gate of Gethsemane garden. Probably He used a vine there to illustrate the lesson taught, as was His custom. Knowing, as He did, that shortly the Shepherd would be slain and the sheep scattered, He is here seemingly leaving them a parting message, second in importance, we believe, to none.

The words of this text, however, applied not only to the faithful eleven, but to all who will ever become members of the Body of Christ. On the same night the Master, in the wonderful prayer of Gethsemane, said, "Neither pray I for these alone, but for them also which shall believe on Me through their word." (John 17:20.) Thus He manifested His keen interest in all who have since been brought to a knowledge of the truth. All such who have been justified by faith, and who then have entered into a covenant with the Father by sacrifice, are included within the meaning of the words of the text. If the Father be glorified in us we must bring forth the fruit designated herein by our Master.

The speaker then proceeded to show how we could not bring forth fruit until we were first engrafted into the true vine, Christ Jesus. That in order to be engrafted in we must be prepared for that purpose, by hearing the Word, believing on the Lord Jesus Christ, accepting Him as our Savior, the long promised Messiah, and so confess Him before men. By faith are we thus justified, and being so justified we have peace with God, through Christ Jesus. The justification is received, or rather given us, upon condition that we surrender all to the Lord in sacrifice. That we must then present ourselves a living sacrifice unto God, being holy through the merit of the sacrifice of Christ Jesus, and made acceptable through Him. Being beheaded, that is to say, giving up our will to do the will of our Father, through Christ Jesus our Head, we are reckoned members of His body, members or branches of the true Vine.

"It is the branch in the true Vine that must bear the fruit. The Apostle Paul points out in Gal. 5:17-21, how there is a deadly conflict between the old and the new creature. The old—the mind of the flesh—bears a certain kind of fruit, which leads to destruction of the new creature. The new creature must prevail in this conflict, bringing forth fruit to ripeness in order to become a glorified member of the true Vine."

The fruit that we must bear as members of the Vine consists not in how much we say, or how much we do in the harvest work. Service in the havest work should result in bringing the fruit to perfection, but one might do much work in the harvest and not develop the fruit. Our Lord said, "Herein is my Father glorified that ye bear much fruit." So it is not what we are doing or saying in this harvest time, but the question is, *are we bearing the fruit?* What is the fruit we must bear? The Apostle answers: "The fruit of the spirit is love." (Gal. 5:22.) The dear Lord said: "This is my commandment, That ye love one another, as I have loved you." The fruit that we may bear to the glory of our heavenly Father is the perfection of our hearts in love toward Him, toward the brethren and toward the world of mankind, in harmony with His will.

The importance of bearing this fruit and bringing it to perfection is magnified by the Apostle in 1 Cor. 13.

IN THE evening there was another large Public Service, about six hundred being present. Brother Russell spoke on the Subject: *"The Thief in Paradise, the Rich Man in Hell,* and *Lazarus in Abraham's Bosom."* The audience gave splendid attention, but none were more interested than we who have learned that the new, new song is the old, old story of Moses and the Lamb, and we rejoiced to know that the old harp had been tuned, and that no longer are its notes discordant to those who have had their ears opened to its melodies.

A new plan was tried at this place. Before the audience gathered, a copy of the 5c. edition of the Plan of the Ages was placed upon each seat, and when the Chairman made the announcements, he told the audience that if they wished the book they could hand the usher five cents as they passed out, and to keep the book. He also stated that they would be handed free, as they passed out, other literature treating on the subject of hell. The result was that after listening to the discourse several hundred copies of the Plan were sold.

Our cars had been in waiting for us on a side-track, and so after the close of the service we reluctantly said good-bye to the dear ones at Houston and boarded our cars, which were to leave about midnight, taking with us, however,

Brother R. L. McElvy, of Wharton, Texas, and T seph Isaacs, of Houston. Our faithful porte berths all made up, so that all we had to do was in," were soon asleep, and never knew when ou was made up, and when day-light came, we were weli way to San Antonio, Texas.

WATCH TOWER BIBLE STUDENTS CONVENTION

SAN ANTONIO, TEX.

WE ARRIVED at San Antonio about ten o'clock A. M., and were met by our dear Pilgrim Brother E. J. Coward, and others. Many from surrounding towns came to this convention, not all, however, having a Gospel Train to travel in. One dear brother and his wife came a distance of seventy-five miles in a wagon. Another, however, came six hundred miles by rail. "Where the carcass is there will the eagles be gathered together." There is a nice sized class of earnest Bible students at San Antonio, and we enjoyed our stay here very much, remaining over night, sleeping in our hotel on wheels, which was conveniently located near the depot.

The morning service, which was one of Praise, Prayer and Testimony, was held in a little church which accommodated us nicely. It was a grand service and we were all thankful to be there, and listen to twenty inspiring testimonies.

As the afternoon service was to be in another hall, we returned to our cars for dinner and found that our cooks had another of those meals ready for us, which must be eaten to be appreciated.

3 P. M., Discourse on "Baptism," by Brother Russell.

Text: *"Then came unto Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him.*

And He said unto her, What wilt thou? She said unto Him, Grant that these, my two sons, may sit, the one on thy right hand, and the other on the left, in Thy kingdom.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able.

And He said unto them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." (Matt. 20:20.)

THERE are two points, dear friends, in our Master's answer to the question. We have perhaps learned that it would not be just the proper thing to specify just where we would like to be, either on the right or left hand, but have learned that it will be glorious to be anywhere in that throne of the Millennial age. We are glad that in God's providence we have heard something respecting the great divine mystery; namely, that "God was in Christ reconciling the world unto Himself." We have learned that that was the mystery which the Apostle tells us was long kept hidden, kept secret in past ages and dispensations, but now made known unto the Saints. The secret is first mentioned where it says that, "the seed of woman shall bruise the serpent's head." Then made known a little more to Abraham when he was told that through him and his seed all families of the earth should be blessed. Then, that the nation of Israel should be the ones to bless all families of the earth, and then, further, that this nation of Israel should constitute the seed of Abraham according to the flesh. So, for centuries they were waiting for the Messiah that should come through them, as had been promised. But when He came to them, His own, they received Him not. However, to as many as did receive Him, to them gave He power, right, or privilege to become the sons of God. They got the promise of certain heavenly things, but the temporal blessings they did not receive. The remainder of the nation were blinded, turned aside. However, the calls of God are not things to be repented of, so in due time He will return to them to fulfill in and through them the promises He had made, as we read in Romans 11:25-27.

There was another feature also of God's Plan which had been kept hidden; a mystery. Abraham did not know of it, Isaac did not know it, Jacob did not know it, and the Jewish Nation did not know it. Had they known it, they would not have crucified the Son of glory. The mystery was that the Messiah should be one like unto Moses, but composed of many members, of whom Jesus was the Head, and the Church was to be His body, and they would compose the Kingdom of God. This was the kingdom that the prophets were inquiring about and searching the scriptures to know or understand what their prophecies meant, but finally learned that they were said not for themselves, but for us. The Jews had full confidence that there would be a kingdom, because of the prophecies, and it was this Kingdom that the mother of Zebedee's children wanted them to have a place in, one at the right hand and one at the left hand of Jesus. We are hoping to sit with Him in His throne, but we do not know that we will be very close, but we are fully satisfied that we are going to get the most wonderful honor, and the most wonderful blessing that God could confer upon anyone, for *we are to be given the most wonderful blessing of IMMORTALITY.*

What did Jesus say, in answer to the mother's question? He said there were conditions, and you and I are more interested in the kingdom than in the restitution blessings; because it is higher, and furthermore, the earthly blessings are not now offered to anyone. The restitution blessings will be offered in due time, but He has made known unto us that He is now taking out of the world a people for His name. Now, if we have ears to hear, how earnest we ought to be, and if we have the right answer, and do our part, we can rest assured that God will do His part. When we get the right thought in mind, we will see that we have a great proposition on our hands. If you were attempting some great business undertaking, how careful you would be, but nothing in the world ever compared with the great proposition that God has given us.

He then pointed out the meaning of the Lord's expression, "Are ye able to drink of the CUP that I shall drink of?" He showed that it was the same cup that our Lord drank of, no other that we must share; and that we must drink all of it, and that we must "fill up that which is behind of the afflictions of Christ." He then pointed out that this is the same as the Lord meant by the sacramental cup—which we must share if we would share in the blessings of all the families of the earth. In other words, this cup of self-denial and self-sacrifice with Jesus signifies *our participation in the Blood of the New Covenant*—in providing the wherewithal for the sealing of the New Covenant. He made it very clear, however, that the *value* of the *"cup"* was in our Lord's merit, that it is *"His cup,"* and that we are merely favored with the privilege of participating with Him in His sacrifice, which has all the merit, and all the blessing power.

He then considered the other feature or condition, and showed that it did not refer to water immersion, but to the

real baptism into Christ's death. He then considered the difference between Adam's death and the death in which we are to share, and pointed out that Adam's death was a *penalty* for sin, but that Christ's death was a *sacrifice* for sin. He showed that on account of our being children of Adam, we were sharers in that *penalty, death*, not eternal torment, or anything else after death, and showed that we must be freed from that death penalty before we could accept the proposition to become *dead with Christ*. He then pointed out that when justified we were freed from the penalty of death which had been handed down to us from Adam, and it was all for the purpose of our then laying down those justified human lives with all their rights and privileges, as a living sacrifice, which was then holy, acceptable in the sight of God, and was our reasonable service, and proved conclusively that it is *only, if* we suffer *with Him* shall we also *reign with Him*.

Here we saw the wonderful Divine privilege granted to the Church in this Gospel Age, and to her alone; namely, a share in this "*mystery*," this hidden thing which the world knoweth not, and which only the Saints know. The appreciation of this mystery even the Saints will lose, unless their hearts are loyal and obedient to the Lord; for obedience is still better than sacrifice in the sight of the Lord.

AT THE conclusion of the discourse, opportunity was offered for water baptism to those who had already made a consecration to the Lord by a baptism into His death through consecration, and who were striving to carry out that consecration by loyalty to the Lord.

Thirteen responded and later were buried in the likeness of His death, and raised in the likeness of His resurrection.

THE Public Service was in the evening, and there was a good attendance, even though the weather was exceedingly warm. Brother Coward was very busy during the day arranging matters for that service, and among other things he did for our comfort was to secure quite a number of electric fans, which were placed in such a position as to blow a current of air over the top of large cakes of ice, which cooled the air before it reached the people.

Surely any who attended those public services and heard the scriptural, logical and reasonable proofs that were brought forth as to the condition of the dead, etc., could never leave one of those services with the same belief that they had when they entered.

We then went to our cars, secured a good night's rest and awakened ready for the long trip through the desert to Los Angeles.

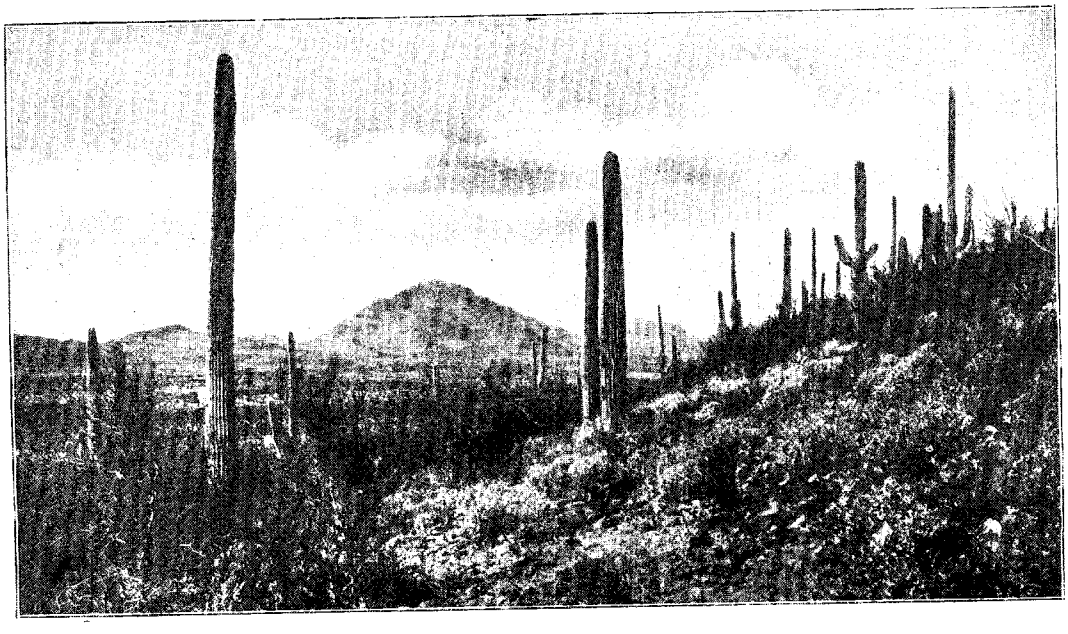
Knowing that a number of friends would join us at San Antonio, we arranged for a third sleeping car to be added to our equipment, and were therefore glad to welcome to our number, fourteen others,—our party then numbering about sixty, not including the chef, second cook and three porters.

Through Texas, New Mexico and Arizona.

THIS was a long journey, and is usually considered a very trying experience to travelers, but to us it was too short. Imagine a family of sixty of like precious faith, all on board one Gospel Train, with nothing to molest nor make afraid, with the Heavenly Father's care over us, and realizing that the prayers of all the dear ones who remained at home, with the stuff, were with us. Delays seemed nothing to us, for we were all busy

at something, either attending to duties connected with the cars, or studying, singing or visiting.

Occasionally we would get a chance at Brother Russell, and the friends made good use of it in asking questions, etc. However, he had a corner in one car where he was the



farthest from the friends, and with Sister Tomlins, his stenographer, was busy from morning far into the night, writing articles for the Tower, and newspapers, and answering letters. He was an example to us all, of zeal, love and devotion to the Lord and His cause, and so we are glad to follow him, *as we see him follow Christ.*

For hundreds of miles we passed through the desert with not a living thing in sight, and no trees or grass; only here and there some sage brush and cacti. It is remarkable how even those plants could get enough out of that dry ground to grow on, but they do and the growth to which some of the cacti attain is remarkable. Some of them would be as large and tall as a telegraph pole, while others would be of other varieties, spreading out in great leaves with a very sharp thorn on the end, as per cuts above.

Water is the only thing that seems to be lacking; for, as we would come to a railway station where they had irrigated and watered the land, there great palms and trees of various kinds, and grass would be found. The trunks of the trees being much larger than one could reach around with both arms. As water is the only thing that the ground there needs to bring forth its fruits, so too, it was forcibly brought to our attention that as earth is the symbol of humanity, and water the symbol of truth, all that mankind needs is the water of truth, and they will grow and blossom again, in the Paradise of God, as Adam once did in the Garden of Eden. Furthermore, there is no question in the minds of any who were on that trip, but that there will be plenty of room on this earth for all who have died, and also that Brother Russell was correct when he stated in one of the Dawns that there was ample room in the State of Texas alone for all the people that have ever lived. The question that arose in our minds was, where can enough people be found to fill all that desolate land?

On entering Texas at its eastern extremity the road is at an elevation of but twenty-one feet above sea level. For several hundred miles westward it rises gradually, after which begins one of the few abrupt rises that occur at any point along the entire line of the *Sunset Route*, an elevation of 5,082 feet being ultimately attained. From San Antonio across the remainder of the state the road is over a broad plateau averaging about 3,800 feet in altitude. While on the subject, it will be of interest to follow in a general way the altitudes of this, our Route, for the rest of the way to the coast. A height of 4,000 feet is maintained through New Mexico, and that the descent is gradual through Arizona and in eastern California, until 263 feet below the sea level is reached, after which abrupt rises and descents are made on passing the Sierra Nevadas. The main chains of the Rocky Mountains are not visible at any time, but their many disconnected ridges are to be seen at various points, and in connection with them scenes of rare beauty are being constantly brought to view. Among the latter is the *Weird Mirage, whose Fantastic Effects add Splendor to the Sunsets*, bridge mountain peaks that are miles apart and suspend lofty mountain chains in the sky, which, peak by peak, "melt gradually away, leaving great island-dotted lakes with shores of living green."

Other Points in That Interesting Country

of ancient civilization, romantic and charming scenery and strange manners and customs. To the west of San Antonio one will see the cattle ranch in its fullness, and about thirty-seven miles west of Spofford, a few miles west of Del Rio station, the first glimpse can be had of the national boundary stream, the winding Rio Grande. But a few miles further on the train passes *Through the Eastern End of the Grand Canon of the Rio Grande*, whose walls are worn into strange fantastic forms by the action of the stream in ages past. Soon after, the majestic Devil's River Canon is traversed and Palisades passed, and later Painted Cave is reached, the latter an immense cavern, which was for years the stronghold of the Comanche Indians. Before reaching the cave, however, which is located some miles east of Shumla, a station 223 miles west of San Antonio, the train runs for several miles on a piece of narrow shelving cut out of a great limestone bluff, and overhanging the river about sixty feet. In addition, a 1,500-foot tunnel is passed through about two miles east of Painted Cave, and several large bridges are crossed before reaching Shumla.

Quaint El Paso, with Its Twin City of Juarez Directly Across the River,

in the Republic of Mexico, contains much of the characteristic Mexican life, and is quite a point of interest to tourists.

At El Paso Sister Rich joined us. She is one of the successful colporteurs who has been able to make all her expenses, take in the conventions, and remain in the harvest

At Benson one brother joined us for about a three-hours' ride, having come eighty-eight miles, part way by rail and part way by stage, and had waited at that town for twenty-four hours for our train to come along. He was certainly glad to see us all after so much effort to get there, even for three hours, and we were also glad to meet him.

Scattering the Hail.

All along the journey we scattered the "hail." At different places where our train stopped, we sang our Hymns of Dawn, the strains of which gladdened many faces in the crowds who gathered around our cars as we stopped at the various stations. Then, when the train started, we threw the crowds a reason for the joy that we had, and we trust some of them will learn the new song, and join us on the way to the General Convention of the First Borns.

OUR NEXT stop was Los Angeles. Many of the dear friends were at the depot to meet us. Two of the brothers met us in one of the suburbs and rode into the city with us. They brought a large quantity of carnations and distributed them to the party and also presented us each with one of the Los Angeles convention badges. We certainly appreciated the advance greetings of the Los Angeles Saints.

The friends arranged for our comforts and we surely can say "It was good to be there." Many of the dear friends were old friends and we rejoiced to find them standing firmly in the faith, grounded, and settled and not moved away from the hope of the gospel which we received at first. Brother Russell gave us two grand discourses—the one to the public being well attended in spite of the fact that there was a large parade in the city that evening.

The city was beautifully decorated on account of the Elks' Convention. The friends said the decorations were really for us because their signs read, "B. P. O. E." "Best people on earth!"

Our train was nearly four hours late, so we missed the afternoon service. The evening meeting, however, was well attended, in fact the large opera house was full. This was especially gratifying to all, but especially to the Los Angeles friends who had done extensive advertising; because we arrived in that city at the same time that the Elks had their convention, and that very night was set for their largest parade. The city was practically given over to the Elks, in fact after a certain hour, the streets were barricaded so that none could cross without a special permit from the police. Nevertheless there was an immense crowd at the public service, and the friends all felt well repaid.

On account of the Elks having the whole town, our cars had to be sent out to Venice, a suburb of Los Angeles, on the shore of the Pacific Ocean. There we spent the night, and then the next morning a number of us took a bath in the Pacific Ocean.

From all these things we could draw profitable lessons; for instance: when the great waves would break over us, it would remind us of the time that is coming when the great truths will break over the world of mankind, and the waters of truth will be ocean deep, etc.

The next morning we all assembled in another hall for a Praise and Testimony meeting. In many respects Los Angeles seemed like home to a number of us, for there we met many that we had seen and known before. The following program was carried out.

WATCH TOWER BIBLE STUDENTS CONVENTION

LOS ANGELES, CAL.

PROGRAM

BROTHER F. P. SHERMAN, CHAIRMAN

FRIDAY, JULY 16

10:00 A. M.—Opening of Convention. Words of Welcome on behalf of the Local Class by Brother E. D. Sexton, responded to by the Chairman on behalf of the Watch Tower Society.

10:30 A. M.—Praise and Testimony Meeting, led by Brother Robert Nairn.

2:00 P. M.—Praise and Testimony Meeting.

3:00 P. M.—Discourse by Brother O. L. Sullivan.

*7:30 P. M.—Discourse to the Public by Brother C. T. Russell, in Simpson Auditorium, Hope St., between 7th and 8th; subject, "Where Are the Dead?"

SATURDAY, JULY 17

9:00 A. M.—Testimony Meeting, led by Brother L. W. Jones.

10:30 A. M.—Question Meeting, conducted by Brother Russell.

2:30 P. M.—Discourse by Brother Russell.

*7:30 P. M.—Baptismal Service, conducted by Brother J. F. Rutherford, at Christian Church, 11th and Hope Streets.

SUNDAY, JULY 18

10:00 A. M.—Praise Service.

10:30 A. M.—Discourse by Brother E. D. Sexton.

*3:00 P. M.—Discourse for the Public, in Simpson Auditorium, by Brother J. F. Rutherford.

7:30 P. M. to 9 P. M.—Symposium; Several Speakers.

THE Convention opened promptly at 10 a. m. with the singing of "All Hail the Power of Jesus' Name," after which prayer was offered by Bro. Sherman. Bro. E. D. Sexton then made the address of welcome, as follows:

Dear Friends:—I am indeed glad that we have so many present at the opening of our convention. Considering the congested condition of our city on acount of the Elks' parade, and also the difficulty many of the friends have in getting away from their ordinary duties, we must recognize this as a good gathering; of course, later on, when the convention is in full swing and the three car loads of Eastern brethren arrive, it will begin to look like a convention.

You all know that you are welcome, nevertheless we like to express words of welcome, and you, I am sure, like to hear them. We are not only welcoming those who are here now, but these are words of welcome to all who are on their way. I have been thinking this morning of this convention as a mutual admiration society; we are here to admire one another; not that we are to admire each other's faces and forms, but to admire the clothing. "He has clothed me with

BRO. E. D. SEXTON

righteousness as with a garment," and so in admiring this clothing we are admiring and glorifying Him who so clothed us. We admire the purity and spotlessness of this robe and if there should be any spots or wrinkles, it is our privilege to help each other wash or smooth these out, so that we may all look bright and fair. We want also to be able to admire the pattern on each robe, and surely we will look with loving interest upon the work done on the pattern or in other words we are going to admire the fruits of the spirit we see manifest in each other and we are going to look for these and *not for flaws.*

If you came here to find fault you will surely find what you are looking for. Maybe the arrangements do not suit, the decorations or the program is not to your liking, but if you have come with the right spirit (which I am sure you have) you will overlook any shortcomings and remember that your brothers and sisters here have done their best, and even the Lord would require no more of them; and you, I am sure, will reciprocate by putting forth your best efforts to make the convention a success.

A homely and well known illustration is that of a coal of fire; you all know that a single coal will not retain its heat long, it will go out; but put a great many together and they will retain their heat and keep bright. Let us keep this fire burning;—the fire of love and zeal which will consume our sacrifice.

Our convention motto fitly expresses our thought and determination, "Hold fast," the cross at the beginning and the crown at the end. "Take up your cross and follow me" —"That which thou hast, let no man take thy crown." You are having your cross now but at the end of the journey you will receive the crown as your reward.

And so, dear friends, I wish to say, in the name, not only of the Los Angeles Church, but in the name of the Lord and *all* the Church, we bid you welcome. Let us lay aside the cares of life for awhile and devote ourselves to putting on more of the graces of the spirit and if need be, cleanse our raiment. We only came to admire clean clothing, so let us assist if necessary in washing out spots so that we may all stand clean in the righteousness of our Lord. In the name of all things true I bid you welcome.

It is now with great pleasure that I introduce Brother Sherman as chairman of this convention.

I AM very glad to see so many smiling faces this morning. I often see hanging up in the offices of the city a little printed card, "SMILE." If the world realizes the importance of the smile how much more have the Lord's people reason to smile, and they should remember that their faces are an index to the heart. We should all carry a smile with us.

As Brother Sexton has suggested, many would have been with us this morning had it not been for the crowded condition of the streets. But though there are few here, comparatively, that are visible, it is quite possible that many are in attendance this morning who are not visible to our senses. I think there are many who have passed beyond the vail whose love and interest are centered in those who remain and in the conventions they hold and the trials they yet endure, and, who knows how many times we have been helped and blessed of the Lord through them?

I am here this morning as a representative of the Watch Tower Bible and Tract Society. Not that I am the only representative, for you are all such. Every time you hand out a tract or speak a word for the Truth you are acting in that capacity. You realize that it was through its instrumentality that you were brought out of darkness into marvelous light. I am very glad that we can all, in some measure, share in this wonderful work and reach out OUR hand and help others out of darkness. I remember on one occasion our dear Brother Barton was speaking of "feet washing" and he said the Pope annually made a ceremony of selecting some beggars from the streets and publicly washed their feet. We do not do that kind of feet washing, but we often find our brethren who have been wandering in the miry swamps of false doctrine and we are privileged to help them use the water of the WORD to cleanse them from error.

I am reminded of a motto which Brother Sullivan recently said he had adopted for his own, and it is this: "I am resolved not to be offended nor to give offence." I believe that this is a particularly good thought for all of us to keep in mind as we associate so closely during this convention. It is when we come in close contact that we need to be particularly careful along this line.

I suppose you are all aware that the Elks are here. They have a way of making their presence known. I was listening the other day to one of their songs: "We're here because we're here." We sympathize with them in their exuberance of spirits while we do not feel to enter into their pleasure. Yet they might be in many worse things than the parades and decorations which we see all around us. But WE, as the Lord's people, are not here simply because we are here, but because we are called here by the blessed Lord; because we have entered into Covenant relation with Him and can thus claim all the precious promises. "Where the carcass is there will the eagles be." The Lord's people are the eagles and he is providing food for them. How often we feel that this is the Lord's work and that He has called us to it. As has been said, if we come looking for

BRO. FRANK SHERMAN

faults we can find plenty of them, but if we come looking for a blessing we will surely find it just in proportion that our hearts are in the right attitude.

At Asbury Park Convention it was opened by Brother Joy, and it was said that "Joy" opened the convention and continued throughout; so we hope it may be true of this convention. I remember at Baltimore one brother would get up and say, "I am glad to be here." Then another would tell us he was glad of this or that and so joy seems to be the key-note of every convention and no wonder. The Psalmist tells us something of the reason in the 95th Psalm: "Oh, come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise to Him with Psalms." I am sure that this is the desire of every one present. "For the Lord is a great God, and a great King above all gods." "O, come let us worship and bow down: let us kneel before the Lord, our Maker." I am afraid some of the Lord's people lose sight of reverence in their expressions of joy: we forget the majesty of Him whom we are seeking to serve. "For He is our God; and we are the people of His pasture and the sheep of His hand." Ah, there is the secret; we have made a covenant with the Almighty Jehovah. It is on that account that we can rejoice. No wonder the Apostle Paul says, "Rejoice; and again I say unto you rejoice." We can rejoice in the precious promises: we can rejoice in the love of God; we can rejoice in the fellowship of His dear Son; and in the fellowship of kindred minds which is "like to that above." We can rejoice in "forgetting the things that are behind," at least for a season, and turn aside and rest awhile in the Lord.

So in the name of the Watch Tower Bible and Tract Society; in the name of our dear Brother Russell; in the name of our Father and His dear Son we extend our heartfelt sympathy and love and bid you enjoy all the good things which the Master has provided for us. We hope you will all have a glorious season of refreshment and blessing.

? QUESTION MEETING ?

QUESTION 1.—Would the principle of submission lead us to accept the form of prayer, for instance, if suggested by an elder?

Answer.—In the order of the Church it would be very proper for us to submit ourselves to the arrangements of the congregation while worshipping together. If we are of those who are of the Lord's consecrated people it would be for us to say what the order of the meeting would be and proper for those worshipping together to say what it would be in the absence of such an elder. It would also be proper for an elder to say who should lead the meeting if he were going to be absent; and it would be proper for the one appointed by the elder to obey his suggestions kindly, as far as possible, as the Apostle says, "Submit yourselves one to another." For instance, if Brother Sherman opened this meeting and he choose to say: "Shall we stand to sing such a verse?" barring any physical weaknesses we should arise, instead of saying, "Who gave you liberty to suggest that we should arise?" Or for an illustration, suppose some one else should say, "Shall we bow our heads in prayer?" and some one else should say, "Well, I am in the habit of standing up when I pray. I am going to stand up." To have a certain amount of willingness to fall in line with everything that is not a matter of conscience is a good thing. The Lord's people have a good deal of combativeness, and unless we have this quality we will not be overcomers. But unless it is brought into control it is likely to make us contentious, difficult to get along with, hard to live with. We should submit ourselves as far as possible to every reasonable regulation. If each had his own right and will there would be confusion all the time. It is a good thing to have to submit ourselves one to another; it is a good thing to *learn* to submit ourselves—but when it is a matter of conscience we are to have sufficient courage and manhood to stand by that conscience so we would not violate that conscience. There are a whole lot of things in the world that doesn't involve conscience at all.

Question 2.—How far may we stifle our judgment in connection with the principle of submission?

Answer.—Stifling our judgment is one thing and stifling our conscience is another. If it is a question of stifling our *consicence* or our *judgment*, I would say it would be better to stifle our judgment, for *we must not stifle our conscience.* If it is merely a question of judgment and the responsibility of judgment doesn't devolve upon us, leave it to the congregation. Submit your judgment to the others—submit your thought for the decision of the others. If your judgment is better than the others you owe it to the others to tell them—and then be quiet. Otherwise you might be like the juryman who said the other eleven men had no sense at all because they wouldn't see the matter as he did.

Question 3.—Is not the urging of the vow along this line?

Answer.—I do not clearly see just what that means. To *improperly* urge the vow might be along that line. It would be improper to urge any one to take any vow against his conscience—but it would be proper to urge what he thought would be for their good. It would be proper for him to let them know what he thought would be the advantages of the matter. That would not be urging the matter except in the Scriptural sense. As the Apostle Paul said, "I *beseech* you, therefore"—but you say, "Paul, you are urging that too much." No. If it is against your conscience do not present your bodies living sacrifices. Where does it say anywhere in the Bible that you *must* submit yourself a living sacrifice? It doesn't say that anywhere. That which you *must* do is a command. The Lord tells us He is pleased to have us if we present our bodies living sacrifices. He tells us, "Now is the acceptable time." You and I know what are the privileges and what are the rewards—so the Apostle Paul realized what a reward was to come to those who would submit, and he said, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." So about the vow. There is no command in the Scriptures that you should take that vow or any vow, but the Scriptures indicate that the people who are the Lord's people will be taking vows representing their determinations. A vow is a voluntary act on your own part. But you ask, "Did you ever take a vow, brother?" Yes, sir; I have taken numbers of them. "Were they a good thing for you?" Yes; I found them very good. I took a vow of consecration to the Lord—that all my acts and words would be pleasing to Him. You say, "That is a pretty comprehensive vow. You are a slave to that vow." Yes, sir; being set free from the law of sin and death we become the servants of the law of righteousness—we become the bond slave of the Lord Jesus Christ. I have no liberty at all. I am bound to do what I believe is the Lord's will. I am glad to be the slave of the Just One. I would not be a slave to you or to any government or system. I have never been in any church but one—that was a Congregational church, and I got out of that. Now I am not in bondage to any person or thing in all the world—only to the Lord. If you get the right comprehension of anything that I write you will understand that I never ask you to come into bondage to any man or thing—but only to the Lord. There is one vow that you may properly make. That is the marriage vow between husband and wife. But all other vows I want to make to the Lord and I want them to be such as will bring me more into submission to His will. As a child I never even signed the temperance pledge because I felt as though this was binding myself to someone else. If I ever come to see that I should make this to the Lord I will make it, as my responsibility I recognize as being to the Lord. The intimation would be that the one who wrote this question had the thought that I was urging the vow upon some one in the sense of stifling his judgment. No. Only I suggest that they look at the matter carefully, prayerfully, and see if there would be anything to their advantage or disadvantage. If you see anything to your advantage *take it.* If not, *don't take it.* I think of a vow I took some years ago. It was after some of the revolving picture shows that they have in all cities—moving pictures—came before the public. I looked through several of these and after I had gone away I thought the matter over and said: I don't believe it is to my advantage to look through that box. I made a vow that I would never look through one again. You ask: Was there any sin in looking through? No, not at all. But to me it would be sin now if I did it.

Question 4.—If our Lord came in 1874 has the Church been without an Advocate since that time?

Answer.—No. He is our Advocate whether He is present or not. He always has access to the Father, and we are not separate; so as the Head of the Body He represents the Body. Does your head represent your body, or your hand? *Your head always.*

Question 5.—It has been said that the sheep class in the Millennial age will need no mediator—only the goats.

Answer.—I would not agree to that proposition. The Scriptures put the whole world under the Mediator. Every person except the Body of the Mediator himself is included in this. The Mediator comes to stand between these. During all the Millennial age they will all be under that Mediator. There will be no communication between God and the world until the end of the Millennial age. The world will be justified by their works—actually. The Church is in a different condition. When Christ's Millennial kingdom is established He will deal with all the world and bring them up, up by resurrection and restitution—up to all that Adam had—to all that Adam lost, and in that perfect condition they will be prepared to be delivered over to the Father. During the Millennial age He will not deliver them over to the Father for the Father appointed Him to be their Judge, to be their King, to be their Mediator—and everything centers in this, for Christ and the Church are one. It will mean to the world justification. Justification means to make right—to make just. What was Adam at the beginning? He was a just man. When he sinned he became unjust, he became imperfect, he became fallen. Justification means to be lifted up to that place of perfection where all will be obedient. This is what Christ will do for all the world. They will be justified every man according to his works. So then the whole world at the

end of the Millennial age will be in that condition where they may be delivered to the Father. If any man now would be delivered to the Father it would mean his destruction, but when the world shall be brought up by the Mediator and turned over to the Father perfect they will need no Mediator because they will be actually just—not merely reckonedly. So you see that during the Millennial age not only the goats will need a mediator, the sheep will need a mediator also. It was because God saw that some of the world would be sheep that He made this arrangement. The goat class that will be destroyed will be the ones that will not profit by the arrangement. As we have been taught, the world, neither sheep nor goats will have any dealings with the Father—only at the end of the age will they have any dealings with the Father.

Question 6.—*The sign of the Abrahamic covenant was fleshly circumcision. If we are under that covenant why do we not have the same sign?*

Answer.—The Apostle intimates that we do have the same sign, but it is the circumcision of the heart and not of the flesh. With spiritual Israel it is spiritual circumcision. The Apostle tells us these are the things we are to have circumcised—anger, malice, hatred, envy, strife, works of the flesh and works of the devil. Cut these off and then you are circumcised in the heart. That doesn't mean that you never make the mistake of having an angry thought. It is not your flesh, but you as a new creature that is a member of the Body of Christ. The flesh is merely a servant of that new creature and the new creature will keep the body under to the best of its ability.

Question 7.—*Who will compose the Elisha class?*

Answer.—In the first place we do not know that there is to be an Elisha class, because the Bible doesn't say strictly that there will be. Do we infer it? Yes. Upon what basis? Because there is an Elijah class and the Scriptures imply that there is an Elisha class referred to by our Lord and mentioned in Revelation. Elisha was one who joined himself to Elijah toward the close of the ministry of Elijah—joined himself as a servant and got a great blessing finally. If we shall suppose he is a type of a class then he would be a type of two classes. First, of the great company because the mantle of Elijah fell to him, which would seem to imply that the power or work of Elijah would fall upon the Elisha class, after the Elijah class is taken away. The only thing that Elisha did with the mantle was that he went to the river Jordan, smote the waters and passed over. It would simply mean that the Elisha class would pass through death in much the same way as the Elijah class—Jordan representing death. After passing the Jordan he began to do a certain revolutionary work. This would not represent the great company but would seem to represent another class—the work of the ancient worthies which they will begin and carry on during the Millennial age. We believe the Scriptures show that the ancient worthies will eventually be on the same plane as the great company and will have the same glory.

Question 8.—*Mediator and advocate—in what way are they alike—in what ways do they differ?*

Answer.—The word "mediator" in our English language might be used and often is used in our common conversation in a different way from what it is used in the Bible. That is, you might sometimes say, "I occupy a position as a kind of mediator in our home. That is, all difficulties are settled through me." This is one way of using the word but it is not the scriptural way. In the Scriptures every use of the word "mediator" is in connection with a covenant. I have not always used it so in the past. I have used it in a loose way not noticing that the Bible always uses the word in connection with a covenant. Christ is the mediator of the new covenant. So hereafter I will use it in that restricted sense. If you find I have written anything else you will know it is a slip and not intentional. A mediator stands between two parties to see that justice is done to both parties. Suppose you and I were to build a house. You agree to build it for 15,000 dollars, terms and conditions laid down. It is usual in such a case to have a "mediator," and the "mediator" in such a contract is usually termed an architect. Then we have an architect—a mediator—who draws up the plans and the terms and you agree to take these specifications. Again, in any business transaction, if you make a note for some reason, there is a contract given. You agree to bind yourself by that. Now that is a covenant or contract between us. Where is the mediator? The law. In every such case where two parties are concerned the mediator sees that everything is right. Christ has redeemed the world and He is to be a Mediator in the matter of dispensing certain blessings. Jehovah agrees to take and accept these people of the world through this Mediator. Christ agrees to bring the world up to perfection—He stands between God and them. He represents them to God. He can stand between them and Jehovah and give them all the assistance by virtue of the sacrifice He has already made. He carries out the provisions of the new covenant to the world, assuring the world and giving God assurance, and in the end of the age will turn them over to the Father perfect—restored to the perfection lost in Adam. An advocate is *your* attorney—he is not the other man's attorney—he is never for any side but your side. He has the right to go into court because he is a member of the court. You cannot go in any time to court but you must have an attorney to appear there for you. You are at liberty and in good standing—you are not condemned by the court, but you must get a lawyer thoroughly conversant with our laws—you must have an attorney. An attorney is not a mediator, but your representative before the court. So the Church have an advocate with the Father. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." What will He say for us? He will represent to the Father that we have imperfections but He knows our hearts are right and this would be a proper case for leniency. We have forgiveness of sin through faith in His blood.

Question 9.—*Who is that servant? Do you believe and acknowledge the statement as put forth by representatives of the "Watch Tower?"*

Answer.—As far as I know nearly all the talk about "that servant" has been by my enemies. I have nothing to say about this subject. What I would say would not change matters any way. You have your right to your opinion and they have their right to theirs. In the fourth chapter of the sixth volume of "Milliennial Dawn," this Scripture is brought to your attention. That is all that I have ever written on the subject.

Question 10.—*How can an imperfect being attain perfect life?*

Answer.—If any fail to attain perfect life they will attain to second death. This is my understanding. I understand this is God's law and nobody will ever be acceptable to the Father except they come up to the standard of that law. "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind and with all thy strength, and thy neighbor as thyself." That is the simplest and slightest obedience that the Lord will accept. If you and I do not come up to that standard you and I will not get perfect life. How can we do that? Will all the world in the Millennial age attain to that standard? Yes. That will be the work of the Millennial age. Every one who will be worthy of eternal life will be worthy of that perfection. God does not have different standards. This is the standard of all creation. No angel will be granted eternal life with the Lord unless they have this perfection. As for the world of mankind, they will all have to reach that standard, full love for God and for their neighbor. But, you say, here we are with our misshapen heads—how can *we* get there? You are not on trial according to your flesh. You are on trial as a new creature. If we do not learn our lessons as new creatures we will not be fit for graduation when the time comes. If we do not let the Lord develop this character in us we will not be fit for life on any plane. There are certain principles the Lord lays down and if we are to have eternal life at all we will have to get it on these principles. He is not dealing with us after the flesh, but after the spirit. Our hearts, our wills, our intentions, our endeavors, will be to manifest that perfect love for God and for our fellow creatures. Suppose in my imperfection I do something unkind. Just as soon as the new creature finds this out as a new creature I must go and make it right. But, you say "Suppose pride in my heart will not enable me?"

Then you are not the kind He is looking for. If you have done something amiss and have been angry with a brother or sister, go to the Lord and confess your fault. If you are soleiy His you will want to do those things that are pleasing to Him. Get the principle fixed: to what extent is my heart loyal to God, to the Word of God and to righteousness? While we are natural men we cannot help having these imperfections. One time in Allegheny after I had been preaching about speaking no evil, showing how contrary it is to the Lord's will and to the admonitions of His Word, a certain sister said, as she shook my hand, "Brother Russell, I am so glad you preached that for it is just what is needed," and before she let go of my hand she began to speak evil. The poor sister was doing the best she could and I thought, the poor sister will gradually learn. She approved of the things she had heard and she thought she was applying them most thoroughly. If sometimes you find some of the brothers and sisters do not appreciate some of the higher principles, remember the Apostle says God hath chosen the mean things of the world. They are not all mean—some of the Lord's people are the noblest people in the world, but "Not many, not many noble are called," but chiefly the mean things. And do not be too sure that you have not some of the meannesses yourself. Be very sympathetic and glad if you see your brothers and sisters are getting the advantage over the old creature. It is the old creature that He accepted that is mean. The transforming grace of the heart, the new creature, is proving more and more what is that good and acceptable will of God. I sometimes give the example of a scale, beginning with zero. Some have 40, some 50, some 20, some 30, and some only a tenth of the perfection belonging to a perfect human being. Now when these consecrate, whatever they may be, the Lord agrees to take them and He gives them sufficient grace. Suppose a man is only rated at fifty, or seventy, or here is one with only thirty marks. The Lord makes up the other 70 per cent. His grace is sufficient—sufficient for the needs of each one that He receives. The Lord's grace is sufficient and makes up for every deficiency. He is going to judge you at what your heart or intention is. Your will must never be at the 90 or 50 mark. Your intention must be at the hundred mark, and if you are doing His will to the best of your ability it is counted to you for a hundred and you are His and in full fellowship with Him. That 100 mark means a perfect heart. But the Lord requires more of us than He will require of the world. He requires that we love Him with all our mind and strength and our neighbor as ourself, but He will require this of the world also. You say how can He ask more? He is asking more of you and of me. How? Jesus said, "A new commandment I give unto you, that ye love one another as I have loved you. You are to deal with your neighbor as with yourself. You are not to give all that you have or sacrifice your own interest and go without yourself. But when it comes to the Lord's disciples it is a different matter. It meant the sacrifice of our Lord's life. We have got to love one another as He loved us. You have bound yourself by that arrangement and you cannot be one of the little flock unless you are a sacrificer. Every one who is of that little flock is a sacrificing priest, so if you belong to the Royal Priesthood you will be sacrificers.

Question 11.—*"As it was appointed unto men once to die"—in view of this text how can it be possible there will be some go through the time of trouble and live?*

Answer.—The questioner has not understood this text of Scripture. It has no reference to mankind dying. It was appointed unto the High Priest to die, representatively in the bullock—after this he could go into the holy and most holy and come out again and bless the people. (Brother Russell referred then to the types in Tabernacle Shadows.) Taking the question from another standpoint, we read another text: "As by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." If this sentence of death passed upon the whole world because all are sinners and imperfect, how could it be some would not need to pass into the tomb? From the divine standpoint the world is spoken of as dead. As Jesus said to the young man who wished to become His follower and who asked, "Lord, may I wait until my father dies?" "Let the dead bury their dead." Who were the dead? The dead world. You have become alive through having justified life. The others who have not passed from death unto life are already dead. At the second coming of the Lord they will still be dead. As they come into harmony with Him they will rise out of death. It will take all of the Millennial age to get out of death. All will not get fully out until the end of the Millennial age.

Question 12.—*What does the Scripture mean which says, "I will turn unto them a pure language?" (Zeph. 3:8, 9.)*

Answer.—We understand this "pure language" to mean *a pure method*—the pure method of God's plan. The world doesn't know this method now. Only we know what is the pure method. It has brought us life and joy and blessing, and the promise is that in due time He will turn unto them all a new method—they will not hear the babble that is now going on. One says: I believe you must get into the water—another says it is free grace, etc., etc. The people have no pure method. Each has a different method. After this time of trouble, when the whole world will be humbled in this great time of trouble, then He will turn to the people a pure method. They will not be serving Methodism or some other ism, but will serve the King of Kings and Lord of Lords.

Question 13.—*Please give a few moments to explain why we keep the first day of the week instead of the seventh. I had always been taught to keep the first day. Within a short time I have been told that I was not right.*

Answer.—The best answer I could give would be to refer this dear sister to what I have written. God gave to Israel a command that one-seventh of their time belonged to Him. The seventh day of the week was set apart as holy to the Lord—a day of rest from all labor—they were not allowed to do any work on this day. You remember the account of the man who was stoned to death for picking up sticks on the Sabbath. It required work in those days to build a fire. In our day we turn on the gas and rub a stick with a little sulphur on the end of it and we have a light. The Lord didn't make this arrangement of keeping the Sabbath with us. You will remember also that in our Lord's day they made objections because the disciples passed through a wheat field and gathered some of the wheat and blew away the chaff and ate the wheat. In that day it was lawful for any person in passing through anybody's vineyard or field to eat all they wished of the product. On what ground then did they find fault with the apostles? On the ground of working on the Sabbath—of threshing the wheat—rubbing it in their hands. They said, "You have broken the Sabbath day." That was the absurd degree to which they went. That seventh day was given to the Jew in an appropriate sense because it was intended as a type of the great seventh day of a thousand years duration in which the whole world will have rest from sin. The human family will be greatly blessed on that seventh day. The Jewish Sabbath prefigured this day. But *you* say, "What day did He give to the Church?" He gave us *all* the time. We rest according to the antitypical meaning. We are resting today—we rested yesterday and we will rest tomorrow. How? We rest with God through the finished work of Christ. We are resting from our own works and our attempts to justify ourselves. This is the antitypical rest—the rest of Monday, Tuesday, Wednesday, etc. I am resting most when I am working the hardest. This is the rest God has given to us, the Church—not the typical rest, but the antitypical. The peace of God that passeth all understanding has come to us. There is still another rest—a rest that remains for the people of God. But, you say, "What about keeping the first day of the week? There is no Scriptural command to keep any day." We can keep Wednesday or Monday or Thursday, but I think we will do better to keep all the days. We want to rest every day, and He will give us the desire of our hearts,—our good intentions. But how about the first day of the week? It is kept by some because they imagine God said they must keep the first day. You remember after our Lord's crucifixion that He appeared to the disciples on the first day

of the week—while they were in the room with closed doors He suddenly appeared in their midst. "Oh," they said, "this is very wonderful." On the first day of the next week they were again together and He appeared again to them. So they got to coming together every first day in the week, and called it the Lord's day. They had breaking of bread together on that day—but this was not the Lord's supper. You remember how He appeared to two of them on the way to Emmaus—this was on the first day of the week. So we like to come together on the first day of the week. The first day of the week represents something now. In the Scriptures seven represents completion. During this Gospel age it is very appropriate that we should celebrate the *new* beginning of *new things*. I shouldn't wonder if during the Millennial age there would be some days set apart for the world to observe and it wouldn't surprise me if they kept the seventh day. He has suggested to us the specially appropriate day of the first.

Question 14.—*When several Truth people are taking a meal at a restaurant and all seat themselves together, would it be a duty or privilege to return thanks as in our own home?*

Answer.—There is nothing in the Bible that tells us specifically. We can only use our judgment. It would be very nice if you were around a table or with others, to give thanks if circumstances made it appropriate, if otherwise, to do so in silence. If it would in any sense of the word be seemingly hypocritical to those about us it would not be appropriate. You remember the Pharisees who said their prayers on street corners.

Question 15.—*Does the child of God have after quickening any other means of receiving the holy spirit than through the Word?*

Answer.—Yes, I think so. We are quickened by the spirit and receive the spirit of the Truth through the Word. We see the Lord's directing influence in our affairs in his providential care over us and in our experiences of life in those things which others would say were accidental. We can receive the holy spirit through intercourse with the brethren, whether through the printed page, the printed page of Bible or "Watch Tower," or hymn book. It is the holy spirit and influence of God and he had provided these various instruments. "When He ascended up on high He led captivity captive and gave gifts unto men." These the Apostle specifies: "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers"—the holy spirit comes through these several ways to the building up of the Church in His most holy faith, "till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

Question 16.—*Col.* 1:23, 24. *Explain—In the first part does the Apostle mean every man under heaven had heard the gospel in his day?*

Answer.—For 1600 or more years the Lord had a message for the Jews—this gospel or message was declared only to the Jews. After our Lord's first advent there came a time when He said to the Jewish nation: "Your house is left unto you desolate." After the conversion of Cornelius, this message was no longer restricted to the Jews—it was preached for "every creature"—whoever has an ear to hear. Will the others never have a chance? Oh, yes. Will they ever see and hear? Oh, yes. All the blind eyes will be opened and all the deaf ears unstopped. Paul was a minister of this gospel. "Who now rejoice in my sufferings for you"—Paul was glad that he was a minister of this gospel message. He knew that only those who were favored of the Lord were thus privileged. He said: "I am glad to fill up some of the afflictions of Christ." You and I have the same privilege. We have not the high position the Apostle Paul had. Today we read his words. The example and words of Paul bring great consolation to us. Unless we drink of this cup we cannot be His disciple. You and I will be glad to do all we can.

AFTER the morning service the Los Angeles friends served refreshments for all the visiting friends, who were seated at long tables loaded down with good things for the old creature—for you know he is not actually dead, only reckonedly so, and he has to be fed so as to keep him going for a while longer. Often times, however, he wants things that are not actually needed, and we have to watch him to see that he is not hungry all the time, for if he gets too much of this world's goods he will become lazy and not work at all.

3 P. M., Discourse by Brother Russell. Subject: "MERCY THROUGH YOUR MERCY."

Text: *"Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and of the knowledge of God! how unsearchable are his judgments, and his ways past finding out!"*—*Romans* 11:31-33.

I PRESUME, dear friends, that you have pretty well in mind the Apostle's argument in this chapter, the verses of which I read constituting a part. He is talking about the Jews and the calamity that came upon that nation of Israel when they rejected God, and when He correspondingly rejected them, cast them off. He is calling the attention of the Church to the fact that *this rejection of Israel is not a permanent thing*, not to last forever, that God is going to receive them back again to Himself; and although more than eighteen hundred years have passed since the Apostle wrote these words, you and I have full confidence in the wisdom, justice, love and power of God; full confidence that God will receive them back as His special people. How glad we are. As we look back at the experiences through which they have passed, our hearts are moved with sympathy as we remember, as the Apostle points out, they were heirs of God, of the promises of blessing which you and I are getting. All these things belonged to them and were upon their table, as represented by the rich man who fared sumptuously. Then to think that they have lost all those blessings, and the rich man, as a nation, has gone down into death, and as a people are in trouble, while you and I, represented by Lazarus, have been received into God's favor, and now we, brethren, as Isaac was, are children of promise, through faith in Christ. And so the Apostle tells us in Gal. 3:29 that if we are Christ's, then we are Abraham's seed, and heirs according to the promise. The Apostle tells us that the branches were the Israelites, that the root of the promise was the Abrahamic Covenant made with Abraham, and the nation of Israel grew up out of that promise, and they were His holy people, and the individuals were the branches of the kingdom of Israel, and were heirs of the promise, "In thy seed shall all the families of the earth be blessed." They prayed, and waited and longed for the good things to come to them. How sad it makes us feel when we find that when the good things did really come to them, so few were ready; merely a remnant were saved, only a few accepted God and came into Christ. All the rest of the nation were blinded. While it makes us sad when we see what they might have had, but lost, yet on the other hand, we are glad because of their casting off, we have been permitted to come in, and become fellow-sharers with those who did accept God, that thus the body of Christ might be completed in Him, Jesus the Head, and you and I and the other consecrated ones members of His Body. So this was the great privilege that came to them first. (John 1:11-13.) Born not of the will of the flesh, but of the holy Spirit. The Apostles and about five hundred more, then a few at Pentecost, and then a few more through the preaching of the Apostles. These were practically all of the Jews received into the Body of Christ. The end of their favor

came and their table, which had been so richly spread, became a trap and snare. How could a spiritual Israelite be anything but sympathetic toward those who lost such a great blessing which we have received. The more we appreciate what we have the more we appreciate what they lost. We appreciate it a good deal more than they and we may be glad for them on that account. That is exactly what the Apostle is saying here, "As concerning the gospel, they are enemies for your sake: but as touching the election, they are beloved for the Father's sake." (Rom. 11:28.) Practically eighteen hundred years have passed, but they are still beloved because "the gifts and calling of God are without repentance"—whenever He gives a gift He means it; He knows the end from the beginning; He would not have promised the Abrahamic Seed anything according to the flesh that He was not able to give to them in His own due time, and this is what the Apostle is writing about in this connection: "I would not, brethren, that ye should be ignorant of this mystery," one which the Jew does not understand yet, and one which our Christian friends do not see or understand. They in general have the idea that God is now trying to save as many as He can, and as our Methodist friends say is doing the best He can. We are sorry, but they do not get the right view. That is a mystery which they do not understand, that *God is not now* trying to save the world. What is He doing? He is finding the seed of Abraham, through whom all the families of the earth will be blessed; first, Israel, and then the other nations. The Apostle is leaving out the other nations in this chapter, merely showing how the favor went to Israel according to the flesh, how they lost it, and how they are to get it back: He is leaving them out because they are to be blessed through Israel in God's due time.

Perhaps I had best refresh your memory about the history of the promise of God in the past. Abraham, you remember, was faithful, and because he was faithful God said to him, "You are My friend; I will tell you that I am going to bless the world." Abraham did not know how and God did not explain. I will choose that the blessing shall come through your posterity and thou shalt have a son of promise in twenty-five years. He believed God that the promise would come to all the world and through his posterity. Then God confirmed the promise to Isaac. Isaac had two children, Jacob and Esau, and God confirmed the promise to Jacob, and when it came Jacob's turn to die, instead of committing it to one son God transferred it to his twelve sons, and the twelve tribes they would represent; all their children were to be the heirs of the Abrahamic Covenant, and that is what the Apostle said, "Under which promise our twelve tribes, instantly serving God day and night, hope to come." (Acts 26:7.) The Apostle further says in Hebrews, that God was so willing to impress the matter of the promise that He not only made the statement that He would bless all the families of the earth through Abraham's seed, but He confirmed that statement by an oath, and as God could not swear by any greater, so He swears by himself. Now the Apostle tells us that this Covenant was stated in this form and the oath added for *our* benefit, not for Abraham, or Isaac, or Jacob, or the children of Israel: "That by two immutable things, in which it was impossible for God to lie, *we* might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:18, 19.)

What hope? The hope of being members of the Body of Christ, of being sharers with Him of the great blessings coming upon Him and through Him upon all families of the earth. It is an anchor to our soul. Is it to you, dear brother or sister? It is sure and steadfast, and which entereth into that within the veil. Now, dear friends, *the more you understand that Covenant, and the more you realize how that hope is the anchor of your faith and trust, the more will be your blessing as children of the Lord's family.* This hope is the basis of all your hope of being sharers with Christ in the honor, immortality, and the great work of the Millennial age; it is centered in the Abrahamic promise. You see, this was given to natural Israel in the natural way; the Lord added the Law to the Abrahamic Covenant—added for a purpose. Added to show the children of Israel that they were not worthy of such a high position; also to show that our Lord was the worthy one and when He kept the Law it showed that He was holy, harmless, undefiled, separate from sinners. (Heb. 7:26.)

What was gained by keeping the Law? He became the heir of Adam and all of Adam's estate, who was king of the earth before he sinned. God had said that the beasts of the field, the fowl of the air, and all flesh were in his hands or power. He lost that relationship through sin and became a dying creature; so everything passed from him in death, and since then none of his children were able to inherit his estate. The offer to the Jew was that if he could take the place of father Adam he could become the heir of the world. They tried it for sixteen hundred years and more and not one succeeded. Then what? In due time God sent forth His Son, born under the Law, so that He would come under all those terms and conditions, so that if He would keep it then He would inherit everything. Did He keep the Law? Yes, the Scriptures say so. As a Jew He kept the Law and inherited all of Adam's rights and privileges. Well, now, dear friends, He might have kept those rights and dominion and tried to patch up the old condition of things, and have thought that He might have brought a great deal of prosperity into the world, and He might have done considerable, not only for Israel but for other nations, and could have run the world much better than it is at present. But if He had done that He never could have suggested that they would have eternal life, because they were dying creatures and under the sentence of death, which would still have remained. Instead of keeping those earthly rights He laid them down in sacrifice, the Just for the unjust, that He might have in His hands a price or merit equal to the restitution of all. He merely made a preparation to give something. Then the Father raised Him from the dead the third day and He appeared in the presence of God. What had He when He appeared in the presence of God? He had the Blood, which represented the sacrifice of Christ, the value of His earthly rights which He had secured by keeping the Law; He laid down His earthly rights for spiritual rights and had the earthly rights in His possession that He might give them away.

What did He do with these earthly rights? He had enough for every member of Adam's race, enough to satisfy for the sin of the whole world. We read that He presented it to God. For whom? Was it for Israel? No. However, we would have expected Him to have done that because they were His own people, according to the flesh. They fell when they could not keep the Law, and they prayed about it, and God sent them word, saying that He would send them a Redeemer, Prophet, Priest, and King. How could He do more for them than Moses did? Surely, Moses was faithful to the nation of Israel. Well, said the Lord, I will make a better Covenant with the house of Israel and with the house of Judah; I will make a New Covenant; I will take away their stony heart and replace it with a heart of flesh, and I will write My Law upon their heart. Israel thought: Well, that is good; now we will wait for that blessing of God. In Malachi 3:1 we read, "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts." Israel said, We are hoping for this new Covenant, and of course there will be a Blesser, a Mediator; we will wait for Him; when He comes then we will have a glorious time. But the Lord speaks further in the second verse, saying, "But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like fuller's soap." When He ascended on high, instead of presenting His earthly rights for Jews, what did He do? *He brought in some more mystery.* What mystery is this? It was the mystery of the Church. When He ascended on high He presented that merit of His earthly rights for us, the household of faith. He did not have any spiritual rights to give; only earthly blessings. As a man, Christ kept the Law, and as a man He had the right to human life; it was Adam's rights that He laid down. He had the new life himself, but He did not have the new life to give away.

What He gave away was that which He had before He consecrated, and He presented it on our behalf, which only gives us earthly blessings—there was nothing more. He gives us those earthly rights under certain stipulations or agreement. He gave them only with the consideration that we should lay them down. If you don't lay them down you can't have them; you must take up your cross and follow Him. If you do not you cannot be His disciple. "If we would reign with him we must suffer with him." Those are the considerations; we must sacrifice these earthly rights as He did. When He appeared in the presence of God He appeared for the Church, for those who would present their all in sacrifice. None of this merit is going to be lost, because if any goes to you it must pass through you; you cannot hold on to any of it; you must agree to lay down that earthly life. This promise came to the members of the Church; all benefited, and all the Church are called upon to sacrifice,—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." You cannot be members of the Body unless you do sacrifice,—"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin." Any man who does not offer is not a priest. Offer up yourself; present your body a living sacrifice.

The whole work of the Gospel Age has been the finding of these disciples, priests, who have the same spirit as Christ; and you and I are to lay down our lives for the brethren. The agreement is that if we suffer with Him, not differently, or something else, but if we do so we shall reign with Him. All down the Gospel Age the Church has been suffering, "filling up that which is behind of the afflictions of Christ." (Col. 1:24.) So the time is going on until the last member of the Body of Christ has laid down these earthly rights in death as a sacrifice. Then what? Then we will be able to do the greater work of the Seed. We are not the Seed of Abraham now, except in this figurative sense. It is only if we make our calling and election sure. "And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." (Gal. 3:29.) If you finish your course faithfully then beyond the veil you are the Seed of Abraham. Very shortly we will all be glorified and then the whole Seed of Abraham on the spiritual plane will be complete. Then what? We have a lot of blessings and mercies to give away. Now you and I individually have no right to give anything away; our Lord has all the right. Then these rights will be passed on to Israel, as we read, "Through your mercy they also may obtain mercy." (Rom. 11:31.) They needed this mercy long before the Gospel Age, and are still hoping, and I am glad of the hope. Well, what kind of mercy will they get from us? Why, it will be God's mercy. Does it say so? "For God hath concluded them all in unbelief, that He might have mercy upon all. Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" (Rom. 11:32, 33.) It is the Father that will have mercy upon them, through the Church, which is the Body of Christ—Jesus, the Head, and the Church His Body. They constitute the great Mediator between God and men —the world. We came into Covenant relationship with the Father through faith; no Mediator was necessary, even as no Mediator was necessary with Abraham, but his faith was counted unto him for righteousness. Jesus Christ, the Righteous, is the Advocate for the Church. All things are now working together for our good, so that He may fit us for the Bride to share His own glory. The work for us to do with our Lord will be the blessing of the world. Are we the Mediator? Not yet. You are in the world, but not of the world, but the Mediator is between God and the world. Every member of this great Mediator must have the spirit of Jesus, the Head, "For whom he did foreknow he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren." (Rom. 8:29.) What are we to do? Well, there is that Covenant God made with Abraham, and it must have a fulfilment. God told Israel that He would make a New Covenant with them; that He would put His Law in their inward parts; that He would be their God and that they should be His people. Does the Apostle say that? Yes, read Hebrews, the eighth chapter. Under this New Covenant He says that He will take away their sins. He did not take away their sins under the Law Covenant. The only way to get rid of the things under the Law was to die to it. Whatever Jew does not accept Christ and die to the Law Covenant will never be accepted of God. But "blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. 11:25.) Then the great Deliverer will be complete who will turn away ungodliness from Jacob. This Deliverer is born out of Zion; the Head is the Lord Jesus, the Body is the Church; and this finding of the Head and Body has been the work of the Gospel Age. The Head of the Church is distinctly separate from the Body in some respects, and our Lord Jesus was the firstborn eighteen hundred years ago, and it will be a long time before the Body will be born, so the Prophet states, "Shall I bring to the birth, shall I cause the head to come forth and not deliver the body?" No, thank God! It will be the same resurrection Jesus had that you and I are invited to share. You remember how the Apostle Paul puts it, "if by any means I might have part in his resurrection." We are to share in that.

Then will be the time when we will apply our earthly rights to Israel; then will be the time that they will obtain mercy through our mercy, the New Covenant being made with them. If any one wants to come to God during the Millennial Age they must come through this New Covenant, just as the Israelites do, by becoming members of Israel; so that eventually the whole world will be Israelites, and then will be fulfilled God's promise to Abraham where He said, "I will make thee father of many nations."

Sunday Morning Discourse by Brother E. D. Sexton

Heb. 10:35: *"Cast not away therefore your confidence—for ye have need of patience."*

DEAR FRIENDS: In speaking to you this morning from this text, it is my earnest desire that I may be careful to keep within known lines; not only do I want to avoid wresting the Scripture, but also to recognize that the Lord is providing all the meat now due, through one channel, and I am quite content to keep within these bounds, for I find an abundance is being spread before us, so that I have no desire to do any foraging for myself. In fact, dear friends, my earnest hope is that I may not tell you anything new; I sincerely hope you are at least as far advanced in the knowledge of the Truth as myself, so that my remarks may be only reminders of things you have already learned, and I am sure we all feel that there is much to be revived as well as to be added to our stock of knowledge.

The text which I have just read is evidently the summing up of a great argument, or rather an exhortation at the close of a great argument; and it seems to be, not for the babes in Christ as much as for mature men, those who "are of full age, even those who by reason of use have the senses exercised to discern both good and evil." (Heb. 5:14.)

We are told by the Apostle Paul that "every one that useth milk is unskilful in the word of righteousness: for he is a babe." The first thought in our text is that of "holding fast"—not acquiring something, but holding fast something that we already possess—namely, our confidence. There are many, many places where Paul exhorts us to acquire (put on) as in Col. 3:12. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering," etc. But in this case it is a matter of standing, holding on, or casting not away. It seems to be an equivalent to the text in Ephesians, "Having done all, stand," and what is more, it has especial value at this end of the Gospel Age. If it were necessary then, it is a hundredfold more so now; in fact, it is becoming more and more evident that a large

proportion of these explanations and exhortations were intended of God for the last days of the Gospel Age, and even for the last days of the last days, and surely, dear friends, we who are having our eyes opened wider and wider see the need for heeding just these words and are not drawing on our imaginations when we say we shall need to heed them more carefully in the near future. It is impossible for us to even approximate the trials and testing we shall receive shortly, and in order to be able to endure these testings, it is surely necessary that we be mature, strong and full grown—not babes or weaklings. Milk is good, but either from a natural or spiritual viewpoint the necessity for a strictly milk diet is an indication of either infancy or disease.

The word confidence, in our text, has a little different significance than is ordinarily attached to the word—it does not in this case mean faith or trust, but rather boldness, liberty, or boldness of speech. The same Greek word is used in Heb. 10:19, and is translated there "boldness."

We realize, dear friends, how very careful we should be to avoid being too bold, but on the other hand we cannot be too bold if we clearly discern the character of our boldness in this case. It is boldness to come unto God by Jesus—in God's appointed way, and that without wavering or doubt. You notice our text over the platform—our convention text, "Hold Fast." Well, we also have that thought in our lesson; in the word patience is given the idea of fortitude, endurance, or holding fast. More and more as the day approaches we see the need of holding fast not only as regards character attainment, but also holding fast to the things that we have learned. Having gotten the truth clear in our minds, and made it our own, let us see that no influence shall cheat us out of a single feature of it. Let us be bold, confident, patient, holding fast. As a good illustration of clinging tenaciously to what we have learned, let me relate an incident which happened nearly thirteen years ago. I was canvassing for "Dawns" in the city of San Bernardino, and I noticed an old man hoeing beans in his garden. I approached him and said: "Sir, I am representing a Bible society, and have here a book on the Bible which I should like to show you." The old man held up both hands as if to ward me off, and said: "No, no, I don't want any Bible books. I won't look at any. I am eighty-five years old, and my mind does not work as freely as it used to; I forget, I forget, and I do not want my mind muddled now. I am trying to remember 1915; yes, 1915 is the year. I have a book in the house that tells us all about it. I do not want to see YOUR book, but come and I will show you MINE. Yes, yes, 1915 is the date."

It did not take me very long to convince him that HIS book and my book were the same, and then we had a good talk, and when we returned to the garden and he stood there with the tears streaming down his face and asked me if I thought the Lord would take him into the Kingdom, I surely felt stimulated and blessed. It was a great testimony meeting. There is another lesson I wish to draw from my experiences with that dear brother. I wrote to Brother Russell about him and I still have Brother Russell's answer. It is dated November 18, 1896, and says: "Please tell Brother Jenkins that we are glad to hear from him, of his long faithfulness in the Christian warfare and his approaching entrance into the Kingdom." Our dear brother has since gone and I trust has been with the Lord, lo, these many years.

Now just think of Brother Russell's statement, "approaching entrance into the Kingdom." There was somewhat of a feeling of awe came over me when I carried that message to Brother Jenkins. There was a wondrous fascination in talking to one whom I expected would soon be with the Lord; but, my friends, I tell you just that message is now more pertinent to you than it was to him. Not more than five years remain in which you and I must make our calling and election sure. So, in Brother Russell's words, I congratulate you all on your approaching entrance into the Kingdom. Surely, now, it is high time to awake out of our sleep, for "now is our salvation nearer than when we believed." Another thing, let us see to it that our confidence or boldness is in accepting that which God has offered us, and approaching Him only in His way. All down through the history of the world we see that God has given certain arrangements for His people, and they had to abide by the conditions. In other words, they had to take just what was offered or nothing at all. The Jews were offered life under the Law, and the fact that none could get life did not cause God to change His plan or offer them anything else until the due time came to offer them an entrance into the race for the high calling through Jesus Christ our Lord, and this invitation was extended to the Gentiles, and is the only thing offered to us. The fact that there is a provision made in the Great Company for some who fail, should not enter into our calculations, for we are not invited to run for the Great Company, but for the high calling—"even as ye are called in one hope of your calling." (Eph. 4:4.)

Some might say, "I will be very humble and not aspire to the greatest honor, and so will run for the prize of the Great Company." This is false reasoning and no indication of humility. True humility will abide by what our Heavenly Father has decided and not try to change that, either for self or others. We need to get our hearts and minds properly instructed on this point. We all fully recognize that we are totally unworthy of the high honor God has offered us, but we are not to suppose that He made a mistake in selecting us. The fact that we have heard this call and responded proves there is enough of the proper material to work up into the image of "His dear Son"; not our work, "for it is God that worketh in you." One may say, "I am mean," another "I am weak," another "I am ignoble"—the fact that you recognize that is good evidence that you are selected, "for you see your calling, brethren, how, that not many wise, not many mighty, not many noble, are called, but God has chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence."

Ah, dear friends, there's the secret—"That no flesh should glory." We can well see that if God had selected the worldly wise and noble and given them immortality, they would surely have become puffed up, and come to the conclusion that God was compelled to choose them on account of their superiority and would have taken a great deal of credit to themselves instead of placing ALL the credit upon Jesus Christ, where it properly belongs.

Now you and I, dear friends, are not apt to make that mistake; we fully appreciate that we were weak, mean and unworthy, and recognizing this, we have difficulty in believing that all these great promises of grandeur and glory are for us, and it is only when we get a proper insight into God's plan that we can feel assured He has made no mistake. One dear brother expressed himself in a way that has ever since been helpful to me, and I believe will be to you also. He said, "I often doubted my calling until I got a full view of that text about 'the foolish, the weak, the base and despised things.' Then I said, surely God has made no mistake in my case. I see clearly now He is going to show how much He can make out of nothing."

And I, personally, dear friends, think it will be a great miracle if God gets me into that Kingdom. Oh, how glad we should be for the many things in our Heavenly Father's Word given for our encouragement and let us not cast away our boldness. Let us continue to press along towards the mark, or hold our place on that mark, as the case may be, for the prize of the high calling, not the prize of the Great Company, and let us remember that this is not a competitive race; not a race of one against another for the same crown. There is a crown for every one in the race and we are running against time and conditions, and in one sense at least, the fast runners will be losers. Just imagine me having fallen on the track and you running by. "There's Sexton down again. Well, I'm not going to help him any more. I've seen him down before, and have helped him some and seen others do the same. I'm going to run on and leave him to scramble as best he may." Now, dear friends, that kind of running will LOSE the race. As long as I am in the race course, DOWN or UP, it is your privilege to help me, and by doing so will help yourself; and then, dear fellow runners, if we

do fall and get up, do not let us waste our time in hanging around viewing the mark we make where we fall. Having gotten up, let us forget the things behind and press on. The rain will wash away our marks, and so the showers of God's mercy will wash us clean.

When I was a boy we used to have annual sports, running, jumping, etc., and at the end of the day's sport we had what we called a "consolation scramble." This was for the benefit of all contestants who had not won a prize in the event for which they entered. Now, no one entered for this race. All entered some event with the sole purpose in view of winning the first prize, but having run and failed, they were given a chance in the "consolation scramble," but no one who gave up and left the course in the first race was allowed to run in the last. This to me is a good illustration of our race. We want the chief prize, and if we have the proper boldness and confidence, will run successfully and win that prize. We are not invited to enter for the "consolation scramble," but I am indeed glad our Heavenly Father has provided a place for those who do not run so as to obtain the first prize, but do not leave the track. If they do that, it surely means to draw back to perdition. "But we are not of those who draw back to perdition, but those who believe to the saving of the soul."

And now, dear friends, as we see the nearness of the establishment of God's Kingdom and our part therein, surely it should stimulate us to indeed "lay aside every weight and run with patience." So "hold fast" and cast not away our confidence, for it hath "a great recompense of reward."

SYMPOSIUM on "OVERCOMING"

BRO. M. S. DAVIS

BROTHER M. S. DAVIS: "To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in his throne." (Rev. 3:21.)

It seems to me that this is the highest honor that could be conferred upon any creature, and that the promises made for the different stages of the Church are preparatory and of minor importance to this, the highest.

Who are these promises for? To him that overcometh. Who are these overcomers? The answer we find in John 6:37, 44. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

So it is not a matter of selection on our part, but God has elected a class. It might be compared to a grade in our public schools where a certain degree of proficiency and knowledge must be attained before the pupils are allowed to pass from that to the next nigher. So God has set a mark to which all that are to be of this class must attain.

Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus," (Phil. 3:14) and when that mark, perfect love, has been attained, we are admonished, "having done all to stand," that is, be steadfast in this love and in the desire to do his Father pleasure.

When is the reward to be given? "At the last day." "I will raise him up at the last day." We are not to exalt ourselves, "for everyone exalteth himself shall be abased,"

BRO. H. C. HASKILL

BRO. SHELD TOUTJIAN

BRO. A. E. TOWNE

BRO. P. J. SHOQUEST

BRO. A. CALKINS

but we are to humble ourselves, because "he that humbleth himself shall be exalted." (Luke 18:14.) "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6.) Why is this great honor to be given? "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" (1 Cor. 6:2-3.)

BRO. E. SCHEIDLER

Surely, we should be willing to make any sacrifice or undergo any privation that we may attain to this position of trust and honor.

I cannot conceive how God would call any one to this position who was not honest or who did not have honesty of purpose, not that it is a merit possessed in ourselves and of ourselves, but that quality also has been maintained in us through His grace and favor.

Take Paul as an instance. Although he had been opposing God's work, yet he said, "I have lived in all good conscience before God until this day." (Acts 23:1.)

When Jesus laid aside the glory He had with the Father and came to earth, He said, "Lo, I come to do thy will, O God." (Heb. 10:7.) He willingly and joyfully sacrificed and overcame all things, that He might receive this great honor promised Him, an honor higher than He nad possessed before that time.

To win this He gave His actual rights and privileges; for us to win it, we can only give imputed rights and privileges. He "was in all points tempted like as we are, yet without sin." (Heb. 4:15.)

Why should we be tried and have so many things to overcome? So that we may be able to help our poor and fallen race in their trials and temptations, when we shall be associated with Christ, the Head, in the great resurrection process that is to bless all mankind.

If a diamond could think and speak it might object to the necessary grinding and polishing processes to make it a gem worthy of a king, but we may know that the Great Lapidarist will only remove what is necessary in polishing and fitting us for the work prepared for us to do in His Kingdom.

He has promised that He will not suffer us to be tempted above what we are able; but will with the temptation, also make a way of escape that we may be able to bear it. (1 Cor. 10:13.)

My prayer for myself and each of you is that we may have His grace and help to overcome in all things and be associated with Him in the coming Kingdom.

BROTHER H. C. HASKILL: The 7th verse of the 2nd chapter of Revelation is assigned as the basis for our remarks, especial attention to be given to the thought of overcoming. The verse reads as follows: "He that hath an ear, let him hear what the Spirit saith unto the churches;" "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

In the first place we notice the message is only to him that hath an ear, or to consecrated followers of our Lord. The churches mentioned evidently refer to the seven stages or epochs of the nominal church from the days of the Apostles till the end of the Gospel Age. Our Lord's parable of the vine and the branches shows that it is not a matter of belonging to some good denomination or class of believers but of our obedience to our Lord's will individually that will determine the result of our warfare.

Although the expression, "The world, the flesh, and the devil" is not a verse of the Bible, it is true that these are our three greatest enemies. The world with its offer of honor in the way of social position, offer of riches or praise for those who are successful in intellectual attainments, music, art, etc., is probably the foe which one first encounters at the beginning of their Christian experience. Many of us were brought up with the hope that some time we would be rich or have enough money to be beyond the fear of want and live comfortably the remainder of our lives. To give up this hope and consecrate all to the Lord and gladly go through any experience He would have us to go through requires a struggle to overcome. The next enemy, the works or inclinations of the flesh are enumerated by the Apostle in Gal. 5:19-21, as follows: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness and revellings." At first, we may have thought that *we Christians* surely would not be guilty of any such things and that these warnings apply only to the lowest class of people in the world. But when we learn more of the meaning of these terms as used in God's Word, we find that they do indeed apply to us. For instance, from God's standpoint, hatred of a brother is murder, and if we love anything else more than the Lord it is idolatry.

So these warnings against the works of the flesh, and in fact *every* admonition of the Scriptures are applicable to us, because if there was one that was not, it would imply that we were perfect in that *one* particular and we know that not one of us is perfect in any one thing. Some of us have developed good qualities in one direction and others in another direction, but none of us is *perfect* in any one of these, so we will all need to watch as long as we are this side of the veil, if we are to be overcomers.

The third great enemy is mentioned by the Apostle in Eph. 6:12. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (or, wicked spirits) in high places."

BROTHER SHELD H. TOUTJIAN: I stand before you with a heart filled with thankfulness and gratitude to our Heavenly Father for the abounding favors that we received and enjoyed during these convention days.

Surely the words of the Psalmist are specially appropriate in this special occasion, "Who crownest thee with loving kindness and tender mercies, who satisfieth thy mouth with good things so that thy youth is renewed like the eagles."

Indeed, our mouths have been satisfied with very many "good things," "new and old," for which we thank our dear Pastor and all the dear friends who contributed for the success of this blessed convention. Above all we praise and thank our dear Heavenly Father, the Father of all mercies.

Our text is found in Rev. 2:11, *"He that overcometh shall not be hurt of the second death."*

We believe, that to a consecrated believer, there is no other subject of greater importance than the subject of overcoming. It is indeed so important that *only the* overcomers shall not be hurt of the second death. Who composes this overcoming class; all nominal Christians? No, dear friends, the Apostle answers the question in 1 John 5:4, "Whosoever born (begotten) of God overcometh the world." It is the *begotten* class that overcometh, a little flock in all, to whom it is the Father's good pleasure to give them the Kingdom.

Many of us didn't realize the importance of our consecration vows; what it really meant.

Our consecration implies an exchange of our reckoned perfect humanity and all which that implies for a spiritual existence. Therefore to all those that are consecrated and are baptized into Christ's death by being begotten of the Father, through the word of Truth, here before them two propositions, life or death! Oh, what a solemn thought, what a responsible undertaking! specially, as we realize that only at the most, three or four more years before the late member of the "Feet of Him" to be glorified enter into His rest.

Then, what manner of persons ought we to be in all holy conversation and God-likeness, sobriety and dignity, and above all being "clothed with humility."

By what power do we overcome? Apostle tells us in Phil. 2:13, "For it is God which worketh in you both to will and to do of His good pleasure." And again the words of our Lord for Zech. 4:6. "Not by might nor by power (human might or power) but by *my Spirit*, saith the Lord." It is the God's power of His Spirit of His Word, 2 Pet. 1:4, and providence, this is God's part in this overcoming work. Is it all; have we anything to do at all? Yes, dear friend, Apostle answers the question in the verse before, Phil. 2:2. "Work out your own salvation with fear and trembling." Yes, we have to work very hard. How shall we work, work by sight? We find answer in 1 John 5:4. "This is the victory that overcometh the world, even our *faith*."

Indeed it is the faith, because "without faith it is impossible to please God." Faith, if all important it is the foundation of all Christian virtues.

We "walk" by faith, "run" by faith, "rest" by faith, "look" by faith, "taste" by faith, "satisfy"' our "hunger" by faith, "see" by faith, "hear" by faith and "fight" by faith. So you see everything that we do as new creatures in overcoming, is by *faith*. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Ep. 6:16.)

Who are our enemies? Scriptures tell us that they are as follows, as our dear Brother Haskell quoted, the "*World*," the *Flesh*, and the *Devil*. Indeed, they are very mighty foes! I tell you if it was not on account of God's promises and His daily sustaining power, we cannot gain a single victory over our foes; thanks be to God Who giveth us the victory through Christ our dear Lord. Apostle tells us that we must fight a *defensive* warfare against the *world* and the *devil*, but an offensive toward our own *flesh*, as he says, "I keep my body under, bring it into subjection," and again mortify (kill) the deeds of the flesh, but no where He tells us to mortify the world or the adversary. Dear friend, the suggestions that come from these foes to the new creatures are so blended together that I cannot separate them and know one from another. If there is any such thing as "trinity" it must be these, namely, the World, Flesh, and the Devil; these three are one.

Just now I remember the testimony of a dear Swedish Sister in the Truth. How she oftentimes repeated these words, "O, how I want to Come-over;" yes, indeed, in order to overcome, we must come-over. So you see we have to do much hard climbing "up to the Mountain of Heaven's cloudless light.

Though round us tempests gather,
And storms are raging high,
We will travel on together,
My Lord and I.
And when the journey's ended,
I rest in peace at last;
When every thought of danger
And weariness is past;
In the kingdom of the future,
In the glory by and by,
We'll live and reign together,
My Lord and I.
Amen.

BROTHER A. E. TOWNE: It gives me great pleasure to be with you. Surely in the words of the song, "The fellowship of kindred minds is like to that above."

The text allotted to me is Rev. 2:26: "And he that overcometh and keeps my works unto the end to him will I give power over the nations." Inasmuch as the others preceding have spoken on the subject of overcoming, I will pass by that feature and devote my time to "He that keepeth my works to the end."

"My works" are the works of Christ. We read that He came not to do His own will but the will of Him that sent Him. At the time of His begetting of the Holy Spirit He said, "I come to do Thy will, O God." The Father's will was that his should be a work of sacrifice, the highest type of love; sacrificial love. But some will say, did not the opening of the blind eyes, unstopping of deaf ears, healing the lame, etc., constitute the works of Christ? How can we do those works? Has not our dear Brother Russell shown us that the healing of the spiritual sight and hearing, and those that are spiritually lame and out of the way are still our privilege even as our Lord said, Greater works than these shall ye do.

But the main thought is sacrificial love which pervaded His every motive. Does it not cost sacrifice of time and money and influence and all those things which the flesh holds dear? Every tract, every meeting, every book sold by the dear colportuers, every sacrifice made on our behalf by our dear Brother Russell, are they not all prompted by sacrificial love?

Let us not forget then that both the Apostles Peter and Paul said that love, sacrificial love, is the *principal thing*, We cannot lay too great stress on faith, but yet the Apostle tells us that though he may have ALL FAITH and give his body to be burnt, and his goods to the poor, and had not love it would avail nothing. We would ask why "God requires such love?" The Scriptures show us that, that Satan was a powerful spirit, being on the angelic plane, but did not have inherent life.

We see by his example what a powerful enemy God would have if these to whom He has promised immortality, a condition, as I understand it, which God Himself could not destroy, of having life within one's self. He therefore requires us to have even love for our enemies, that when the great time of restitution comes we will love and assist even our enemies upon the highway of holiness.

I have in mind one prominent Brother who disagreed regarding the Vow and Covenants with our Dear Brother Russell, whose faith so far transcend my own, that it pales into insignificance, and yet he was tested on the line of love, the "principal thing."

Let us not overlook our development of the quality of love. Sacrificial love! the love of sacrifice. "He that endureth to the end." I will briefly refer to. I fully believe that the testings the Church will shortly enter into are to be the severest the Church has ever known, when it will take the whole armor to stand.

And it will be fully manifest, both to angels and men, that the Church is worthy of the blessings and honor they will receive on account of the great test. The time may not be far distant when the door will be closed, the Watch Tower office closed by the authorities and our Dear Brother Russell removed, and we will have to stand individually in a sense in which we never realized before, when the tests are so great we will only be able to stand.

And perhaps the same feeling of utter abandonment in which we may also cry out in the depth of our testing, "My God, My God, why hast Thou forsaken me."

BROTHER A. CALKINS: I wish first to express my great appreciation of the many good things brought to us by means of this convention. Our friends from the East have been an inspiration to us. We feel this inspiration and want it to abide with us. What voltage is represented here? A dynamo for receiving and distributing spiritual power. Electrical force seems to exist everywhere, but it needs a dynamo to make it of practical application. How many such dynamos are represented in the world today as we note the many conventions of like character to this one, and to what shall we liken this great force in nature as prevalent as the air we breathe, this electrical fluid pervading the earth, if not to the power of the Holy Spirit? The spirit of truth, the spirit of love? Received from God's great Power House, focused by the Dynamo of this convention and transmitted along the lines of the individual lives and characters of those present to carry on the great work of this harvest time. We fervently thank God for this Holy Spirit's power. "Be ye filled with the Spirit." Now to our text. I have been asked to give a few thoughts on Rev. 3:5, "He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "He that overcometh," a familiar term in the Scriptures, and one that implies action. Something to be done. It implies not ordinary action, it implies conquering, victory in whatever is undertaken. *What* we are to overcome has been set forth by the preceding speakers in the words, "The world, the flesh, and the devil." Surely this would seem to include everything that we as new creatures have to fight against and have to overcome. Paul gives us an actual illustration of overcoming when he says, "We are troubled on every side, yet not distressed, we are perplexed, yet not in despair; persecuted, yet not forsaken; cast down, yet not destroyed. Besides the fears without we have fightings within, for the flesh lusteth against the spirit and the spirit against the flesh." The Apostle Paul gives us an array of the moral filth and pollution belonging to the flesh in the 5th Chapter of Galatians, and also an array of the fruits of the spirit, by means of which we are to overcome these things of the flesh. Then we see the strenuousness of the fight, that it is a continual warfare. We next inquire, How are we to overcome? Paul says

again, "I therefore so run not as uncertainly so fight I, not as one that beateth the air, but I keep my body under." If we can do this, if we can meet trials and temptations with courage and fortitude, if we can render good for evil, or "overcome evil with good," as the Scripture tells us, we may hope to be among the overcomers. "To endure hardness as good soldiers" in the face of discouragement and defeat, to go bravely on when all seems dark and forbidding, and everything seems to be working against us, *all this* is a part of overcoming, and we are enabled to do this only through *faith*. "This is the victory that overcometh the world, even your faith." We also read that "the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, even to bringing into captivity every thought to the obedience of Christ." We also have the word of our Lord to comfort and encourage us. He says, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." The Apostle also left a record of his faithfulness to the end, in the following testimony, "I have *fought* a *good fight*, I have finished my course, I have kept the faith." In other words he had gained a complete victory.

Our text contains three promises to him that overcometh. The first, he shall be "clothed in white raiment," and what do we understand by this? We read in Rev. 19:7-8, when the marriage of the Lamb shall come, and his wife hath made herself ready, then it shall be granted to her that "she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints." "What?" do you say, "Have I any righteousness of my own?" Not now, dear friends, for we know our own righteousness is as filthy rags. But we also know that our rags, our imperfections are covered by the ample robe of Christ's righteousness and sanctification and redemption." But if we are among the overcomers, if we are members of the Bride class, the Lamb's wife, "when she shall have made herself ready," there will be given to each of us a robe of linen, clean and white, which shall then be ours by actual possession, for "the white linen is the righteousness of saints." The second promise is, "I will not blot out his name out of the book of life," this implies that His name has already been written in the Lamb's book of life, and He will not blot it out. Brethren, are *our* names written in the Lamb's book of life? We trust they all are, and that through His grace we may prove to be faithful overcomers, then we may confidently expect the fulfillment of the third promise, "I will confess his name before my Father and before His angels." Dear friends, what great pleasure it gives us to introduce the members of our family or some beloved brother or friend to our dear Brother Russell on this occasion. We love to see them clasp hands and greet each other and make each other's acquaintance. What will be our joy when our dear Lord Jesus confesses our names before His Father and the holy angels? "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power both now and ever, Amen."

BROTHER ETHAN SCHEIDLER: We note that there are certain questions agitating the Church at present and it seems to us important that we hold the right attitude of mind toward them. Such seems to be plainly set forth by the Apostles in connection with mention of similar questions that caused discussion in the early Church.

Note first that the Scriptures declare our knowledge is imperfect. (1 Cor. 8:1-3.) "Confident knowledge not the right attitude. This is acknowledged by those who love God." 1 Cor. 13:9—"we know the part."

Next, that the doctrinal test covers fundamental points only. 1 John 4:1-3, "every spirit, etc." This separates us from all who hold to human immortality, eternal torment, trinity, evolution, spiritism, etc., and invites us with all who have received the Truth from God concerning Jesus Christ.

Now turn to 1 Cor. 8:7-13, and read Paul's instruction to the Church upon the question of eating idol sacrifices. After noting the truth of the matter, he says: "But this knowledge is not in all; take care lest in any way this, your right become a stumbling block to those who are weak," etc.

Again in Rom. 14, upon the subject of the Sabbath and of vegetarianism. "Let every one be fully assured in his own mind. . . . Judge this, not to place a stumbling block before a brother," etc.

Again in Gal. 5:13-26, after fully setting forth the truth with respect to the proper relation of Christians to the Mosaic law, Paul says, "Take care lest this freedom become an occasion to the flesh. But through love be you subservient to each other. . . . We should not become vainglorious, provoking each other, envying each other."

Also in 2 Pet. 3:9-18, "Endeavor to be found by him in peace," etc.

In Mark 9:38-50 our Lord fully covers all such points, "Whoever may ensnare one of these little ones, better be thrown into the sea (destroyed). If thine eye (organ of perception) insnare thee, pluck it out. Better to enter into the kingdom with one eye (having perceived less) than having two eyes (much knowledge) to be cast into Gehenna."

BROTHER P. J. SHOQUEST: Everything depends on our overcoming, hence how important that we gain the victory.

Rev. 2:17 is a precious promise to the overcomer. The hidden manna representing immortality is promised.

It is customary to give our children names of great men and heroes and yet that does not make them great or bring them any honor.

One must be identified with the great in some way to share their honor.

The Church might be likened to a poor washerwoman's daughter receiving a proposal from a rich young nobleman, heir to a throne and kingdom, but she was required to give up even the small possession that she did have to prove her worthiness of the new name and the honor that would come with it.

To simply take the name of Christ and not overcome would be taking it in vain.

Let us prove our worthiness of the heavenly Bridegroom, share His name and share His glory and honor.

This is the victory that overcometh even our faith.

FAITH, proper, active, living faith and we will overcome, but without it it is impossible.

IN THE last day of the Los Angeles convention, Brother Rutherford addressed the public, his subject being, "The Kingdom of Universal Peace." About 750 were present, giving the closest attention, and manifesting a keen interest in the glorious message of glad tidings which shall soon be unto all peoples of earth. This discourse required about two hours for delivery. We are unable to give it here.

AT LOS ANGELES we picked up Brother and Sister Work, who have been colporteuring in the West for some time, and they decided to join our party, make the balance of the trip with us and then go East. Several others decided to go with us as far as Seattle, so that by the time we left Los Angeles we had in our party about seventy. A large company of the friends gathered at the depot to say good-bye to us, and while waiting for the train to pull out, we all sang many of the precious hymns, especially, "Blest be the Tie that Binds." We surely realized more than ever the bond of love and fellowship which exists between those of "like precious faith." The time came, however, when we were forced to wave a final adieu which was kept up as long as we could see them. We realized that we would never all meet together again this side the vail, but we prayed that we might meet them all on the other side.

WE ARRIVED at Oakland about noon on Sunday the 18th, which was the day for their big Public Service. Many of the friends went direct to the meeting place, but it was soon packed full and when some of us arrived there, we were informed that no more could be admitted, that already several hundred had been turned away. Several, therefore, decided to take a trip across the Bay to San Francisco, which we did and went out to where we could get a good view of the "Golden Gate." We passed through much of the city that had been destroyed by earthquake and fire a few years ago, and could still see many of the ruins. However, there are now tall buildings there which have been erected on the very locations where some of the greatest destruction had been. The people seem to think that there could not possibly be another earthquake and have built higher than ever. Our route took us over some very high hills and gave us a splendid view of the city from several points.

On our return we went to the Christian Church where the service was to be held that evening, also all of the following day. On our arrival at the church we were informed that our cars had been connected up to a train that was going out that evening, whereas we did not intend to leave before the next night. Hurrying down to the depot and looking up the train dispatcher, we found there had been a mistake in reading instructions, the trouble coming from their order reading A. M. instead of P. M. We arranged with them, however, to cut out the cars and so they remained in Oakland until we were ready to leave. Had they taken them away it would have been somewhat embarrassing to our party as those cars were our traveling hotel, and we had left all our suitcases, etc., on board.

The next day the following program was carried out to the enjoyment of all:

SATURDAY, JULY 17th.

All Services in Hamilton Auditorium, 13th and Jefferson Sts.

10:00	Address of Welcome,	Chairman Brother H. M. Fitch.
10:30	Opening Rally,	Brother W. L. Dimock.
2:30	Praise Service,	Brother H. M. Fitch.
3:00	Discourse,	Brother O. L. Sullivan.
7:30	Praise Service,	Brother W. G. Barbour.
8:00	Discourse,	Brother Edwin Bundy.

SUNDAY, JULY 18th.

Loring Hall, 531 Eleventh St., Near Clay.

10:00	Testimony Meeting.	
11:00	Discourse,	Brother Chas. T. Russell.

First Presbyterian Church, 14th and Franklin Sts.
Organist Mrs. Helen Webb Marston.

3:00	Discourse,	Where Are the Dead?

Brother Chas. T. Russell.

Loring Hall, 531 Eleventh St.

7:30	Praise Service.	
8:00	Question Meeting,	Brother Chas. T. Russell.

MONDAY, JULY 19th.

5:00	Sunrise Meeting, City Hall Steps.	
10:00	Praise Service.	
10:30	Colporteur Meeting.	
2:30	Praise Service.	
2:45	Discourse,	Baptism and its Import.

Brother Chas. T. Russell.
Followed by water immersion.

7:00	Testimony Meeting.	
7:30	Love Feast.	
8:00	Discourse,	Brother J. F. Rutherford.

MY Dear Brethren and those interested in Present Truth: It affords me great pleasure to stand in your presence and to welcome you in the name of our dear Lord, in the name of the Watch Tower Bible and Tract Society and in the name of the Oakland Eclesia.

We have looked forward to this event for a long time and have tuned our hearts to sing praises to our dear Lord and thank Him for this blessed privilege of assembling together under the banner of our Lord and Saviour, Jesus Christ.

We will invite your attention to a Scriptural text found in II Tim. 2:1-8, which you will find runs parallel to the keynote of our convention as given us by our dear Brother W. L. Dimock in his opening remarks: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus," etc.

We come together at this time, dear friends, for a double purpose, one is to receive all we can that is good for us to build us up in the most holy faith, and the other is to impart to those we come in contact that evidence that we have been with Jesus, and looking into your smiling faces is sufficient evidence that it is the smile that does not wash off.

Let us then, dear friends, "Be strong in the Lord" and very courageous, standing firm on the foundation principles of present Truth, the Ransom and Restitution so plainly outlined to us in this blessed Word of God.

At this time permit me to express to the Oakland Eclesia my sincere and heartfelt appreciation for the honor they conferred upon me in placing me as their chairman to guide in the deliberations of this convention and to assure you that I will try by God's abounding grace, to fulfill the responsible obligations that may rest upon me and not only at this time but at all times and under all conditions will I strive to serve the brethren to the best of my ability.

Discourse by Pilgrim Brother O. L. Sullivan. Subject: "ABIDING WITH THE CARCASS."

MY remarks, dear Brethren, are only the outgushings of a sympathetic heart; burning with anxiety to be of service to every one of the Lord's consecrated members.

We can see the end is rapidly drawing on, and nothing can delay it for one moment. We can see the folly of adjourning in thought that which cannot be delayed a moment in reality. We can see the most severe test is on hand; and a little later on, we will be able to see how foolish we have been, but oh, dear brethren, *we must see now in advance.* So let us reason together today. Let your humble servant call your attention to a few of the snares of Satan; and we will see, too, they are the most foolish things possible when we get the correct focus on them. Yet many are dragging themselves into the belief that they are doing right to oppose God and the spread of His Truth by listening to these, Satan's lies.

BRO. O. L. SULLIVAN

Foundations Now Being Tested.

It all means the searchlight is now being turned upon the foundations of each of our characters.

There has been no change whatever in the blessed Truth we have been permitted so long to possess, and which we have claimed to understand and professed to accept. But the time has now come when former knowledge and professions based thereon are to be proven. Have we misstated the facts in the past when we claimed to understand and accept these blessed Truths, or are we misstating the facts now when we are claiming a different understanding of them? Were we honest then, or are we honest now, or were we simply mistaken, either then or now?

It requires strong light, cross-rays, to locate and point out defects, and this is one reason why the strong light is shining so gloriously at this time. Another reason is the strong light is a source of great strength and blessing to the right hearted.

Now let us inquire particularly about these Testings, and what will be the final test.

Final Test of the Saints?

Undoubtedly it will be remaining steadfastly with the Truth as we have already learned it; and additionally rejoicing in the fullest possible revelation of it. Its beauty, and glory, and harmony becoming more apparent as the light increases. If there is any defect in our character this will be impossible. There are fine points and accurate distinctions of the Truth being brought out at this time. This full, and complete light on every point is now "the Meat in Due Season."

Therefore, we must be progressive, and not only abide steadfastly in what we have already learned, but additionally be able to see the harmony and beauty of the full light as it is now shining with what has already preceded it, accepting and rejoicing in it. The beauty of the Truth must become more apparent to us as the increased Light is turned upon it.

The Covenants.

Take, for an example, the Covenants. We have had the truth on these Covenants all the time. There has been no change whatever. The only difference is that today we have the full light. The only change is a change in terms to more correctly express the right idea. This full light was not given at first because it then was not necessary, nor was it desirable, but today it is both necessary and desirable. Why?

(1) Because those who have been rightly exercised by former light can now appreciate and rejoice in this stronger light; and it becomes a strength and blessing to them. Then today, too, we must have on the whole armor of God to stand against the wiles of the Devil. (Eph. 6:10, 11-13.)

(2) Because those who are unfit, not having made proper development or for want of sincerity, are also made manifest by the light. For light makes manifest. (Eph. 5:13.) "But all things that are reproved (exposed) are made manifest by the light: For it is light which makes everything manifest." (Diaglott.) Heb. 4:13, "Neither is there any creature that is not manifest in his sight: But all things are naked and open unto the eyes of him with whom we have to do."

"The Mystery."

Take as a further example the "Mystery." Many who have claimed for years to understand the "mystery" and have rejoiced in this precious Truth, are today, when the full light is being applied, finding fault with their former acknowledgment of an understanding of it.

There has been no change whatever on this absolutely essential doctrine. On this doctrine there must be perfect unity of Faith and Knowledge. (Eph. 4:13.) "Till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the full stature of Christ." (Diaglott.)

There are two essential elements here given for acceptance in the Kingdom. Namely: (1) Unity of Faith and Knowledge of this doctrine of the Son of God. (2) We must grow to manhood's estate. "Be made a copy of His Son." Not one Babe in Christ will ever be admitted into this Kingdom.

This doctrine includes everything, the "Ransom," the "mystery," the "sin-offering," etc.

Through this one window, and understanding of the "mystery," all the light of present truth has come. A re-understanding of this doctrine, lost sight of at the very beginning of the Gospel Age, of the oneness of our blessed Lord Jesus the head and the fellow members of His body, the

Church,—sharers in His suffering and partakers of His glory—has brought all the light of present Truth.

Of course, only those are going blind on this subject who have not made proper use of their privileges in connection with this wonderful, astounding revelation. So now when the strong light is being applied it shows they have lost what they formerly possessed, and instead of them being advanced as prospective joint heirs, they are being cast off as not worthy even of a knowledge of its terms any longer. For this doctrine lies at the very basis of joint-heirship.

"The Evil Hour."

That the "Evil Hour" is upon the Church, none of us doubt.

Which Is the Evil Hour?

It is a time of special trial and testing for the feet-members of the Church similar to that through which our Lord passed during the closing scenes which marked the end of the earthly career of the Head of the Church. It is, too, before it closes, to extend to all the world and will be a time of trouble such as there never was. (1 Pet. 4:17-18. Dan. 12:1.) It is the feet that must follow the head in the fullest sense. This time is everywhere referred to in the Scriptures as being a very deceptive time and a time of great suffering. Our Lord speaks of it in Matt. 24:24, saying: "If it were possible the very elect would be deceived."

When Did the Evil Hour Begin?

It began immediately after Brother Russell's return from England last spring, or about June 1, 1908.

When Will the Evil Hour End?

My thought is that it will cover the last seven years, ending about June 1st, 1915, or immediately after the time of great trouble culminating there. For it is not to end with the Church but is to extend to all who dwell upon the face of the earth. (1 Pet. 4:17-18.) The particular part of it affecting the Church will doubtless be the *first half*, ending about Oct., 1911. The *latter half*, no doubt, will affect principally the Great Company and the world. Some dear brethren, too, are disposed to consider but one date, the close of 1914. This is a great mistake. Of course, nothing can affect that date, and it is not intended to do so. But that date means the *termination* of the "National Judgment Day." This period ending with 1914 is to serve a double purpose: (1) The judgment of God's Holy Nation, (2) the judgment of all the nations of the earth. Both will be finished at that time. Those who think things will continue as at present up to 1914 are greatly mistaken. The Church is supposed to be counted worthy to escape some of the things coming at the close of that period. This evil hour is now about one year old, it may now be expected to assume a more malignant aspect, to pass into a more evil phase. Yet it will all be done very subtly and only those will understand who are duly awake. All we need to do is to be perfectly humble, watchful and trustful and we will understand fully its exact outline and course.

Things Are Peculiar.

That things are peculiar and out of joint in the whole world, even wise worldly people can see. This accounts for the eagerness with which many men of prominence are taking hold of the Truth at this time. This is the time when men's hearts are failing them for fear and looking after the things coming upon the earth. (Luke 21:26.)

Trials and Testings Expected.

We have all been expecting peculiar trials and testings. Therefore the Church was not taken entirely by surprise. Yet we hardly knew at the beginning what particular form these were to take. But the change was quickly recognized. It began last spring. At once the warning rang out in the Watch Tower, and at conventions and everywhere. Extra precautions were taken. The Lord sent the precious "Vow." There was a vigorous re-searching of the Scriptures which is still going on among all the Wise Virgins. Sleepiness was cast aside. Old texts and familiar passages were examined afresh and much glorious truth has appeared.

We could all see that a furious storm was gathering and that the Lord himself was our only protection. (Psa. 91.) "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "I will say of the Lord he is my refuge and my fortress, my God: In him will I trust." "Surely he shall deliver thee from the snare of the fowler and from the noisome pestilence." "He shall cover thee with his feathers and under his wings shalt thou trust, his truth shall be thy shield and buckler."

These beautiful and comforting words turn our thoughts at once to the mother hen covering her helpless brood with her own feathers and wings during a furious storm of hail and rain. It looks perfectly sublime to see her there, exposing herself for the protection of her brood. Such we could see was the figure of our helplessness and the necessity of the Lord's protection during this coming trial. We saw the fury was breaking upon the Church first. Judgment was to begin at the house of God, or with "God's Holy Nation."

Materialization of Demons.

We at first thought the meterialized demons might be permitted to at once stir up strife by their presence in human form. But we could soon see their influence was to be exerted along a different channel at first. That this Judgment of "God's Holy Nation" could be better served by permitting them to operate in a more subtle manner, exercising a poisoning influence upon the wrong-hearted in the Church, and using the bodies and influences of these in sifting out others unfit for the Kingdom, as Satan entered into and used Judas. But we do not expect them to exercise generally powers of materialization much, if any, before Oct., 1911. It all depends upon when this deceptive test for the Church is ended and the usefulness of the Church has ceased. The demons, no doubt, will be called into use for the infliction of some of the final suffering and scourgings of the Church. This may occur to a limited extent just prior to Oct., 1911. But, no doubt, their principal influence is to be exerted on the world, and just as soon as this most subtle deceptive hour is over they will be permitted to stir up the world, and then they will exercise generally powers of materialization.

But the test of "God's Holy Nation" now going on can be best served by this poisoning power of the demons over those in the Church who are unfit for the Kingdom, ambitious leaders, and in the using of these who are well-known and influential to draw away the other faulty ones.

The supposition has been with us all that the materialization of the demons would be the greatest possible delusion. The question has been asked: "What could be a greater delusion?" We answer for the world, nothing; but for the Church there is a much greater delusion, namely, the very thing which is now taking us so unawares and which we can scarcely yet believe. This poisoning power the demons have over the minds of some in the Church who are influential and who have been dipping in the "sop" with us. And this movement is yet to be followed by the grand climax: *seeming* defeat for God's cause, His true Church, and *apparent* success for the others.

This is to be a more powerful deception, but it has only begun. So we can see that the materializing of the demons is more for the world than for the Church, and is deferred until this most subtle test has served its purpose. Then pandemonium may be expected here on earth on account of the presence of the materialized demons in conjunction with other causes. Pandemonium is not best at present, but thief-like subtlety. This, too, is what the Lord has taught us to expect.

Demons Being Used.

However the test is being accomplished by or through Satan and the demons, as were at first thought, but along a different line. First, they are to exercise this poisoning power, and to use the bodies and influence of some ambitious souls in the Church; afterwards the materializing will doubtless follow for the world.

The Church's Trial.

The Church's trial will, no doubt, be increased gradually, and in a somewhat similar manner to that of our Head, Christ Jesus our Lord, who is our example in the fullest possible sense. He is our example in a sense that He has never been the example of any other members of the body; we are now following in His footsteps as none have ever so fully trod before.

Jesus Our Example.

So looking back to the closing scenes which marked the earthly career of our Head, we find among these: 1st. The Triumphal March into Jerusalem. 2nd. The Betrayal. 3rd. The brutal, shameful mock of a Trial. But let us examine these more carefully.

The Triumphal March into Jerusalem.

This is paralleled by the removal of the Bible House to Brooklyn, and the publishing of Brother Russell's sermons to the whole world. *This is the moment of triumph to Present Truth.* This removal and the publication of these sermons are indeed most marvelous things. Who could have believed a year ago that the Bible House could have been removed! Yet it is a fact and surely all who are not blind can see the hand of the Lord in the removal. Now, think further, that Satan will not allow a book store in the world to even sell these books. Is there anything wrong with the books? No, only they are the Truth and condemn sin, Satan and selfishness, and expose his errors and follies now being taught by the Doctors of Evolution and Higher Criticism. These same Doctors are perfectly willing for the book stores to sell Jesse James, playing cards or what not, but not these precious books.

But now to have the whole world almost clamoring to publish Brother Russell's sermons is surely of deep significance. What does it mean? 1st. It means a quick witnessing to the nooks and corners of the earth, and a quick ingathering for the whole world. 2nd. It means to the Church what Jesus' Triumphal Entry into Jerusalem meant to Him. It means Gethsemane. It means the end is at hand. 3rd. To the world it means the last final note of warning is being given. "Your house is left unto you desolate."

Comes Quickly.

Now see how quickly the change can come from *seeming* triumph to *apparently* utter defeat. In the case of Jesus the very ones shouting Hosannah were five days later crying, Crucify Him. With us, today, it looks like triumph for the Truth. The sermons are being published in about three hundred newspapers. The Bible House, properly located, is one of the most noted homes on earth, and the Truth today receiving a hearing from ears never before opened to it. This location of the Bible House thus, and the very names being chosen, as if by accident, "Brooklyn Tabernacle," all seems to indicate tne time of the change has come, and the time for God to establish His tabernacle among men is at hand. (Rev. 21:3.)

Deadly Opposition Being Aroused.

But let us remember, additionally, these very things when properly analyzed, while being very insignificant to the educated, indicate to them also the very reverse of triumph from an earthly view point. These things are arousing opposition now among two classes. (1) One of these classes is within the Church, among our own number. This class is yet to be greatly added to, increased, by some of those who appear perfectly loyal today; and who are anxious to share in this moment of triumph and success, yet they do not love the cause sufficiently to suffer defeat with it. So when the reverses come (and they are sure to come) these may be expected to join the enemy. But at present they are dipping in the "sop" of triumph freely.

(2) The other class is on the other side. High church people, Doctors of Divinity, and seminary professors, etc., who hate the Truth with deadly hatred. These can hardly pick up a newspaper today but one of Brother Russell's sermons is stuck under his nose. These sermons they are now almost compelled to serve, as a "regular bill of fare," three times daily. This will soon create such a stench in their nostrils that they will resort to almost any means to stop it. This very thing, in my opinion, will greatly strengthen and encourage the "Federation of Church Movement," help to hasten it greatly. These are very tired of having themselves and their pet Evolution and Higher Critical theories held up to ridicule in such a bold, fearless manner as being the folly of this age.

Influence may soon be brought to bear that may cause the very newspapers now publishing the sermons to turn their guns against the Truth.

There is a deadly opposition both within and without being thoroughly organized against the Truth. These will soon prevail and *apparently* overthrow the Truth, as the enemies of Jesus *seemingly* overthrew Him.

These things are serving certain purposes of the Lord now; His hand is manifest in every move being made, as my face is before you today. These things, dear friends, belong to the first scene, the "Triumphal Moment." This part of this tragic drama is now being plainly and perfectly enacted before all the eyes that are wide awake. Soon the second scene will be before us, which is paralleled by the

Betrayal of Christ.

This class is now being gotten together and the rehearsal is going on, and by the end of next year (Oct., 1910), when this final witnessing and ingathering will be about completed, in my opinion, these will be ready to act their part in this final test. This is sure to follow, and they, too, will to all appearances, *seem* to succeed, triumph over the Truth, and the Lord's real Church, those who stay with the Truth.

By this date all the dissatisfied element from among ourselves will have gotten together, having an established headquarters, chosen a name imitating as much as possible the True Zion, in all of this; and being thus in a position to do so, will push their work of opposition in the most effectual manner possible. This part will probably continue for another year, or until Oct., 1911, and lead up to the final act paralleled by the trial and crucifixion of Christ.

Demons may appear just prior to this date, Oct., 1911, but surely will immediately afterwards.

The Church's usefulness no doubt having ended by this date it will only remain for them to prove their loyalty and to suffer for righteousness.

This brings us to the final closing scene paralleled by

The Brutal, Shameful Mock of a Trial of Christ.

At that time (after Oct., 1911) no doubt literal suffering and death will be inflicted upon some of the faithful in fulfillment of Rev. 13:15, "And he had power to give life unto the image of the Beast (this image is the Federation of Churches), that the image of the Beast should both speak and cause that as many as should not worship the image of the Beast should be killed."

Now, please, don't get the idea that the thought is that the Church will be taken away by Oct., 1911. It is not that, but by Oct., 1911, the Church's usefulness will be ended and we shall enter a period of suffering and trial, paralleled by the trial and crucifixion of Christ. How long this will continue it is impossible to surmise. Perhaps, though not a great while. Probably not later than the next spring—June 1st.

Then pandemonium will break loose. The earth will quake indeed, and the demons will appear. "Whose voice then shook the earth but now he has promised, saying:—Yet once more I shake not the earth only, but also heaven . . . That those things which cannot be shaken may remain." (Heb. 12:26-29.)

It will then be seen that the only things which could not be moved away from the Truth are those receiving the Kingdom. Then the consuming fire of Great Trouble will immediately begin.

Watchfulness Necessary.

"Many shall be purified and made white and tried: but the wicked shall do wickedly and none of the wicked shall understand, but the righteous shall understand." (Dan. 12:10.) Here it is made plain as day the double purpose this severe trial time is to serve. 1st. The Church by it is to be made complete, perfect copies of God's Son. By it

they are to be fully prepared for the Kingdom. "Tried," says the prophet; yes, but what for? To complete the purifying whitening process, fully prepared for the Kingdom.

"The righteous," the Kingdom class, shall understand all this. But "the wicked," those among the Church not fit for the Kingdom, will not understand. But, on the contrary, they will misunderstand and construe these very things as indicating God's displeasure against his Church. They will argue this very point too, that these very "Gethsemane" trials through which the Church is to pass, and which the Church will understand, and which are intended to complete the work of whitening and purifying necessary for the Kingdom; they will argue these things as indicating God's displeasure against His Church and His acceptance of themselves. Many, too, dear brethren, will listen to this twaddle.

So this brings out the second purpose to be served by this awful testing time. It is to make a final and complete separation forever of these two classes in the Church, the "wicked" and the "righteous."

The Lord's purposes are going to be fulfilled perfectly. They have been fulfilled to the letter in the past. They are now being perfectly fulfilled as we can all plainly see. But, as to whether His purposes will be best fulfilled by *apparent* success or *apparent* defeat; by "triumphal entry" or by "Gethsemane," by "materialization" of demons or by their poisoning power, He only knows in advance which will serve His purposes best, as it all depends upon what result is to be accomplished at that time. So as we should understand that watchfulness is continually necessary on our part we can plainly see now that the "judgment of God's Holy Nation" can be best served by the very process now going on. But we must be continually on the alert, and keep in line with the light and keep up with the light also.

Storm Not Over.

Oh, no, the storm has only begun. Do you ask, how do we know? My response would be, how can any of us keep from knowing if we are awake? You know no such thing as is referred to by the prophet in Isa. 49:14 has ever yet occurred. There the prophet, referring to a future time in the history of the Church, exclaims: "But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me." He then shows in Vs. 15, 16 how impossible such a thing would be in reality, saying: "Can a woman forget her sucking child . . . yea, they may forget, yet will I not forget thee." "Behold I have graven thee upon the palms of my hands."

Yet the Church will surely think so; there will come a time when the favor of the Lord will seem to be entirely removed from the Church, as in the case of Jesus when he exclaimed: "My God, my God, why hast thou forsaken me?" We can see arrangements are now in active preparation for this very test. This it appears to me should be perfectly plain to all Truth People.

The opposing elements from among ourselves are gradually getting into shape, and no doubt they will co-operate at an early date. Those from the outside are active also, and at an early date both these volcanoes will be in open eruption and co-operation. Everything portends the coming storm, and all who are not blind should surely be able to see the murky clouds and to hear the roll of the distant thunder.

The First Chapter.

No doubt the removal of the Bible House is one chapter in this finale. No doubt the publishing of Brother Russell's sermons is another chapter in this finale. These corresponding, as already stated, to Jesus' Triumphal Entry into Jerusalem.

The moment of betrayal is just ahead when some of the most trusted Peters will deny the Truth, with bitter words and in a most unaccountable manner; these representing the Great Company.

The Judas Class shall betray the Truth. This class no doubt representing the ambitious souls taking the lead in this shameful business, some of whom it is made very evident will be punished with the Second Death. At this time also some of the John Marks will flee in fear without their outer garment. These becoming alarmed, will turn from the Truth, throw off Christian righteousness and flee to the cover of the enemy.

The whole Truth superstructure at this point is *seemingly* to be completely overwhelmed, and fall helpless. Many at this time, who appear loyal today, will scarcely know where to place their sympathies.

The Lord's Purposes.

These things are all to serve the Lord's purposes in two particulars. 1st. They are to make a quick ingathering from the whole world. 2nd. They are preparing for this final test of the saints, preparing for the great delusion. How, do you ask? Why, don't you see? By these very changes.

For just as soon as they have served their purpose, and *seeming* defeat follows, these very changes will point to as positive proof indicating God's disfavor. Oh, yes, you will be told you all got too big for Allegheny, now see the result. Again they will tell you the sermons were printed in many newspapers; now see how it is. Yes, they will jeeringly say, you cast off the word "Zion" and so God has cast you off. His favor has been removed from you. This corresponding to the jeering at Jesus when he seemingly failed, after he had done such wonderful things, saying, "He saved others, he cannot save himself." Many, too, dear friends, will listen to and be influenced by this kind of foolish talk. The Lord proposes just such a test as this shall come.

The Necessary Thing.

The great question is: How can we be prepared for this coming struggle? We answer: Let us heed the voice of the Lord through the Apostle, Rom. 16:17-20: "*Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine you have learned; and avoid them.*" "The doctrine which you have learned" means the Truth which you have learned. The Diaglott reading is even much clearer than this; there it reads: "Now I entreat you, brethren, to watch those who are making factions and laying snares contrary to the teaching which you have learned, and turn away from them." "For such like ones as they are not in subjection to our anointed Lord, but their own appetites" . . . "they deceive the hearts of the unsuspecting."

Brethren, we have learned the Truth in "Millennial Dawn" books. You know where you got it. Now make up your minds to *stay with it.* Watch those causing fractions; avoid them. Have nothing to do with any one who is opposing the Truth as you have learned it. You can't stay with the Truth and with them. Then the necessary thing is, avoid them causing divisions and cleave to the Truth as you have learned it in "Millennial Dawn" books. "And the God of peace shall bruise Satan under your feet shortly." (Rom. 16:20.) For all these things are coming from Satan.

"Phil. 1:27-29."

Here, again, the Apostle explains the necessary thing for us to do at this time. Saying (Diaglott): "Only behave yourselves worthy of the Glad Things, so whether coming and seeing you, . . . or hearing concerning your affairs, that you stand firm in the one spirit, with one soul, vigorously co-operating for the Faith of the Glad Tidings. "And not being terrified in any thing by the opposers; which is to them a clear indication of destruction; but to you of salvation, and this from God. Because to you it was graciously given on behalf of Christ, not only to believe on Him, but also to suffer on His account."

It is the *sufferings* that are an evidence, a clear indication, to these opposers of destruction. Suffering which the Apostle had and which we all have, and which they escape. These opposers (or "adversaries") are some in the Church, these ambitious leaders who will oppose the Truth at the present time.

These words are of general application to the Church in its every stage from the beginning down to the present. They apply to all opposers and to all true footstep-followers. But they are of more special application now than ever before.

It means, these peculiar trials and sufferings of this special Gethsemane moment, when the Truth *appears* to fail, will be pointed out by these opposers as indicating God's disfavor. They will be pointed out as tokens of predictions

of destruction; as positive proof that God has cast His Church off.

But you, the Church, having your eyes anointed and knowing to expect just this, you will understand their true meaning. They will have an opposite meaning to you. To you they will indicate, "Salvation, and that of God." So, dear brethren, let us heed this advice and stand firm in the one spirit and in nothing terrified by these opposers of the Truth.

Other Testings.

The work is so near completion, and is being pushed with such earnestness and such desperateness along every line by those who see this fully, that their conduct is becoming a great test to those who are lukewarm, and who do not realize the brevity of the time nor the desperateness of the struggle just ahead. Furthermore, this chasm between these classes will soon become so great that it will be impossible presently for them to understand each other at all.

Picture Test.

The publication of Brother Russell's picture and the picture of his study is arousing prejudice and animosity in the hearts of some poor saints. Do you ask, why? Well, they take a wrong view of the matter. They think maybe it is pride and a desire to be considered great on the part of Brother Russell, that is causing this to be done. This is a great error, and it should not be possible to make us think any such thing who have the spirit of a sound mind, and who possess that charity which thinketh no evil.

In fact, dear brethren, these things are as distasteful to dear Brother Russell as they could possibly be to any of us. But he, and all of us, must be governed by wisdom and not by our natural tastes. It is a question of submission in all things in order to try to get the Truth before the public. All of these things, therefore, become a test to him, as well as to each of us.

These things represent not Brother Russell's desires or tastes, but the desire of the publishers. These publishers are looking for attractive things in order to aid the sale of their magazines. They are catering to the public in this respect, but this is a part of their business and we are only using them, according to the Lord's providences, and in keeping with their own ideas, as we are compelled to do, to help spread the Gospel.

Very Foolish.

The world will look at these same pictures and think nothing of it, in fact, these very things complained of will give the unconverted an added interest in reading the sermons.

The world knows it is the business of every one of us whether we surround ourselves with filth and miasma, or whether refinement shall prevail and manifest itself in our surroundings. The world knows not to look to the unrefined and illiterate for uplift and advice. So these things complained of speak well to them, and are a favorable introduction to the sermons.

Isn't it strange that the unconverted world should have truer brains, and often be more appreciative and just than those who have the eyes of their understanding opened to see God's wonderful Plan? Surely God has chosen the "weak things" to confound the mighty. Notwithstanding our brains are so warped, we still do possess what is of more value than the whole earth, the anointing of the Lord's holy Spirit. But we must learn to control this warped and twisted flesh, with its lopsided brains, or else we can never be admitted to the Kingdom.

If these things were just reversed, and the surroundings such as to repulse instead of to attract the pure truth-hungry souls, we would be the first to make just complaint.

Why not then, dear brethren, rejoice that everything is so near correct when presented by enterprising journalists, for it serves as an attraction to the Truth.

These things are of the Lord's providing. Why, our very countenances are changed and speak in loud tones for the Gospel we preach. The Lord intends for our whole lives to be made attractive for the Truth. This is what He means when He says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." (Matt. 5:16.) Men are judging of us and our light by what they can see, and these things seem to impress them favorably or unfavorably as to our worship of the true God, or the reverse.

Again the Apostle, 2 Cor. 3:2-3, speaks of the Christians as being Epistles known and read of all men. Not written with ink, but with the spirit of the living God. This spirit of the living God becomes our source of strength, of power, and of attractiveness, just to the extent we are filled of it. Why, even Pilate could see and noted the marked difference. He called the attention of the Jews to this very thing, saying: "Behold the man!" The very appearance of the man refutes your charges.

Besides, dear friends, we all know how most of the things in that study came. The dear brethren have provided most of them. They are but the expression of appreciative, thoughtful, consecrated hearts seeking to serve the living God, with their every thought and penny.

Brethren, it is really humiliating to think it necessary to even mention such things as these, when we have such glorious Truths to think of; and then, too, think of the fearful responsibilities such knowledge as ours imposes. Now this brings us to our text which indicates the final test of the saints.

Text. (Matt. 24:28-29.)

"For wheresoever the carcase is, there will the eaglets be gathered together." "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, the stars shall fall from heaven," and etc.

But some one says, Brother Sullivan, this is a part of our Lord's great prophecy and we have a beautiful and correct interpretation in Vol. 4. To this I will agree most heartily, and no one is more appreciative of that interpretation than myself. Certainly there has been a literal and a symbolical fulfillment *of this part* of this most wonderful prophecy as there started. But these words of our Lord mean much, and are certainly susceptible of an additional meaning applicable to this very moment.

Let us notice the questions asked Jesus by the Apostles carefully. (See Vs. 1-3.) Jesus had just told them of the destruction of Jerusalem, saying that not one stone should be left on another. This aroused the Apostles and they came to Him privately and inquired: 1st. When shall these things be? (Namely, the destruction of Jerusalem, for they understood what He meant by not one stone being left on another.) 2nd. What shall be the sign of Thy presence? 3rd. The end of the age?

They are here making inquiry about these very things. The sign indicating the presence of the Lord, on His return, and the end of the Gospel Age, how shall these things be known?

And as the time is now due for the full light, surely "this part" of this most wonderful prophecy from Vs. 23 to 35 contain a meaning for us in addition to what we have already correctly understood, if we can only see it.

Application Is Already General.

We, everyone, properly apply Matt. 24:24 to this moment of time, where our Lord says, "if it were possible, its deceptiveness would reach the very elect. If this part is applicable (and its application is admitted by all), then why not, with equal propriety, apply the entire paragraph from Vs. 23-35? This application is in perfect harmony with what has preceded it in Vol. 4 and is only an *additional application*, or a *very near application*, intended for the guidance of the Lord's saints at this time.

This view is supported, too, by Vs. 33: "So likewise ye, when ye shall see all these things, know it is near, even at the doors." These words indicate it will not be possible for the Church to see the full meaning of these words as applicable to themselves until very near, "even at the doors."

Today we can see all these things. So in Luke 21:31, 28, we see the same thought, that the full meaning would not appear until very near. It reads: "So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is night at hand." "And when these things begin to come to pass, then look up and lift up your head, for your redemption draweth nigh." Now Matt. 24:24 shows these deceptive times, and this information in regards to them concern the very elect and not mankind in general.

My thought is: This part of this prophecy, Matt. 24:23-35, is intended for the special guidance of the saints at this very moment.

"Tribulation of Those Days."

These words surely do apply also to these Gethsemane days of the Church, of which I have been talking. These special days of testing and trial, for the Church, at the very close of the Gospel Age, when it will be possible to see all these things mentioned.

National Judgment Day.

We must distinguish between the National Judgment Day and the "World's Judgment Day." The "National Judgment Day" is a period of great suffering at the close of the Gospel Age, in which the Lord expresses His determination to gather the Nations. (Zeph. 3:8.) It is the time of Great Trouble. (Dan. 12:1. Matt. 24:21-22.)

The World's Judgment Day is a thousand year reign of peace. (Isa. 2:4.) The prophet referring to this time says in speaking of our Lord: "He shall judge among the nations." Again in Rev. 20:4, in speaking of the Church during this same time, we are told: "They lived and reigned with Christ a thousand years." This is also the time referred to in Rev. 21:3-5, where we are told that the Tabernacle of God is with men, when he shall wipe away the tears from all eyes.

National Judgment Day, Already Begun.

But in this National Judgment Day, into which we are already entering, judgment is to begin with God's Holy Nation, the Church. "Ye are a Holy Nation." (1 Pet. 2:9.)

This national testing time, Judgment time, is already progressing in God's Holy Nation, but it is not to end there, but is to extend to all the nations of the earth, sinners and ungodly. (1 Pet. 4:17-19.)

Now let us inquire carefully, Is there a deep and special meaning for the "very elect" during this National Crisis in these words of our Lord? (Matt. 24:23-35.) To my understanding there is.

The Final Test.

"For wheresoever the Carcase is, there will the eagles be gathered together." (Matt. 24:24.) The "Carcase" represents the Truth, the food. The "Eagles" represent the Lord's hungry, watchful little ones.

We have had the Truth, on nearly every subject, for nearly forty years in Millennial Dawn publications. We nave claimed to understand the precious Truth, and have professed to accept it.

There has been no change whatever in the precious Truth. Only its light is shining more gloriously than ever. This strong light is revealing defects in the characters of some who have not made proper use of their privileges in connection with the Truth. Instead of it appearing more beautiful and attractive to them, as it should, this strong light, on account of these defects, offends them.

The Test.

"For wheresoever the carcase is there will the eagles be gathered." As here suggested, the test is going to be along the line of appreciation of the Truth, love for the Truth, and our desire to abide in the Truth *as we have learned it;* and additionally to be able to rejoice in the fullest possible revelation of it.

The Truth Is Just Like God.

It represents God. The time has come when we are so near to our blessed heavenly Father that those who do not really love the Truth will be repulsed by its glorious brightness. Therefore only those of the same heart development, the pure hearted, the true hearted, may be expected to continue to feed on the "carcase" in its fullness as we have it today.

So we can see the test is: 1st. As to our Love for God, as represented by our love for the Truth and our desire to stay with the Truth as we have learned it. If you do not love the Truth, you do not love God, for God is Truth. 2nd. As to love for our spiritual Parents and Brethren, those who have brought the Truth to us and served us so freely with it, without money and without price. We must stay with the "carcase." If you love not your brother who brought you the Truth, how can you love God who sent it to you?

1 John 3:16: "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." 1 John 4:20-21: "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" "And this commandment have we from him, that he who loveth God loveth his brother also." This is compelled to be the case. Why? Because the Brother who is filled with the spirit of the Lord is to that extent exactly like the Lord Himself. And if the disposition of the one is displeasing to us it is because the disposition of the other is displeasing to us, and it matters not what our profession may be, these facts show we do not possess the same spirit ourselves but are possessed of the spirit of the Devil.

The Rule Is.

1st. We must love God supremely.

2nd. We must love our neighbors as we love ourselves. (Mark 12:30-31.)

3rd. Life itself must be sacrificed for the Brethren. This means that our spiritual Parents and Brethren must be dearer to us than our own human selves, or our own flesh.

To Be Proven.

Love for God and for the Brethren is to be proven, by a test, as to whether we will stay with the "carcase," *the Truth and with the Brethren under adversity.* This is to be the *final*, the *supreme test.* We have had the Truth for nearly forty years:

1st. We have understood the Covenants.

2nd. We have understood the beautiful "Mystery."

3rd. We have understood Israel's Tabernacle in the wilderness, with its sin-offering, etc.

4th. We have understood that Jesus paid the Ransom, 1,900 years in advance, for the very purpose of applying it on our behalf, so as to make it possible for us to join with Him as a part of the sin-offering, members of His Body, sharers in His sufferings, and partakers of His glory.

Are We Abiding?

Now, the question is: Are we abiding in these fundamental foundation truths as we have learned them? Do they become dearer and more beautiful to us as the gorgeous light shines on them and we can trace the minutest *outlines* and see the most delicate connections? Or on the other hand, does the light reveal a defect? Yes, with some the defect is there in reality. How painful to know this is true. But, brother, that defect is a defect in your eye. Your spiritual sight is at fault. You are going blind, and the most familiar truths appear frightful to you. Go seek the eye salve quickly. The cause for alarm is indeed great.

There is no trouble as regards the Truth. *The Lord has not been joking with us for forty years.* No, dear brethren, the fault is ours.

Progress is already becoming very difficult, the path is becoming harder and harder to climb, and many are becoming footsore. Soon it will be impossible for those not having on the sandals of preparation to proceed. For none can stand at this time who have not on the whole Armor of God.

The Prophecy Considered.

Matt. 24, Vs. 22. Our Lord in this verse seems to have reached a conclusion of the prophecy proper, which extended down to the time of great trouble, saying: "Except those days should be shortened, no flesh should be saved, but for the elect's sake, those days shall be shortened."

1st. This shows clearly it is the *elect* He has in His mind, and that, too, *at the time of great trouble.*

2nd. Then in Vs. 23-35 He proceeds to give some special instructions for the guidance of the "Elect," the consecrated, during the "tribulation of those days" or during the trying scenes they were to experience at the time for the establishment of the Kingdom.

Vs. 23. Now notice particularly His words. He begins with the word "then," at that time, the time of Great Trouble, the time for the establishment of the Kingdom, saying: "Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not." The word "then" shows the teaching is for this special time, and it is also for you, the

"elect." The thought seems to be an individual one, as indicated by the words "then," "man" and "you."

The Warning.

The warning is some special instructions for you, the very elect, against the seductive influence of leaders (men) at the time for the establishment of the Kingdom. Vs. 24 shows it is the very elect, at this time, about whom He is concerned, and for whom the instructions are given. There can be no doubt about this, for the time cannot be disputed. It is the Time of Great Trouble, and it is the very elect He is warning and teaching preparatory to the deceptiveness of that hour. That hour is now at hand. He says the deceptions practiced by these false teachers will at that time be so great that, if possible, they would deceive the very elect.

Vs. 25 bears out this same application, as is indicated by the word "you," referring to the "elect." It reads, "Behold I have told you." That is, take notice, I have told you, the "very elect," in advance just how it would be.

Vs. 26. "Wherefore (on account of this warning) if they shall say unto you (the elect) he is in the desert, go not forth or in the secret chamber, believe it not." This all means we are to give no consideration to these deceptive teachers at this time.

No Change to Be Expected.

But you might ask: Isn't it a weakness to not even read what they have to say? Isn't this the very thing, "prejudice," that keeps many from obtaining the Truth from Millennial Dawn? Shall I practice myself what I condemn in others? We answer: No, it is not a sign of weakness to not even read what they have to say; but a sign of strength and sense for you to turn from this rubbish and refuse to read it.

When you get out of the mire and clay or error and on the solid rock of Truth, it is a sign of good sense to know it, to understand the difference, and to have appreciation enough to desire to stay there and not to entangle yourself again with these beggarly elements. Besides, who has any time to spare for reading of other things today, who keeps up with the reading of the Truth? Why divide your time between the reading of the Truth and Error? Don't you think your own interests would be better served to feed on good, sound, wholesome food all together? Why take any poison when you know the difference and have plenty of the good?

It is not prejudice either, on your part, but sound sense and appreciation. All such arguments are as false as the Devil himself, because they will not apply in your case.

A Strong Argument.

Vs. 27. Here we have, in this verse, an explanation why you should not give any consideration to these spurious lights. Oh, only a glance is sufficient to prove them spurious. Their very appearance is too florid, too reddish (too much venom). Then, too, they have the wrong smell, they scent of sulphur and brimstone (ambition, pride and vanity). Then, too, the source is wrong. They are in reality, dear brethren, not light at all, but *gross darkness.* This you may know readily, for they do not emanate from the source you have always received the light. They are opposing that source, they are from an opposite source. There is no opposition between light and light. No, only between light and darkness.

Vs. 27. Now let us read and apply this verse and see how beautiful the Lord has made it for us. "For as the Light cometh out of the east and shineth unto the west, so shall the presence of the Son of Man be." Now let us go back and get the question (Vs. 3) again. "What shall be the sign of thy presence and the end of the age?" Here is the answer. Both indicated by the light. The presence of the Son of Man and the end of the age will be indicated by the light. *The Truth is the light.* This Truth we have in "Millennial Dawn" publications. But as the east is the natural source from which the physical light emanates and is to be expected, so you need expect no Truth indicating the presence of the Son of Man, except from the natural accepted channels, the original source.

Expect No Change.

The teaching is plain as day. There's to be no change in the source from which the Truth, the light, indicating the Lord's presence, is to come. Don't believe it, brother. Go not forth from the Truth.

We all know that the Lord is present. Yes, but how do we know it? Because of the Light of "Millennial Dawn" publications. For myself, every iota of knowledge I possess concerning God's plan and Jesus' presence has been received from reading "Millennial Dawn" books. Being unable to hear well, I have not been benefited even by the sermons of others, or the thoughts of any except dear Brother Russell. God bless him! But thank God that is ample. In fact no words have ever touched my heart and influenced my life like his. No spirit has ever so refreshed my own. God knows, dear brethren, I love you all, but there is no spirit today to which I could turn to fill the place of that dear heart, to whom I owe so much.

There is to be no change. Believe it not. For it shall be reported: "*I have done as thou hast commanded me.*" (Ezek. 9:11.) Not that I have failed or appointed a successor.

Character of These Tribulations.

As to this, we are not left in doubt. The instructions are plain and positive. The testing will be as to whether we will follow False Teachers and False Doctrines or whether we will abide with the carcase, the Truth.

That False Teachers and Doctrines are what is referred to is indicated in Vs. 24, by the words: "There shall arise false prophets and false Christs. False Christs properly means false anointed ones and prophets, false teachers, and they are called "men" in Vs. 23. "If any man shall say unto you," etc.

The words: "Showing great signs and wonders" indicate these will give great proofs of being further endowed and capacitated to take the lead. This same is implied also in Vs. 29. There it is shown these signs or proofs are to come from the Bible, and is referred to as light from the Sun and Moon (Old and New Testament), but as soon as it has served this test it is to be darkened. It reads: "Immediately after the tribulation of those days" (these Gethsemane trials for the Church at the very close of the Gospel Age, already begun) "shall the sun be darkened and the moon shall not give her light, and the stars (these bright leaders) shall fall from heaven."

What to Expect.

Jesus' warning, Vs. 25, should not be lightly passed over: "Behold (take notice), I have warned you" (the Church). I have told you in advance exactly how it will be. Now examine Vs. 23, 26 and 29. "If any man shall say unto you, Lo, here is *Christ* or there, believe it not." Here we get the knowledge that these confusing errors will be in reference to Christ.

Vs. 26. "Wherefore, if they shall say unto you, behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not." This indicates that these false teachers will go out from the Church and will bring in confusing doctrines in regard to Christ at this time. Some of them claiming one thing and some another; saying, lo, this way, or lo, that. Come with me, I can point the true way in regard to Christ, you are being deceived, etc. You are not to believe them.

The teaching is plain, that all these confusing doctrines which Jesus says will deceive all except the very elect will be in regard to this one thing, the Christ. This means the very thing we now see beginning, many leaving the Truth and writing tracts and books concerning our relationship to the Christ, opposing the Truth. These subjects include the ransom, the mystery, the sin-offering and the covenants, etc. You are not to believe them, but are to continue in the doctrine as you have learned it.

Vs. 29 shows too these false teachers will get their proofs from the Bible, indicated by the words "Sun" and "Moon," from which they will *appear* for a time to get new proof. But the light is spurious and is to be darkened as soon as it has served this test.

The words, "lo here," "lo there," "in the desert," "in the secret chamber" indicate their teachings will not be in harmony with each other, will be conflicting, some teaching

one thing and some another. It shows how opposite will be their teachings, yet they will be powerful and convincing. You are not to believe them, "Go not forth," from the Truth as you have learned it; believe it not. Jesus' meaning cannot be misunderstood. *These things are going to confuse greatly.* While they are false, they will be powerful; while confusing, they will be convincing, so much so as to deceive the "very elect," if it were possible. Vs. 29 again. The statement: "That the Sun and Moon shall not give their light after these tribulation days, indicates clearly these false teachers are *seemingly* to get new light or proof from the Old and New Testament during the time of this supreme test. You are to "believe it not," "go not forth." For this spurious light shall be darkened and these stars shall fall. But this test must come; it has come; is is necessary.

What This Implies.

This implies very much: 1st. That these false teachers cannot be such as Dowie, Mrs. Eddy and that class. For these cannot deceive the Lord's educated, the elect.

2nd. It implies these false teachers must be some very influential ones from among ourselves, else these results could not be obtained. These false doctrines surely will be calculated to deceive greatly. This could not be, unless they were from among ourselves, well known and influential on account of former usefulness and zeal.

3rd. It implies further a great degree of success is to attend this movement before it is over, that for a time they will *apparently* triumph, as did Lucifer and the enemies of Jesus. It means further, the true Zion is to be almost overwhelmed at this point. This is the time when it will *appear* that the Lord has forsaken Zion and has forgotten His true Church. (Isa. 49:14.)

Stay With the Carcase.

Why is the Lord going to permit this strange state of affairs? It is to prove our love for the Truth. Do you really love the Truth? Do you really appreciate the Truth? Do you love it and those who gave it to you, God and your spiritual brethren? Will you abide with the carcase and with the brethren *under adversity?* This will be proven in the case of every one of us before this test is over.

We have had the Truth about forty years, and Brother Russell's life for the same time has been an open book. Never has a ray of light come except from this source. Everything we have has come from those willing hands and from that consecrated heart. This is the natural source of the light of present Truth, as the east is the natural source of the physical light. You need expect no change. You have no reason to expect any change. There's going to be no change.

The Supreme Test.

Now the supreme test is to be applied. You know you have the Truth, you know where you got it. You have no reason to expect any change. There's going to be none.

The test is: Do you love the Truth? Will you leave it? Or will you stay with the carcase under adversity? Are you willing to go down to defeat with it?

How Foolish.

Why go looking around for a thing you already possess. You have it and you know where it came from. All these others know of it, they got it from the same source you got yours. Abide with the Carcase. Don't go foraging around over the Devil's grounds hunting for something you know in advance is not there, but on the contrary you have in your own possession, and have had for forty years.

Stay with the carcase, Brother, Sister, don't go.

You know you have the Truth, and where you got it. There's going to be no change, you need expect it no more than you would expect to see the sun rise in the west. This is the final test, to see if Policy, a lack of Faith or Fear will induce us to leave the Carcase when we have every positive assurance of Faith. Amen.

Discourse by Brother Russell. Subject: "THE HEATHEN FOR AN INHERITANCE."

Text: *"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions."* (Psalm 2:8.)

OUR text is from one of the Messianic Psalms. It represents our Lord as making known to His people the Heavenly Father's decree rewarding Him for His faithfulness as our Redeemer, assuring Him of His exaltation to the Kingdom, and that with this will come the inheritance of all the earth, with power to fully subject all things to the Heavenly Father's will. He was to have it for the mere request—"Ask of me." As a matter of fact, this world-wide dominion has not yet come to Messiah; the heathen are not yet His inheritance; the uttermost parts of the earth are not yet His possession. Indeed, as the Prophet declares, "Darkness covers the earth, and gross darkness the heathen."

When we remember our Redeemer's love for the race, the love which led Him to lay down His life "to seek and to recover that which was lost," we are inclined to amazement that He has not yet asked the Father for His inheritance of the heathen—we are astonished that He has permitted "the prince of darkness" and the "reign of sin and death" for more than eighteen centuries since He suffered, the just for the unjust, that He might bring us to God. Our perplexity in the matter might well be answered by our Lord's words to the Sadducees, "Ye do err, not knowing the Scriptures nor the power of God." As we come to understand the Scriptures more fully, and to appreciate how the power of God will be exercised in bringing the heathen under the domination of the Redeemer, the eyes of our understanding open and we are enabled to rejoice accordingly.

Why He Did Not Ask.

Our Lord did not ask for His great power to reign at an earlier date because He knew the Father's plan, and was well contented with the Divine times and seasons; He had no wish of change in this. He did not ask to receive the heathen for an inheritance at the beginning of this Gospel Age, but has been content to wait and place that request in its due time in harmony with another feature of the Divine program which must first be fulfilled. That other feature is the selection of the Church, the Bride of Christ, the members of His Body. It pleased the Father to make our Lord not only the world's Redeemer, and the world's King, but also to make Him the High Priest of an Under-priesthood, the Bridegroom of the Church, His Bride; the Elder Brother of the saints of glory whom the Father is pleased to have developed during this Gospel Age as "New Creatures in Christ Jesus"—sharers of His sufferings, and of His glory to follow.

Meantime the heathen have been suffering no damage. Born in sin, shapen in iniquity, condemned to death, they were having experiences with sin and death, and going down to the great prison-house for periods of unconsciousness—until the Redeemer at His second advent shall call them and all mankind from the great prison-house, the tomb. This He foretold, saying, "All that are in their graves shall hear the voice of the Son of Man and come forth." This will include not only the Church of the First-Born ones, who have been approved of God, and who, passing trial now, will come forth unto life eternal, but it will include also all the remainder of mankind, those who have not had God's approval, all of whom, because redeemed, shall come forth unto judgment—trial. A fair trial will be theirs, to determine their *worthiness or unworthiness of life eternal* by the manner in which they will receive or reject The Christ of God when, during the Millennium, the same shall be made fully known to them.

It was part of the Divine purpose also that the whole earth should be filled with people, and hence the bringing forth of a progeny is a part of the Divine will. The few short years of the present life, with experience of sin and death conditions, will in due time be supplemented by the glorious period of the Millennium, with its grand opportuni-

ties for lessons of righteousness and obedience and rewards. Its corrective "stripes," or punishments, to the careless will be to the intent that so many as possible may ultimately be entirely recovered from death conditions and brought into full accord with God in Christ. And others, demonstrating their unwillingness to come into heart sympathy with righteousness, will be utterly destroyed from amongst the people. (Acts 3:23.)

The More Excellent Way.

So, then, our Lord's reason for not asking sooner for the heathen as His inheritance, and the remotest parts of the earth for His possession, was because He knew the Father's plan to be a different plan, and that it was the more excellent way, and He delighted to do the Father's will. And so with all the followers of Christ: So soon as they ascertain the Father's glorious plan of salvation, they find it to be soul-satisfying, and greatly prefer it to any plan of their own. It is the undeveloped Christians, whom the Apostle designates "babes in Christ," who are continually praying to the Heavenly Father for a change of the Divine program, imagining that their wisdom and their love in respect to the heathen are superior to those of the infinite Creator. Nearly all Christian people have had their experience with such ignorance, and we are glad to suppose that the Heavenly Father laid not the sin of such presumption to our charge, but rather sympathetically appreciated our interest in the heathen, although He must have deprecated our lack of reverence, our headiness, our high-minded assumptions of more than infinite wisdom.

We are not saying a word against missions—home and foreign. Quite to the contrary, we believe that every Christian should labor with heart and hand to do all in his power to glorify the Father and the Redeemer, and to enlighten his fellowmen respecting the cross of Christ, and the blessings and privileges which it secures. But while gladly, willingly, serving the Divine cause, "instant in season and out of season," we should learn to labor and to wait. We should learn that the laboring under present conditions is chiefly arranged for our benefit—for the development in the minds of the Royal Priesthood of the sacrificing qualities, and the graces of the Holy Spirit—meekness, gentleness, patience, faith, long-suffering, brotherly kindness, love.

Co-Workers Together with God.

Let us be sure, dear friends, that any theory of ours respecting the heathen, or any other feature of the Divine program, which in any degree implies superior wisdom, or superior energy, or superior love, on our part, as compared with that of our Heavenly Father and our Redeemer, must be wrong. The sooner we learn to pray from the heart, "Thy will be done," the better it will be for us, the more will we be able to get into harmony with our Lord, and the more will we be used as His ambassadors and representatives. The wisdom of man is foolishness with God, and the wisdom of God is foolishness with man, hence we must not take the human standpoint in investigating or reasoning upon the Divine purposes and program. Rather, we must go direct to the Word of God, that we may be taught of God, that we may discern the beauty, the harmony of His plans.

It is written that obedience is better than sacrifice, and this being recognized, how careful it should make us to inquire what the will of the Lord is; to search the Scriptures, that we may there ascertain the Divine program, and be found in harmony therewith. There we find that the Lord's present work is the completing of the Royal Priesthood, the Royal Judge, the Royal Prophet, the Royal Mediator, the Great King, for the world of mankind—for the world's deliverance from the bondage of sin and death, and their assistance back to harmony with God. Thus seeing, we will have patience in respect to the heathen, and strive now to make our own calling and election sure, and lay down our lives for the brethren in assisting to build them up in the most holy faith, "until we all come to the measure of the stature of a man in Christ"—the great Mediator of the New Covenant, of which Jesus is the Head.

Converting the World.

When will the world be converted? When will Christ ask for the heathen? When will the Father give them to Him? How long, O Lord? The scriptural answer, dear friends, is, that it has pleased the Father to select the "jewel" class during the Gospel Age by means which the world would think foolish—by means of the preaching of the good tidings. But His program for the future age is different. There are millions who have no ear to hear the preaching of the cross of Christ. There are millions who have no eye of faith to see the glorious things of God. In fact, according to the Scriptures, only a "little flock," comparatively, can be brought into accord with the Lord under the conditions of the present time, because sin abounds, because death reigns, because Satan, the prince of this world, now works antagonistically in the hearts of the children of disobedience.

Hence it has pleased God to have a different method of dealing with the world of mankind in general from that which He adopted for dealing with the Church in this Age. In the next age *force* will be used, and not merely *moral suasion*. Force will be employed in putting down the reign of evil. Satan will not merely be requested to desist from deceiving the world, but will be *bound* for a thousand years, and be unable to deceive the nations. Likewise, mankind will no longer be *invited* to accept Christ, and to give their hearts in obedience to Him, but, on the contrary, they will be *compelled to be obedient*. As it is written, "Unto him every knee shall bow and every tongue confess, to the glory of God." Offers of grace will no longer be held out, with reward for faith attached; instead, knowledge shall fill the whole earth as the waters cover the great deep. (Philippians 2:10, 11; Isaiah 11:9.) As a result, no one shall then say to his neighbor, or to his brother, Know thou the Lord! for they all shall know him, from the least unto the greatest of them. (Jeremiah 31:34.)

Heathen Fall under Him.

Another Psalm describes Messiah's triumph in the Millennial Age, saying, "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously in the cause of Truth and Meekness and Righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." (Psalm 45:3-5.) Instead of the word "people" here, read the word "heathen" as in the original, and we have a picture of the conversion of the heathen as it will shortly be accomplished. We are not to suppose the Lord will ride upon a horse, nor that literal arrows will literally pierce the hearts of His enemies. We are to understand this picture to signify our Lord's triumphal conquering of the world, and that the arrows of truth which will go forth unto the whole world will reach the hearts of men, and smite them down. Even so we read that when St. Peter preached at Pentecost that the Jews had taken and crucified the Son of God, the hearers were *cut to the heart* with the lance of truth. Thank God for such arrows from the quiver of Divine wisdom, justice, love. We rejoice that the heathen will thus be conquered for the Lord, and thus eventually every knee bow and every tongue confess.

This work of dealing with the heathen, with the world, with all except the Church, will begin with the generation living at the time of the establishment of the Lord's Kingdom. In due time it will proceed and ultimately include all that are in their graves, in the reverse order from that which they entered, and the last shall be the first to come forth—"every man in his own order" or class.

Too frequently do Bible students neglect to see whether or not their interpretations are in harmony with the context of the passages under discussion. Let us not make this mistake. Turning to the second Psalm, we find that, following our text and a part with it, is the declaration, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Verse 9.) The application of this evidently is to the time for our Lord's second advent, when the selection of the Church shall be completed, and she shall have entered into His glory as the Bride, the Lamb's Wife, symbolically pictured in the New Jerusalem from God out of heaven. From that New Jerusalem we are told that the river of the water of life shall flow freely, and that whosoever will may partake of it freely—all that are athirst. On either bank will grow the trees of life, whose leaves are for the healing of the nations. And the Spirit and the Bride will say Come, and

whosoever will may come and take of the water of life freely. But meantime, before the nations, the world, will be ready for that blessing from the New Jerusalem, they must needs pass through a period of very deep humiliation—*"a time of trouble such as never was since there was a nation."*

As for the nations of that time, the extent to which they will suffer destruction will depend largely on their own attitude, as is intimated by the verses following our text. Those of the nations who freely and heartily accept of Messiah's rule will be correspondingly saved from the breaking process. Hence it is urged, "Kiss the Son, O ye kings of the earth; kiss the Son lest he be angry with you and ye perish from the way, when his wrath is kindled but a little." But while this seems to offer leniency, mercy, these favors are conditional on the manner in which the Messianic Kingdom shall be received. Other Scriptures seem to intimate that all the nations, not only heathen but civilized, will be found in violent opposition to the heavenly Kingdom, and hence that all together they will be crushed as the vessels of a potter.

The Glorious Outcome.

The Lord tells us that as the heavens are higher than the earth, so are his ways higher than man's ways, and his plans higher than man's plans. And this we find true as we come to better understand the Scriptures. Who ever dreamed of such lengths and breadths and heights and depths of love divine, all love excelling, as are implied and included in God's great plan of selecting, first the Christ —Jesus the Head and the Church, His Body—and then through these blessing all the families of the earth with a knowledge of Himself and the glorious opportunities for life eternal! We make no claims of universal salvation, because the Scriptures do not authorize this, but distinctly speak of some who will die the Second Death, proving themselves not sufficiently in harmony with righteousness to be worthy of eternal life—even after being brought to a knowledge of the Truth. But the Scriptures do show us that when all the unwilling and disobedient shall have been cut off in the Second Death, then the whole earth shall be filled with the knowledge of the glory of God, and every creature in heaven, and in earth, and under the earth, shall be heard acclaiming praise, honor, glory, dominion, and might, to him that sitteth upon the throne, and to the Lamb forever. And he upon the throne declares, Behold, I make all things new. And there shall be no more sighing, and no more crying, and no more dying, for the former things shall have passed away. (Revelation 21:1-5.)

THE Auditorium of the First Presbyterian Church was filled to overflowing when Brother Russell came upon the platform Sunday at 3 P. M. After singing a hymn, prayer was offered by Brother D. Banta, while the large congregation stood with bowed heads. Brother W. L. Dimock, after announcing a question meeting to be held in the First Unitarian Church building at 8 P. M., and informing those assembled that the keynote of the convention was found in the first chapter of Joshua, the first part of the seventh verse, proceeded to introduce Brother Russell as follows:

Ladies and Gentlemen: A number of your fellow citizens having been greatly blessed in their Bible study by the use of Pastor Russell's books have considered it a pleasure to secure his service. They have arranged for the present meeting, which they believe will prove both interesting and profitable to the public and to themselves.

They, therefore, bespeak an attentive hearing on a most important theme. In behalf of the committee who have had the responsibility of arranging for the meeting, and all the kind friends who have assisted, I desire to publicly thank the pastor and congregation of this church for devoting to us the use of this splendid auditorium for this occasion.

The speaker of the afternoon is the author of six volumes, "Studies in the Scriptures," published by our Bible and Tract Society at cost price. These are being circulated in all the prominent languages and one of the volumes has reached the enormous circulation of over three million copies.

I take this opportunity of mentioning that the same friends who have arranged for this meeting extend to all who are interested in the study of God's Word a cordial invitation to attend an undenominational Bible Class every Sunday at 3 P. M. in Loring Hall, 531 11th St., near Clay St., where some features of the Divine Plan will be discussed in a way which has been of great benefit to very many.

It now gives me great pleasure to introduce to you Pastor Charles T. Russell of Brooklyn Tabernacle, Brooklyn, N. Y.—Pastor Russell.

As all are familiar with this, our space will not permit reporting it. The subject is treated in "The People's Pulpit."

? QUESTION MEETING ?

A Few Questions from the Oakland Question Meeting.

Question 17.—*This was on the subject of the "Resurrection," but we did not get to the meeting in time for the question, only the answer.*

Answer.—There is a natural and a spiritual body; the world will be raised on the natural plane, as human beings in fleshly bodies. They will be awakened in that condition. But the Church, begotten of the Holy Spirit, will be born of the Spirit in the resurrection and be spirit beings. It is sown a natural body, it is raised a spiritual body; it is a different resurrection than that which comes to the world.

Question 18.—*If raised a human body, how are you going to put twenty billions of people on this earth?*

Answer.—I heard one may say that if all the people of the world were brought back they would stand eight deep all over the face of the earth. If that wise man will take his pencil he will find that there is room enough for them all in the State of Texas, and not stand them on end either. These wild statements are made because they do not think. I am not blaming the person who asked this question, for he evidently received the suggestion from some able man. Because some wise man says such wild things it is not necessary to believe it. You can tell by figuring it our yourself.

Some people, when think of the Second Coming of Christ, put it a great way off, and mention as proof, the coal fields and think they will last fifty thousand years. On the contrary, the people dealing in coal state that there is not enough coal to last one hundred and fifty years. In fifty thousand years you could not stand the people up on this earth.

Question 19.—*Are those who deny everything for Christ's sake and thereby become one of the Church, to enter into eternal life in a conscious state immediately after death?*

Answer.—We answer that it was necessary for the Apostles and Stephen to fall asleep. It was necessary for them and all others to wait until the second coming of Christ and the establishment of His Kingdom. So Paul says we shall not all sleep, but *we* shall be changed in the twinkling of an eye in the resurrection.

Question 20.—*How do you account for the smile on the face of people who go into the state of unconsciousness?*

Answer.—I do not account for it at all; you can have a smile at any time. A certain professor made examination of a number of death-bed scenes regarding the facial expression, etc. Some faces expressed joy, some pain, but the great majority gave no sign at all. It is no proof of anything; because when people die, they have their organs specially quickened. Some people who have a fever have

their minds very much stimulated and will tell you of visions, etc. We are not following cunningly devised fables, but are following the Word of God. Some of the best of the world die without smiling. I will tell you of one who died without a smile; His name is Jesus.

Question 21.—*What about a spiritual death?*

Answer.—The only death the Bible speaks of is a human death. The scriptural declaration is that God gave Adam a trial at the beginning, but when he failed, he failed for you and for me. If anyone is to have an opportunity for eternal life, it must be through a second chance, because the first chance was lost through Adam. The second chance begins with the Church because we have a hearing ear.

Question 22.—*I understand there are three classes, first the Church; second, those who have tried but failed; and third, the wilfully wicked. Will the third class finally be saved?*

Answer.—A question like this shows that the one asking it has not thoroughly grasped the situation. We have been told if a person heard a church bell ring, or saw a Bible, it meant that he was in danger of going to heaven. Many people sell and handle Bibles who never knew what they teach. You see that the wilfull sinners are not only those who have a will, but those who have it enlightened. Those who get the true light are those who have their eyes of understanding open. God is going to bless all the eyes soon so that they shall all see, for "All the blind eyes shall be opened and the deaf ears unstopped." Wilfull wrong doing will mean second death.

Question 23.—*Will my little girl, who died in infancy, come forth to a resurrection of life or to a resurrection by judgment?*

Answer.—According to law, the word "infant" means a person until he has come to age.

In answer to this question, I would say that a child who had not come to years could not be a Saint; the Saints are all overcomers. All others will have the resurrection by judgment. God will take care of the children, and if you are on the spiritual plane, you will yourself be far better able to care for them. We are dealing with one who is full of love and has all power to deal with every phase of the question.

Question 24.—*How can you say that the punishment of the wicked will not be everlasting?*

Answer.—I did not say anything of the kind—it will be everlasting.

(There were a number more questions, but evidently came from strangers and were such as dealt with the Thief on the Cross, etc., all of which the interested are posted about.)

Address to Colporteurs by Brother Russell.

WE CALLED attention to the fact that not all were freed from encumbrances and able to engage in the Colporteur work, but declared that he believed that Colportage constituted one of the principal means to bringing the Truth to the Lord's dear sheep. He recounted how the Lord had seemed to lead towards this work by permitting the opponents of the Truth to hinder the circulation of the Plan of the Ages through other channels. He believed that this had been a great blessing to the Colporteurs themselves—in furnishing them opportunities to serve the King of kings. He believed also that it had proved the most effective way to reach Christian people of all classes. Many who do not attend churches or who do not purchase books to any extent daily are brought into touch with this literature and into personal relationship with the "Bible Keys."

The same principle applies to the volunteer work. It means character development and the testing of our love to the Lord, His Truth and His brethren. And the fact that the Volunteer literature is sent free to all who desire it is evidently a part of God's proving of His people. "The Lord your God doth prove you, whether ye do love the Lord your God with all your heart or no." Many love the Lord in a degree and are thankful for assurances of His mercies, who do not love Him with all their heart —who are ashamed of His Word, ashamed of the brethren and ashamed of His service or are too indolent to redeem the time from earthly things for the service of the Truth.

In order to prove, to test, to demonstrate the degree of our love for Him, the Lord evidently has made wonderful provisions in this Harvest time. Nothing surely is lacking from the standpoint of Divine providence to permit every child of God to render some service in His Cause. Thus does the Lord prove whether we love Him supremely or whether self has the mastery.

Brother Russell exhorted the dear friends to remember that the special object of this Harvest work is to give God's people opportunities for service, that thereby their hearts and characters may be developed. Whoever loves houses or lands, father or mother or self more than Jesus is not worthy of a place in the Kingdom and will not get it. The testing is not respecting how many books can be sold nor how many tracts can be distributed, but in respect to the heart loyalty which lies behind such service and feelings. Everything that we do for friends or neighbors by way of helping them to the light of Present Truth not only advantages them but specially advantages ourselves by developing in us more and more the fruits and graces of the Holy Spirit.

He called attention to the necessity for great wisdom on the part of those who would serve the Truth. Those whom we may fight with respecting the Truth do not generally by reason of the battle accept the Truth or become our friends—generally the reverse. Remember this in all your efforts and heed the Master's words: "Be ye wise as serpents and harmless as doves." It is a feature of worldly etiquette that if we desire to converse with a friend that we meet, we should not stop him, but turn about and walk with him while we discuss our matter. This same principle applies in everything, and especially in the presentation of the Truth. Fall into line with your friend or neighbor—agree with him as far as possible. If he is a Presbyterian we can say much along the lines of the "elect" Church that he may be sympathetic with and incidentally it will appear that the object of the Church's mission is the blessing of all the families of the earth. If our friend be a Methodist we can endorse his sentiment of Free Grace and quote the Scripture, "Whosoever will may come and take of the water of life freely." Then, quoting the Scripture, we can show that it applies to the Second Coming of our Lord—after the marriage of the Lamb, when the espoused virgin shall become the Bride. The ransom is a subject familiar to most Christians and the majority of those who believe the Bible have some faith in our Lord's redemptive work. This, therefore, is a good subject on which to introduce the Truth—by showing how one man, Jesus, redeemed Adam and all his race and how all are yet to benefit from this transaction—the Church, "the elect" now, the world in the coming age.

Even when we take up the subject of eternal torment and show that the dead are really dead and not alive anywhere and that the hope for all is a resurrection of the dead—even from this standpoint we should speak as sympathetically as possible and gain the heart, as well as the ear, of the hearer. If we cannot sympathize with their views of the eternal torment doctrine we can sympathetically speak of how we once were similarly bound and blinded by this doctrine of devils. From this standpoint our gratitude to God and our desire to tell the message can best be understood.

Such wisdom and tact are great aids in the development of the character which our Lord commends. Notice how kindness, gentleness, patience, meekness, long-suffering are all elements of love and the more we exercise them the more will they become fixed elements of our character—the more we will become copies of God's dear Son and the more success we will have as ministers or servants of the Truth.

Discourse by Brother J. F. Rutherford.

THE Convention at Oakland, Cal., closed by an address given by Brother Rutherford, his text being, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." (2 Chron. 16:9.)

In substance the speaker pointed out: That these words were spoken prophetically for our benefit upon whom the end of the age has come, that this is a perilous hour for the feet members of the Body of Christ. On every side these are beset by enemies. Satan is the chief enemy, and his ways and means of operating are numerous, fraudulent and deceptive. The evil spirits, the depraved fleshly mind, the world and false brethren are among the enemies that are always alert and active to overthrow the true members of the Church. That the great conflict is now on and if we would win in this fight, we must put on and keep on the whole armor of God. In this conflict we clearly see that we have no strength in ourselves, we could not stand for a moment without help. Our strength is nothing. The eyes of the Lord are beholding us, assuring us at the same time that He will exert His strength in our behalf upon the express condition that our hearts are perfect toward Him. Without we receive this strength we are sure to fall. Unless our hearts are perfect we will not receive this strength. The perfection of the heart is, therefore, of vital importance.

To have our hearts perfect toward God we must love God supremely and joyfully keep His commandments. The first great commandment is "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." By seeking diligently to know of the heavenly Father's commandments, and then joyfully doing them to the best of our ability, will prove the perfection of our hearts toward Him. The Apostle says: "This is (proves) the love of God, that we keep his commandments, and his commandments are not grievous." (1 John 5:3.)

The perfection of the heart toward God includes perfection of the heart toward the brethren, for the reason the commandment has been given to this effect, "This is my commandment that ye love one another as I have loved you." (John 15:12.) Without complying with this commandment it would be impossible for one to have a perfect heart toward God, and without the perfect heart he could not receive the Father's strength exerted in his behalf in the hour of peril. The Apostle adds: "Beloved, let us love one another, for love is of God." "Herein is our love made perfect (our hearts perfected) that we may have boldness (confidence) in the day of judgment (trial). (1 John 4:7, 17.) We are assured that this is the hour of trial for the Church (1 Pet. 4:17), therefore if our hearts are perfect we may have confidence that the Lord will exert His strength in our behalf and we will come off victors in the conflict.

The perfection of the heart toward God also includes the perfection of the heart toward the world of mankind in general, even our enemies. Concerning such the commandment has been given: "Love your enemies, bless them that curse (do injury to) you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." (Matt. 5:44, 45.)

The perfection of the heart in love is the "mark" to which all must attain who enter the Kingdom. Not only must we attain to the mark, but at it we must remain, resisting the assaults of the enemy.

The Scriptures clearly show that the greatest trials and tests will come after we have reached the mark. Strength will be greatly needed to endure these tests. That the tests will be crucial and that we will need strength from the Lord, note His word: "Hold that fast which thou hast, that no man take thy crown." (Rev. 3:11.) If we fail in these tests we will lose the crown of life. A position of advantage has been reached by those to whom this message is addressed. To hold this position is absolutely necessary in order to gain the crown. Our numerous foes are pressing hard on every side to draw us from the prize. The Lord is encouraging us now, saying, "Keep your hearts pure and I will show my strength in your behalf." What a consolation! When He is for us none can prevail against us. But are we in danger of failing to receive this strength from the Lord? Yes, the Scriptures so teach. Wherein lies the danger? The danger lies in permitting the root of bitterness to spring up in the heart, thereby driving out love and defiling, making impure the heart. Note the Word: "Follow peace with all men and holiness, without which no man shall see the Lord. Looking diligently lest any man FAIL of the GRACE (favor-strength) of God, lest any root of BITTERNESS springing up trouble you, and thereby many be defiled." (Heb. 12:14, 15.) It follows then, that bitterness in the heart against any one, especially against the Lord's anointed, would lead to blindness, resulting in a failure to win the prize.

Seeing that this is a vital point upon which all are to be tested, the enemy is on the alert to poison the heart. Indeed we are in the time "when the enemy has come in like a flood" and "the spirit of the Lord has raised up a standard against him." (Isa. 59:19.) The Lord has appointed His servant as watchman to the household, and directed him to give them warning. (Ezek. 3:17; Matt. 24:25, 47.) The warning has come to the household through the Watch Tower directing attention to the evil hour and the great activity of the enemy; and through the same channel the Vow has come to those who desire to receive the strength of the Lord. Can the Vow help us to keep pure our hearts? Yes, if God's rule comes fully into our hearts and His will is done in our mortal bodies, our hearts will be pure toward him. If we are daily praying for all the brethren, our hearts will be filled with love for them, therefore perfected toward the brethren. If we are scrutinizing our own thoughts, words and deeds that these may be pleasing to the Lord, we will thus be purifying our hearts toward God, toward the brethren and toward all men. If we are always on the alert to resist the influence of the enemy, Satan and his allies, we will have our hearts set against them, seeking to have our hearts approved of God. If we are carefully guarding our conduct toward the opposite sex we will be demonstrating that "we have no confidence in the flesh," but our confidence is all in the Lord, and not in self. Our strength all comes from the Lord. The vow keeps these points prominently before our minds at all times, thus enabling us to keep our hearts pure, perfecting them in the love of God.

Some may say, "I do not need the vow." To such the Scripture answers: "Let him that thinketh he standeth take heed lest he fall." Self-confidence is an instrument placed in the hands of the enemy by which we may be slain. Our strength cometh from the Lord and is made effective towards those ONLY whose heart is pure toward God.

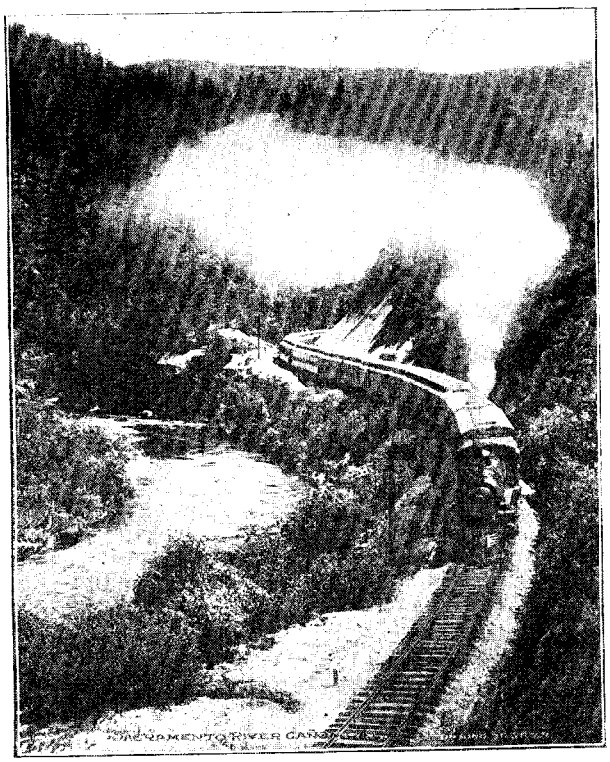
Another says, "The taking of the Vow suggests evil things that never would have entered my mind had I not known as the Vow, therefore I should not take it." These facts clearly demonstrate that such need to learn some lessons in overcoming. Such need help from the Lord and this help the Lord promises to every one who will come to Him in the right attitude of heart. (Heb. 4:14-16.)

Truly the vow is a blessing to those who have in sincerity availed themselves thereof. If one cannot see the importance of taking it, surely such should see that to permit bitterness to arise in the heart again any one, especially "That Servant," because of the vow, or from other cause, would result in blindness, and that certainly results in a failure to receive help from the Lord in this great conflict. Without such strength manifested in our behalf the result must be everlasting defeat. Let us keep in mind that the "eyes of God are running to and fro," beholding us, and if our hearts are pure He will shew forth His strength in our behalf. Therefore, "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23.)

OUR next objective point was Portland, Ore., but Brother Russell was obliged to get to Portland earlier than we could make it, so he went on the limited train, which would not haul extra cars. We, therefore, did not have the pleasure of his company for the two days' journey. Sister Tomlins went with him and he kept her busy all the time with dictation.

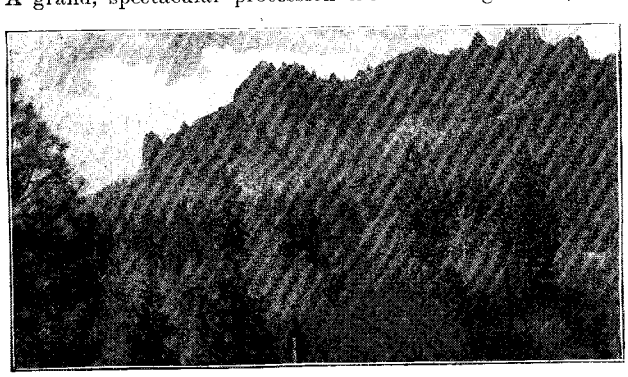
Several more friends joined our party as we left Oakland, among them being Brother DeFrese and daughter and Sister Laughlin from Dallas, Texas, Brother and Sister Horth and daughter from Oakland, and others.

Our journey lay northward through a section of country which is a never failing source of interest and fascination to travelers. This route is known as the Shasta route and forms one of the most picturesque railway journeys in the United States. The finer scenery begins well to the north in the neighborhood of Redding, and from there nearly to Portland it is a succession of scenic transformations.



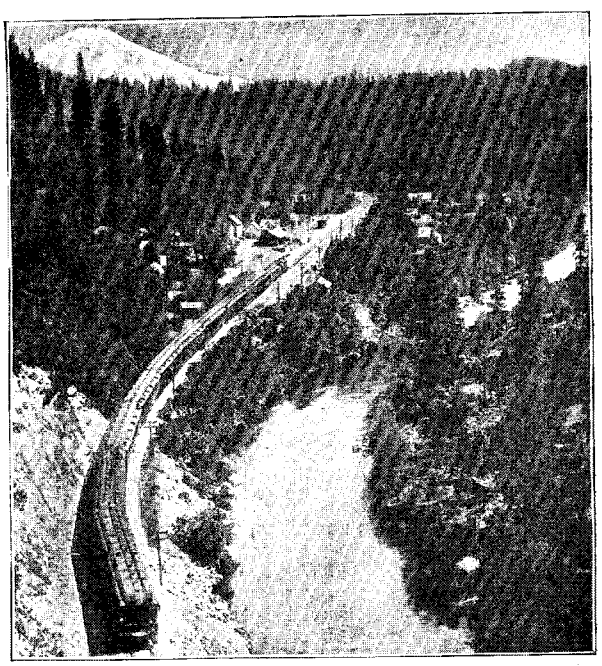
A few hours after leaving San Francisco finds the traveler just entering that glorious stretch of river and mountain scenery found on the extreme headwaters of the Sacramento river and canyon. From its headwaters among the maze of mountains on all sides of Mt. Shasta, the crystal, snow-fed waters of this river flow southward in a shining, winding stream of silver.

At Castle Crags one will be pardoned for over-exuberance. A grand, spectacular procession these old crags make, rising high above all else away up into the cloudless blue of the firmament, or, perchance, their granite fingers touched by the caressing clouds that hold close communion with them.



And what visions one may have of this array of castellated spires! Upon warm, summer days, when the sun casts upon them its enfolding rays, they seem like bright, shining spirits of the air bathed in radiance and marching to glory. Then, when the clouds hover near, and the sun has withdrawn his warmth and light, how cold, formal, and even ghostly they seem, far removed from us and apparently figmental and unreal. Then, too, they change form and mood as we change position. As the train moves along we seem to be standing still and they become a marching army of stone giants. Seen from the train they thus form a magnificent spectacle, now hidden by the trees, now bursting into full view, and one takes these grand, glorious old crags to his heart at once and drinks in their inspirational beauty until the flying train blots them from sight.

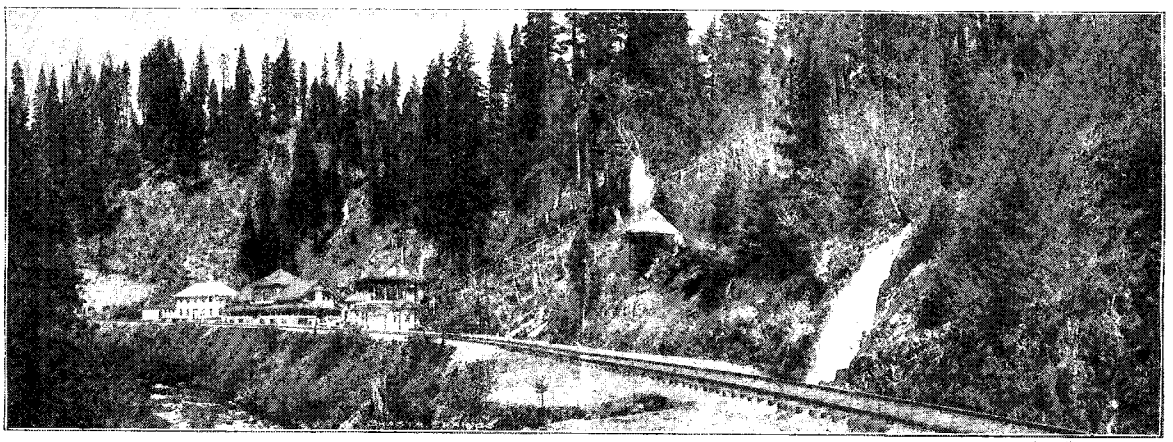
Leaving the crags, we follow the winding Sacramento farther and farther into the depths of the mountains. Now and then we catch glimpses, beautiful vistas, of Mt. Shasta. All along this part of the river are summer outing spots, more or less rustic in character, the most prominent one being Shasta Springs.



One's first impressions of Shasta Springs are lasting ones. The whole scene, as the train rushes suddenly upon it, comes as a complete and most unexpected surprise. Mossbrae Falls burst from the green, mossy mountain side in myriad and virginal streams which extend for a considerable distance horizontally along the hillside and pour a large quantity of water into the Sacramento. The entire mountain-side is a reservoir of pure, clear, delicious water of which Mossbrae Falls is but a part. A large stream of purest water comes tumbling down the slope from the plateau above. It breaks forth near the summit from several large springs which form two or three streamlets, that, about half down, join together, forming a fair-sized stream that is really a continuous cascade.

Leaving Shasta Springs, the train climbs out of the glorious canyon, one never to be forgotten, and then Shasta appears in all its transcendent beauty. Shasta is the first of the great glacial peaks of the Cascades as one goes northward; it is also the highest. It rises about 11,000 feet above the valleys at its base, and its total elevation is 14,380 feet above the level of the sea. It is reckoned by geologists as a typical volcano, and rises above the mountains that congregate about it as, for example, Lincoln

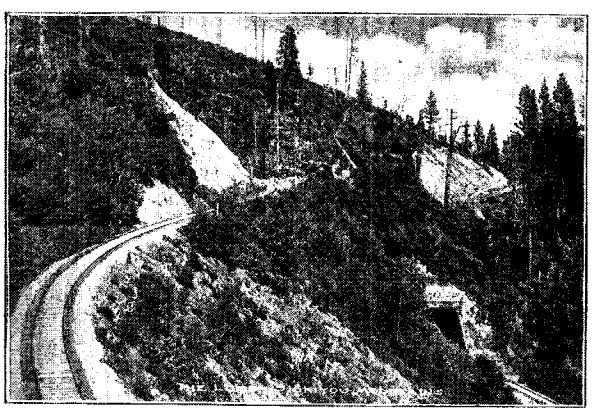
towered above his contemporaries. There are five glaciers on Mt. Shasta. While these glaciers are not strikingly large, as glaciers go, the largest being something more than two miles long, they are regular glaciers, having



crevasses, moraines, etc., and the ice is several hundred feet thick.

Flanking Shasta on the west, as the train runs northward, one will see a prominent black butte, conical in shape. It is noted on the maps as Muir Peak, but is known in general nomenclature as Black Butte. The butte is one of the landmarks of the region, and the traveler sees it from all angles within an acre of 180 degrees, as the track hugs it persistently and seems loath to leave it. The butte, while not being particularly noteworthy either as to actual or relative elevation, is a very striking and conspicuous object.

Leaving Shasta and Black Butte and swinging to the northwest, we soon come to the base of the Siskiyou range.

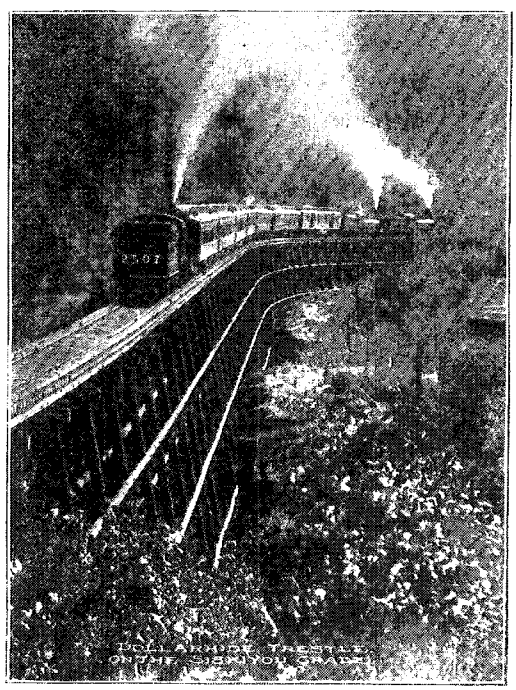


There seems to be a rare and most unusual blending of the stern, rasping type of mountain, with that of the softer, graceful sort that produces a type, decidedly new, pleasing, and inspiring, with the natural result that everybody goes into ecstasies over the Siskiyous.

After a series of gradual approaches, the real foothills and flanks of the mountain are encountered by the train. In a long, sweping curve the train makes straight for them, then swerving to the left, almost parallels its course for a time, swinging again, this time to the right, squirms about until it gets well back on the long slope, describes a semi-circle, still to the right, and now finds itself high above its former line, and overlooking a long line of shining, twisting rails, with a right of way ahead that is moderately straight but of heavy grade.

At the pass—4,113 feet elevation—as we turn with a last, lingering look toward Shasta, now far behind and towering like a giant in air, there is a darkening and closing in, and we are in the tunnel, crossing the range.

In a few minutes we emerge and go swinging down in



steady, rhythmic motion into the valley of the upper Rogue River.

The descent of the Siskiyous into the Rogue River Valley is the superlative of railway mountain scenery. The range on that side—the Oregon side—is much finer, the engineering is bolder, the view incomparable.

WATCH TOWER BIBLE STUDENTS CONVENTION

PORTLAND, ORE.

OUR next stop, after another good long journey with our happy family, was Portland, Oregon.

Brother Russell gave us a grand discourse to the Church and an enthusiastic talk to the public on the "Past, Present and Future of Mankind in the Light of the Bible."

Not being present at the discourse to the interested, we can furnish only a few points handed to us, as follows:

In the "Family Talk," Brother Russell again made the mystery very clear us, also showing HOW we SACRIFICE our justified rights which we receive through Jesus. After Jesus died He had the merit of His sacrifice and could have redeemed the whole race. He had the value of His sacrifice and He might bestow the blessing of earthly rights as He might please. The conditions regarding giving us a share were that we should walk the narrow way, etc. He did not give us SPIRITUAL rights but the earthly rights granted to Him by keeping the Law. The Restitution privileges which He gave us are what we sacrifice. *Jesus did not have any spiritual rights to offer.*

All nations of the world shall come in under the New Covenant, and thus Abraham shall become the Father of many nations. Thus through the seed of Abraham all the families of the earth shall be blessed. They shall become children by allegiance.

We have agreed to lay down our lives, not to hang on to them. The Little Flock notice Babylon's Fall and "come out"—the Great Company remained in after the fall; they looked and beheld Babylon's Fall. The message is sent to the Great Company, "Blessed is he who is called to the marriage supper." The marriage takes place as the individuals are changed. The celebration is after the marriage.

There is no inferior class. The Little Flock and Great Company are all victors over self; stanch for the Lord, the Truth and the brethren. The Little Flock and Great Company are both consecrated but the Little Flock goes forth, rushes in, as it were, to serve the Lord, the Truth and the Brethren. The Great Company hold back with fear until pushed to the position of perfection.

An ADVOCATE is a Representative. In the German it means an attorney. In Court you would need an advocate because you and other laymen are not supposed to approach court. You must approach the court through the proper court laws, terms, etc.

The Church is in harmony with God. Jesus said, "The Father himself loveth you." Lovers do not need a MEDIATOR; they usually want a third party out of the way. God doesn't forgive original sins through prayer. Adamic sin is canceled through the death of Christ. If WE trespass we have an advocate with the Father, Jesus Christ the righteous. "O may no earth-born cloud arise" —snares, misguided judgment, etc. The Lord Jesus has the merit to cover all of our sins—to cleanse us from all spots. The Great Company forget their spots; forget to keep their robes clean and soon they are so soiled they will need to be washed in the blood of the Lamb.

A MEDIATOR is between two who have altercation. Our courts are a standing mediator.

THE WORLD is not SUBJECT to the law of God, neither indeed can be. They are at enmity and therefore need a mediator.

"I will send my messenger of the covenant whom ye delight in," my "Mediator of the New Covenant." I told you I would give you a New Covenant." (Jews.) Jesus won't be a Mediator until the Covenant is signed and sealed. Jesus wasn't a Mediator before the Foundation of the World. He was prepared to be a Mediator at His resurrection.

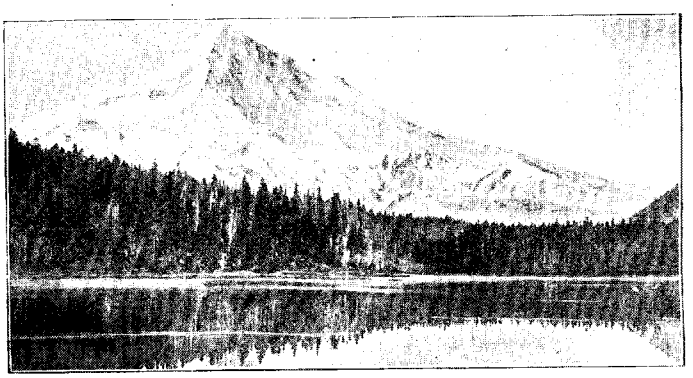
The carnal mind before our justification is changed to desires and feeling after God. Jesus bought a dead race because He had life to give to them. He was to be the Saviour or Life Giver. He that HATH the SON hath LIFE.

There is no River of water of life NOW. The Christian has the WELL of water springing up in his heart. The 144,000 wells will constitute the River.

When we left Portland, there were other additions to our party, so that on the trip from Portland to Seattle we had on board our three cars eighty-nine, not counting the help. Many other Portland friends came later, as the convention at Seattle was to last four days.

Leaving Portland 12:15 A. M., on one of several trains of the Northern Pacific, we coursed alongside the Willamette and Columbia rivers to Goble, across the broad Columbia, whence it continues on to Tacoma and Seattle. The Northern Pacific is the only railway between Portland and Puget Sound.

On this side the great snow-capped, glacial peaks of Mt. Hood, 11,225 feet high; Mt. St. Helens, 10,000 feet in elevation; Mt. Rainier, 14,326 feet above the sea level, are seen, and a distant glimpse of Mt. Adams is had.

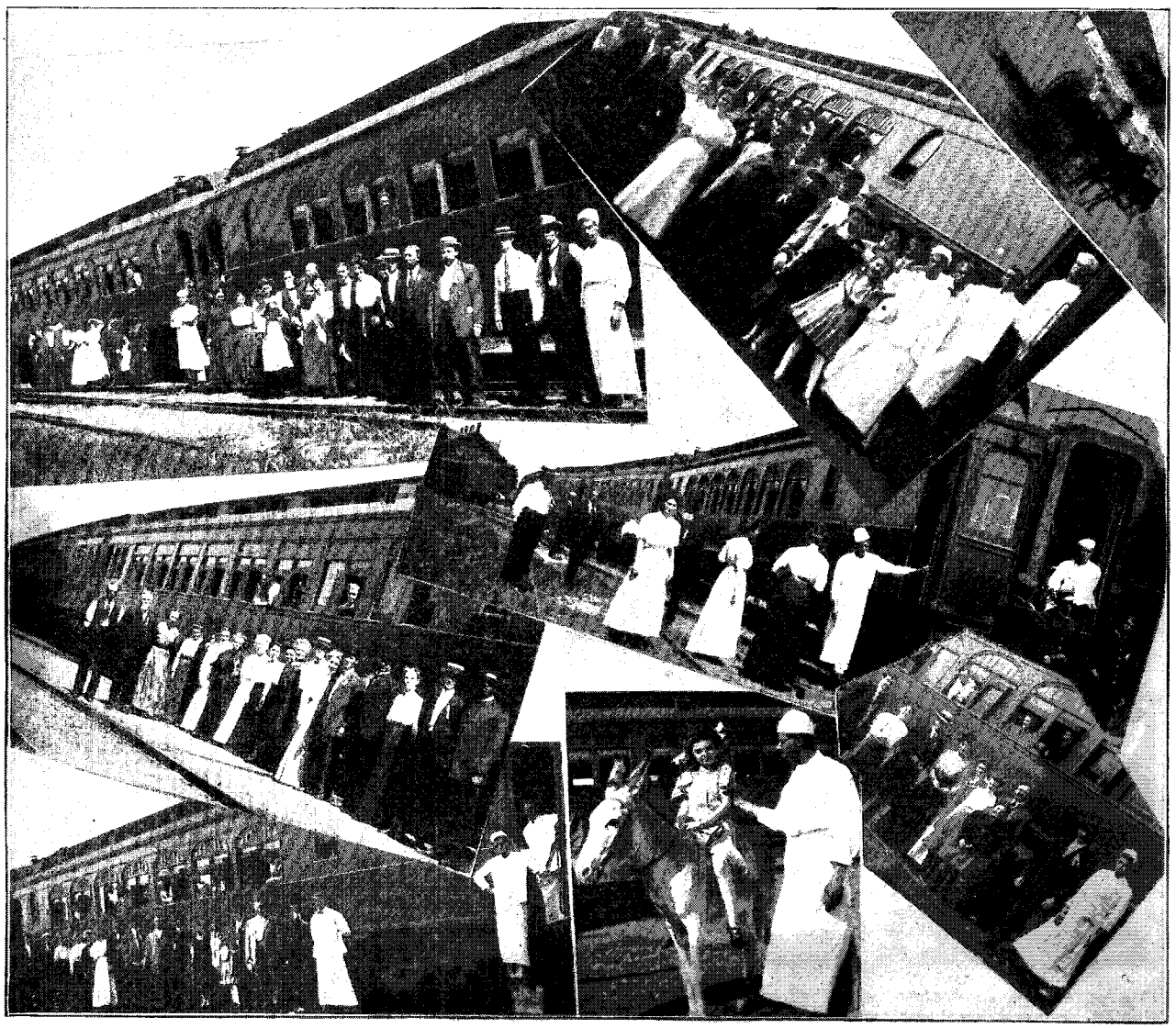


These mountains are revelations to those accustomed to the peaks in the East or even in the Rockies. No such mountains as these *can be seen elsewhere;* if one expects to see such visions *one must go to this spot* to see them. They are grand examples of volcanic mountain structure and render it entirely unnecessary to go to Europe to climb Alpine peaks and glaciers. Mt. Rainier has fifteen or more massive glaciers slowly working down its sides.

Mt. Rainier is seen, if the day is clear, long before reaching Tacoma. From all points on the Sound this grand mountain looms high over everything. If one sees it at sunrise or sunset, under favorable circumstances, one is vouchsafed a vision such as rarely is given mortals to see.

As there was no convention at Tacoma we did not make any stay there, merely passing through that delightfully located and beautiful city.

The following group is a collection of snap-shots taken at various stops on the Western Tour.

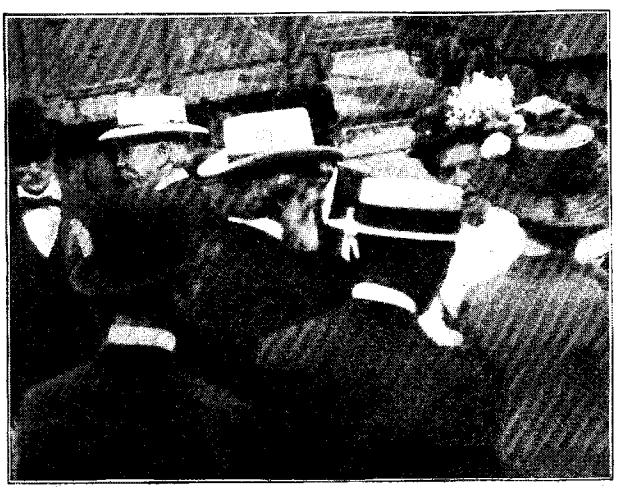


WATCH TOWER BIBLE STUDENTS CONVENTION

SEATTLE, WASH.

OUR next stop was Seattle, where a four-day convention had been planned. We were eating breakfast when the train pulled in. Therefore the large delegation of friends who were at the station to welcome us, came to our cars at the end of the long train, and waited for us to finish our morning meal. While waiting they waved their welcome to us, and sang a number of hymns, as shown in the picture.

When we had finished our breakfast we alighted from the train, and the accompanying picture will give you an



idea of the pleasure the friends had in meeting Brother Russell and one another—it was good to be there.

The friends then escorted us to the hall, which was large and well adapted to our needs. As soon as we entered we caught the convention spirit and felt very much at home.

The hall was beautifully decorated. Across the front suspended in evergreen were the words in large letters, "Welcome, Our Beloved Pastor and Dear Ones in Christ." At the right side of the platform and still in front of the hall was a large wreath of the green and in the center a crown of gold and a cross of red flowers. There were helpful mottoes in large type around the side walls and framed in the evergreen: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," "Pay Thy vows unto the Most High," "My Help cometh from the Lord," "This is my covenant unto YOU that ye love one another." The electric lights in the hall were beautiful. They looked like clusters of water lilies dropping down and the fixtures were twined with the green. There were 21 in the middle and 4 clusters of 7 each, making 49—and someone said that Brother Russell was the 50th light.

Brother Russell roomed a few blocks from the hall and during our stay in Seattle he invited many of the friends to dine with him—20 at a time. The tourists had an excellent picture taken on the lawn there and were so happy to have Brother Russell in it. This picture will be found at the close of the description of the Aberdeen Convention, as that, in one sense, concluded the famous Western Tour.

The Seattle friends did everything possible for the comfort of all the friends. There was a balcony at the rear of the hall, about 75 feet from the speaker's platform, and in this balcony were electric appliances for about six people, whereby deaf people could listen to the speakers by placing a little apparatus like a telephone receiver to their ears. These receivers were connected to sound transmitters at the desk on the speakers' platform. It did our hearts good as we saw Brother Sullivan listening to Brother Russell as he addressed us. It was the first time he had ever heard Brother Russell preach, on acocunt of being hard of hearing, yet by means of this wonderful invention, he distinctly heard the entire discourse, fully 75 feet away.

In the meantime our cars were switched to a sidetrack at a convenient point, and by some providential arrangement our dear Pilgrim Brother O. L. Sullivan took up his abode with us while we were in that city. Most of our meals were had on the cars and we became very much attached to the arrangements. We mention this because so many tourists were there at the same time on account of the Alaska-Yukon Exposition, and the hotels were crowded, but we were well satisfied with our accommodations.

The following program was then carried out, much of which we can report:

PROGRAM.

Brother F. A. Acheson, Chairman.

THURSDAY, JULY 22.

10:30 A. M.—Opening of Convention. Address of Welcome on behalf of the Local Class by the Chairman, followed by Welcome by Brother C. T. Russell on behalf of the Watch Tower Society.
11:00 A. M.—Praise, Prayer and Testimony.
2:30 P. M.—Prayer and Praise.
3:00 P. M.—Address by Brother Russell.
7:00 P. M.—Praise Service.
7:30 P. M.—Discourse by Brother O. L. Sullivan.

FRIDAY, JULY 23.

10:30 A. M.—Praise and Testimony Meeting.
11:00 A. M.—Discourse by Brother F. A. Acheson.
2:30 P. M.—Song Service.
3:00 P. M.—Address by Brother Russell.
7:00 P. M.—Prayer and Testimonies.
7:30 P. M.—Discourse by Brother W. A. Baker.

SATURDAY, JULY 24.

10:00 A. M.—Testimony Meeting.
11:00 A. M.—Discourse by Brother J. A. Bohnet.
2:00 P. M.—Praise Service.
2:30 P. M.—Discourse on Baptism, by Brother Russell. Followed by Symbolic Immersion. Robes provided.
7:00 P. M.—Prayer and Praise Service.
7:30 P. M.—Question Meeting, conducted by Brother Russell.

SUNDAY, JULY 25.

10:30 A. M.—Discourse by Brother J. F. Rutherford.
3:00 P. M.—Session for the Public, addressed by Brother Russell. Topic, "Where are the Dead?"
6:30 P. M.—Symposium on Fruits of the Spirit—Several Speakers—Love Feast.

Address of Welcome on Behalf of Seattle Church

By F. A. ACHESON

THE Convention opened with the singing of "All Hail the Power of Jesus' Name," followed with prayer by Brother Rutherford.

Brother F. A. Acheson, local chairman, then opened the convention:

Dear ones in Christ, all the household of faith and friends: I am glad that so many of us can gather here together this morning in the name of the Lord Jesus Christ and realize that Jehovah our Great God is really interested in our gathering, that He would have us come here, look up to Him, the great, powerful Almighty as He is, with confidence, believing that He would indeed desire to bless us. I think you will all agree with me that this is an inestimable privilege that we can thus speak, and having gathered together at this time, I might say that many here in this city, and not here, and perhaps a larger part of this northwest coast has been looking forward with pleasure to the 22nd day of July, 1909, half after ten o'clock, and to realize that now it has come and we will enjoy all that we had seen in our minds would come to pass at this time. I might remark here, dear friends, that it is different than it is with so many who look forward to enjoying legitimate pleasures for a time. It has been remarked by some that there is more joy in anticipating a coming pleasure than in its actual realization, and I presume many of us have proved this. We had some great event in our mind and it filled us with joy and we made up our minds that it would be one of the greatest events of our lives, yet when it came to pass we soon became satiated. But how different it is with us and our pleasure we have been anticipating, and we have been trying to prepare so this event would be the event of our human lives, and now it has come. But do we feel that our labor has been in vain? I do not presume there is one but who feels they are just on the threshhold of more pleasure, and we believe that the realization will far exceed the anticipation.

We realize that our God is doing a great work, not only individually to ourselves, but to the whole world, and He has privileged us that we might be co-workers with Him, and coming together we realize that He purposes to build us up in faith and love toward Him during our few days of fellowship.

Our Saviour told us "My peace I give unto you," etc. We have enjoyed that in a measure in the past and we hope to enjoy it more during the coming days.

Dear friends, with these few words, and hoping that I merely express the sentiment of all before me, I wish to welcome all to this city of Seattle, and to the convention which will be in session here for the coming three days. May our Heavenly Father grant His blessing upon us all to this end.

Address of Welcome on Behalf of the Northwest

By WM. E. BAKER

IT IS my privilege this morning to represent and speak for the entire Pacific Northwest, and when I consider the scope of the territory which I am to represent, I think the speaker is rather a misfit.

It is impossible for us to welcome you to our individual homes, but I want you to remember that we are each one and all members of the one Body, and we welcome you to our hearts and affections. To those members of the Body of Christ who come from regions outside of the territory which I represent, I want you to understand that you too are all welcome.

To the colporteur brethren, who have been laboring and sowing beside all waters, we assure you we understand your trials and difficulties and we assure you of our heart-gratitude in your service and all our hearts welcome you to this city.

And to the pilgrim brethren, at whose feet we have been privileged to sit and to receive instruction from your lips, we wish to assure you of our hearty welcome.

And to our beloved Pastor, on behalf of our Brethren of the Northwest, we extend to you a hearty welcome. We assure you that we have a warm place in our affections for you. Be assured, then, that it is our vow and resolution that we hold up your hand, and when the roll is called and our pilgrimage is ended, we trust we may be able to greet one and all.

On behalf of the Brethren of the Northwest I extend to one and all a hearty welcome. May the Lord bless you.

Response By

BROTHER RUSSELL: Dear Friends, we have heard from Brother Acheson a welcome on behalf of the City of Seattle and the Church of Seattle. We have heard from Brother Baker the welcome you have received on behalf of the friends of the Northwest territory. And I am sure we all feel very grateful, and as I look about and it becomes my part to represent the Watch Tower Bible and Tract Society (in one sense of the word I am speaking for you all and for those who are not present)—a large contract in few words.

I want to say I appreciate very highly the effort put forth by the friends of Seattle and nearby places. I feel God has greatly blessed us as we have come to your city and we want to think about the precious things of the glorious plan of our Lord.

Some eighty-nine in number were in the same Special Train coming up from Portland where we had a blessed occasion. Preceding that we were at Oakland, Los Angeles, San Antonio, Houston, New Orleans, Memphis, Piedmont, Washington. And before that we bade good-bye to the friends at Brooklyn, and they sent their greetings to all of you on the way.

What a brotherhood there is amongst those who love the Lord! And how different from any other kind of union or bondage. We all know how the world has appreciated the fact of unions, what endeavor is made to get people into unions and societies. We all know what grips and

passwords and obligations are taken, the one to the other. We are privileged to be members of the most wonderful society the world has ever known anything about. It has its grip indeed, and I get a great many of them and appreciate them very much. I know the grip right away. I only have to be on guard that I do not get too much of it. I am learning to take first catch, near the fingers. Occasionally some brother says, I can't get a proper hold on your hand, Brother Russell, and I answer, I try to keep you from getting it. If I should get the proper grip on about a thousand and they should press and express all they mean, there would not be much hand left. I presume we all know the grip.

We all know something about the passwords of our society; we have some very precious passwords and some that cannot be counterfeited. All other societies, in trying to get up a society, try to do so without letting others know the password and secrets of the society. But we have a society respecting which nobody can give away its secrets—the Mystery of God, and we can't give it away. It can be understood by those on the inside and they can try to tell it, but only those who have an ear to hear can hear in the appreciative sense. The Apostle gives us this secret when he says, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:9, 10, 14.) I tell you the Lord was able to get up the best secret society when He sought to do so, and He has done so. I am surprised sometimes that some of the friends are taken in by some people who try to make believe they are brothers of the Lord. No one familiar with the Truth need be deceived. Have that in mind, dear friends.

Well, it will not be long, dear friends, until our secret society will be dissolved, and then it will be no more. The others are hoping that theirs will never be dissolved, but we are just waiting for the time when our society will be dissolved, because the Lord has written it in advance, "The Mystery of God has been finished which he kept secret from the foundation of the world." After that, what do you think? Everybody will know about it. Some one asks, Will everybody know who are of the glorified Church? Surely they will. We know about the Lord Jesus, that He is of the Church, and just so surely all in the Millennial Age will know who are the members of the Church, who have won the great prize, whom the Lord will declare and reveal to be His joint heirs in the kingdom. There is one Scripture that seems to bear upon this subject. It says, "And in Zion it shall be said, this and that man was born in her." (Psalm 87:5.) I think that refers to the way it will be ultimately. The roll call will be there, a very honorable roll call, the Lamb's Book of Life, and I hope our names will be there. I hope they are there now, for you remember the Lord's way of doing is that He writes these names in the Lamb's Book of Life at the time we make our consecration, and he lets them stay there so long as you and I abide in His love and in the condition of disciples. This love we want to abide in us and if it is abiding in us and we in Him then we are His and we will continue to be His. But if not, what then? He says He will blot out their names from the Book of Life. He does not say, however, that all those blotted out of that honorable roll will be blotted out of existence. No, indeed. But you and I desire, and desire earnestly that our names shall not be blotted out at all, but that by the grace of God having been called to this high place of glory, honor and immortality, that we may ultimately be counted worthy to share those things to which we were invited.

I sometimes think how much easier it will be to share those things than to lose them. I sometimes think that the position of the Little Flock will be an easier one in many respects than that of the Great Company. Both will suffer tribulation, "through much tribulation shall ye enter the kingdom," but there is a difference in the tribulation that will come upon the Little Flock and that of the tribulation class. Not that the tribulation class will have any more severe experiences than that of the Little Flock. How could they? Notice some of the things our Lord Jesus experienced. Will any of the Great Compay have any harder experience? Some of the Apostles were beheaded, and John was cast into a cauldron of boiling oil. Will any have more severe experiences? What is the difference, then, between the Little Flock and the Great Company who make their robes white in the time of trouble? We have a tribulation in which we are enabled to glory, as the Apostle says, "But we glory in tribulations also." You remember how the Apostle Paul and Silas, his companion, were able to sing praises to God in the prison with their backs bleeding. Yes, indeed, and so may you and I learn to glory in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts," bringing love, joy, peace and fellowship with the Father, with which there is nothing to be compared. We have the better part. So then all of those who have joined the Lord and undertaken to go the narrow way have counted the cost in advance, that there is to be a narrow way and they are therefore able to rejoice. What is the secret? How could Paul and Silas rejoice? Because the love of God was shed abroad in their hearts. So you and I need to get more love. What next? More love. What after that? More love. You can't get too much. Get it shed abroad. We may have some love at the start. There was nothing but love for God that led us to make our consecration. After that there was a further work to do. We received the Holy Spirit permeating our hearts, influencing every action of our lives, and the words of our lips, and finally influencing all the thoughts of our minds, transforming, renewing, changing from glory to glory. But I must not continue in this strain.

I want, then, to say, finally, that the Watch Tower Bible and Tract Society greet all of the Lord's dear people at this Convention and in the name of the Lord Jesus we wish you God-speed in your journey toward the heavenly city. The Watch Tower Bible and Tract Society is pleased with every opportunity of rendering you service in any manner whatsoever, and unto the least of the Lord's people; realizing that it is done as unto the great Master himself.

The Society is pleased to consider all of your interests so far as it is able to do so, and to supply as best the Lord gives the necessary means and opportunities for your refreshment by sending the Pilgrims and Watch Tower and making every arrangement for your comfort and welfare that we may all feast together at the Heavenly Father's table and rejoice together in the experiences at this present time, and all be built up together in the most holy faith and individually reach the glorious kingdom.

Dear friends, I do not know how to give you a more hearty greeting. My heart says, I love you all. We wish to send the good wishes of Brother Russell and the Watch Tower Bible and Tract Society to all who are at home, and as you overflow here may it overflow upon all the dear ones of the household of faith with whom you have to do.

If anything occurs that is not just to your pleasement and it does not go down the right way, just forget to tell them about it, as they will have plenty of troubles of their own, enough of bitterness and sadness in the world apart from other quarters, and it will not need to be from you. Let us see that we have sweetness for all with whom we come in contact.

I will just mention that the chairman of the Convention, as representing this Society, will be our dear Brother Rutherford, who is with us on the platform.

BROTHER RUTHERFORD: Dear friends, it is not necessary for me to say how glad I am to be with you. I am certainly pleased to meet all the dear friends of the northwest who are present, but I am not going to deliver an address at this time.

In most conventions, except those of the Lord's people, political meetings, secret societies, and so-forth, it is necessary to have a chairman to keep the Convention quiet, but in this Convention it is not necessary

for that purpose but for the purpose of having some order in which the speakers will address you. We judge your hearts are already refreshed, but the committee has arranged a praise and testimony meeting at this time and nothing could be more appropriate than to tell how the Lord has blessed you. While we have been sitting here listening to the addresses of welcome, and to our beloved Pastor's words, we could think of no text more appropriate for our testimony meeting than this one, "The blessing of the Lord, it maketh rich." I am sure there is no richer company according to size on this earth than those who are present, and I am sure you are growing richer every day. We have been made very rich. When we received the truth the spirit of the Lord was shed abroad in our hearts. Since the first meeting at Memphis the Lord has shed his blessing upon us and we are all quite glad to be here today, and we want you to tell how the Lord has blessed you also. The Lord is feeding us upon the very best food: He knows how to feed His children. We are very much pleased with the mottoes upon the wall suggesting the blessings at this time. We remember some time ago that our attention was called to the fact that the enemy would come in like a flood, and then that the Spirit of the Lord would lift up a standard against him, and we rejoice that when the enemy did approach like a flood the Lord did cause a standard to be lifted up, and we hope that every one has taken advantage of that danger signal, and has placed himself under that aid, and is rejoicing that he has had the help of the Lord. We are glad that we can pay our vows to the Most High. We want every one here who has received a blessing since the last Convention, or during the last few days—not several years ago, for they are old—to tell how the Lord has made you richer and how you have been blessed in His service, that we might be built up together.

THEN followed quite a number of testimonies, all showing forth the love they had for the Lord, His Truth, and the brethren. Some had been in the Truth for a number of years, while others had just started, but they all seemed to have the same spirit. Some told how they were alone in the Truth, so far as human companions were concerned, but through the Dawns and Towers the Bible had become very precious to them and they had been brought nearer to the Lord and the brethren. Others testified of the blessings that had come to them since taking the Vow, and urged all who had not taken it to do so at once. At the close those who had been greatly blessed by reason of having taken the Vow were asked to raise their hands—many hands were raised.

Space will not permit an extended report of these grand testimonies, but we mention just a few as samples:

A brother: I love the Truth. We have been alone in Canada for ten years. Last winter we had another brother, so I found that we were not alone. The Truth came to me through the Swedish Watch Tower, and the Truth became so dear to our souls that we subscribed for the English Tower, bought a dictionary, looked up the words, and thus learned to read in English.

Another: This is my first Convention. I realize that I am nothing but a piece of dust in the hands of my Maker, and I pray that I may be faithful.

Brother Loe: The Vow has been a great blessing to me. The Lord's grace helped me to take it the first day that I read it in the Tower. I laid it before the Lord and meditated upon it during the day. I took it to the Lord in prayer and *made it to him*, and sent a report to the Watch Tower office. I have never regretted that I have taken it to the Lord. I know it has been a protection and safeguard to me in many ways. The Lord's people need the highest standard that is found in the universe, and I am glad to be assured in my heart that it is a high standard.

Another: For the last nine years I have been growing wonderfully rich and I have been trying to give it away to those that have a hearing ear, but I find the more I give the more I have.

Another: I would like to tell how rich I am, if I could, but it is impossible. If we never had any reward but what we have received in this life we could thank the Lord every day.

Brother De Frese: I am glad to be here this morning and enjoy the meeting together. I am like the brethren who have just spoken, I have been benefited by the Vow.

Brother Driscoll: The Vow has been of great strength to me and a great protection.

Brother McKissick: We thank the Lord because of His great blessing in His great increase of knowledge. I would like to speak if possible of the blessings I have received since the last Convention, and that was in the State of Oregon, and it closed last night about ten o'clock. The blessings have been truly great.

Brother Work: My citizenship is in heaven. I am a pilgrim and stranger on the earth. I notice a great many rich among us. Not many rich are called, but that is from a comparative standpoint. We are glad we are among the rich.

A sister: I feel very grateful for being with you and I ask an interst in your prayers.

A sister: All along the line on our long journey we have seen the same love. My heart burns with a fervent love for all. We have been so touched with the love of the dear friends at the various places we have stopped.

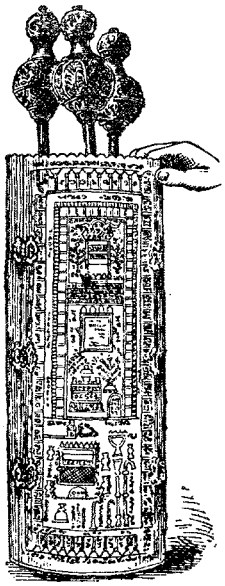
A brother: The thought of being at this Convention was grand but the blessing I have already received far transcends the joy of anticipation. It is always so and I am anticipating the great Convention, but I do not suppose that my anticipation will reach the reality.

A brother: About four months ago I came into the Truth. I never knew what a Bible was. I was sitting in a barber shop and Brother Campbell was reading a book and laughing at the time. I asked him what he was laughing about. Then he told me about some brother talking in a Convention and he said, This is the scripture that frightened me so. I asked him the question and he told me that everybody would be resurrected and come to life and live forever. He let me take the book but I could not read English myself, but the Lord has strengthened me and let me know all about His plan, and, dear friends, I am growing in bunches day by day. I was born in Austria. I left there nine years ago, and I can look back and see that the Lord has led me until I am where I am today, just for the sake of getting His plan. I want to say that Brother Campbell was such a good man, and now I see they are all the same, there is no difference. I thank the Lord for all His blessings.

A brother: When a boy I used to look forward to the Fourth of July and picnics and my heart would be turned to those days expecting great pleasure, but I have never since experienced that joy until this joy came into my heart. I am glad that the Lord has brought me to where I can testify that I love all the brethren.

3 P. M., Discourse by Pastor C. T. Russell. Subject: "OBEDIENCE THE TEST."

Text: *"For who hath known the mind of the Lord? or who hath been his counselor?"* (Rom. 11:34.)



Roll or Book (Closed).

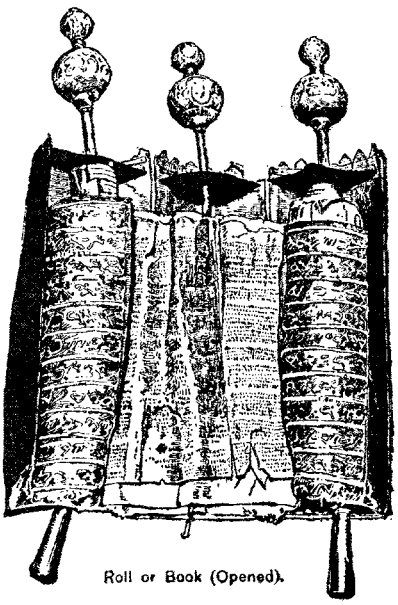
"And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

"And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."

BROTHER RUSSELL spoke to the interested from the above text and we briefly report his discourse, as follows:

The statement of the case is that no one ever knew God's mind or character or plan, or that God had made a confident of anybody. No one had counselled Him or directed Him or given Him the wisdom to make the great plan which He is carrying out. We have called your attention to the fact that in Revelation the Lord pictures the matter symbolically, representing Jehovah God upon the throne and in His hand the scroll, written on the inside and on the outside, sealed with seven seals. Next there is a proclamation by a strong angel with a loud voice, saying, "Who is worthy to open the book and to loose the seals thereof?" We do not know for how long a time that inquiry was made, "Who is worthy?" For some time the message went forth and it was understood that God had a great and wonderful plan, but who would be worthy to execute it? You remember that John was represented in symbol as weeping much because there was none found worthy, and then an angel came to him and said, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof,"—to execute the Divine Plan. So then, dear friends, the next feature in the picture was that John looked in the direction indicated, "and I beheld, and, lo, in the midst of the throne and of the four beasts, and of the four elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." The lesson taught is that the heavenly Father kept to Himself His great plan and purpose. You remember on one occasion when our Lord Jesus was discussing some matters pertaining to the setting up of the kingdom and said that the Father alone knew His own plans, and told the disciples that it was not for them to know the times and seasons which the Father had kept in His own power. But there were certain things which had been revealed and they were to be brought about through a kingdom. Our Lord said that when he would ascend up on high He would receive the Holy Spirit, which He would pour out upon them, and then the disciples should speak as the oracles of God. So then, we draw a lesson from our great Teacher waiting for the Father to make known and unfold the various steps in His plan.



Roll or Book (Opened).

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

"And hast made us unto our God kings and priests: and we shall reign on the earth."

From this standpoint, looking back over the past, we can see a great deal of God's purpose that could not have been known then. Everything was going smoothly up to the time man was created; then came a great deflection when Satan fell. He in turn brought a great temptation to bear upon our first parents and they fell. This continued over centuries of time. Then came the fall of the angels in trying to lift up man. It must have been an astonishment to all, for none in heaven or earth was found able to execute God's plan. Yea, we may say, dear frineds, that from that time to the present time God could have wiped that condition out, but He did not and Satan has made himself a friend of this world and we see the whole creation groaning under the sentence. God permitted it all. God has patiently endured all this time. His word has been traduced, they evilly treated His Son, and finally killed Him, even though the message which He brought was that of love. God has permitted the reign of sin and death in order to manifest the various features of His character, and to test the various orders of His creation. All will have an opportunity of showing the real character of their hearts. If you and I harbor selfish, mean, and improper thoughts in our minds the Lord will let us work them out. Keep thine heart with all diligence for out of it are the issues of life. Satan was an angel of high order and respect, but God knew the traitorous condition of his heart long before he found opportunity of exercising it. OBEDIENCE TO GOD WILL BE THE TEST UPON ALL OF HIS CREATURES. The whole plan of God is a manifestation of His character. We have seen an exhibition of God's justice in dealing with our race. When He said, "The soul that sinneth it shall surely die," He meant it, and all down through the ages we have seen the fulfillment of the penalty. Sin and death have been apparent on all sides.

Then God manifested His love when He sent His only begotton Son to die for the world. It was never manifested before. He was the Lamb that was slain. Only those who can view the matter from the divine standpoint can appreciate it—only the Little Flock, no one on the outside. God is dealing only with this class of sons, and we have received the love of God which passeth all understanding, and we have had a further manifestation of His love to the Church. The world has a very different idea; they think God is anything but love, and many have died thinking they were surely going to hell, and they will wake up in a very frightened condition and ask, Where are the devils? where are the devils? Never mind, they will be told; be quiet, there are no devils. The world feels that the heavenly Father has some scheme ready to torment them all.

Then God's power will be manifested in connection with His love in the resurrection, but there is not the one-thousandth part of His power manifested in the work of resurrection. God is not only love, but just and powerful.

Next will be manifest the wisdom of God. The world will learn what you and I are understanding now, that by and by all will come forth from their graves.

In permitting the angels to have a trial God was working out a part of His plan and the fall of man furnished the

opportunity for their trial, and ever since God has been permitting evil and sinful conditions to continue in order that man may have a thorough experience with sin. So then, dear friends, God will show the wisdom of His plan eventually, the justice first, the love next, the power next, and finally wisdom. That will be the last thing the people, or world, will see. During this Gospel Age He leads all who are desirous of righteousness and of doing the divine will to the great Redeemer and Life-giver, that they may be justified, sanctified, and then delivered through Him. This is our privilege and during this time the Lord is dealing especially with us. Let us therefore rejoice in the things that our God hath revealed to us. And so the Apostle Peter says, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

What have we done that we should be made joint-heirs with Jesus Christ? Nothing. You cannot do anything. It is of His grace, mercy, love and compassion. We should be more and more conformed to the image of His Son, our great Redeemer. Now, then, the Apostle says, you see your calling, you are all called in the one hope of your calling. Do you suppose He will not test you and me? Verily. Just as surely as we have become His disciples we will have to undergo certain tests. What is the test? Loyalty to Him. Obedience. How was Adam tested? Not by the apple, nor by how much fruit he ate, but it was his obedience, or loyalty, that was tested. On what ground will He test you and me?—loyalty. This matter of obedience comes to us in various forms, in a hundred different ways. He permits things to come that cross your will. How are you receiving it? and are you being exercised by it? Are you submissive? Are you resigned, saying, The Lord's will be done? We should be. God's will should come into our hearts more and more each day, for the test will always be one of love. I hope I will always have that fear or reverence that will fear to transgress God's holy will, the fear born of love, not the fear that He is going to eternally punish me. If anything comes as a spot upon our robe, let us go at once to the great Cleanser.

"Son of my soul, I let not earth born cloud arise
To hide Thee from Thy servant's eyes."

Any spot that you do not get rid of is an earth-born cloud, and if any do not get rid of these spots, they must go through the great time of trouble.

We are in the testing time, and we want to be faithful, for He is faithful who called us, and He has promised to do everything that we have asked Him for.

The Lord thus proves you to know to what extent you love the Lord with all your heart, mind, soul and strength. Therefore,

"Keep thy heart with all diligence, for out of it are the issues of life."

Discourse by Pilgrim Brother O. L. Sullivan. Subject: "SCOFFING AT THE TRUTH."

Text: *2 Peter 3:3-4.*

I WOULD not mention Brother Russell's name, if it could be omitted. But he is so closely connected with this harvest work it is impossible to speak of these Truths and omit reference to him.

Let me also mention in this connection the distinguishing feature between the Lord's people and the balance of mankind. It is not that we make no mistakes, nor that we are always on the right path. But it is, we never stop until we do find the right path. It is the Truth we want, and we will accept it, stand with it, however far we may have wandered from it for a time. The balance have a little too much pride and ambition to do this. In fact, the Truth itself becomes the test.

Scoffing at the Truth.

"Knowing this first, that in the last of the days scoffers will come with scoffing, walking after their OWN LUSTS, and saying, where is the PROMISE of His PRESENCE? for the time the Fathers fell asleep all things continue in this way from the beginning of the Creation." (2 Peter 3:3-4. Diaglott.)

These remarks are not intended for all, only for those who have a vital hope and expectation of entering the Kingdom.

The Apostle is here pointing out a deflection, in this our day, from Presnt Truth of some of the most advanced members of the Body of Christ. He shows it is similar to that which took place at the beginning of the Gospel Age. That it affects the same class, ambitious leaders, and is caused by the same reason—Covetousness.

This text indicates a defect in faith. "Where is the Promise of His Presence?" This defective faith is in the Presence of the Lord, and also in the promise, the Truth, which indicates His presence. He points out further that it begins, not with a defective faith, but the defect at first is a defect in *fortitude*,—steadfastness. But it, finally, extends to the foundation faith in the Lord's presence and in the promise, the Truth, which indicates His presence. The whole of this 3rd chapter is devoted to these scoffers.

You will notice in Vs. 15-17 He indicates the cause that gave rise to the trouble in the beginning, saying, Vs. 16: "There were some things hard to be understood" which they choose rather to wrest, that they were "unlearned" and "unstable," that they were under the influence of the "wicked" one, and "fell from their own steadfastness." These ambitious leaders, he here indicates, will become tired of being *led*, even by the Lord Himself.

He shows it starts, both at the beginning of the Gospel Age and at the close, with something they could not understand and in connection with a writing, but that it does not stop there. They wrest not only that but "other Scriptures also to their own destruction." He shows that it will all end with complete darkness, "error of the wicked one" —"destruction."

Should Carefully Note.

Let us take particular notice that at first these scoffers know they have the Truth which shows the Lord is present; and they have been submitting in the past as unto Him. But having been so highly honored of the Lord, and for so long a time, it is hard for them to understand how He can be present and permit so many things displeasing to them and their flesh. To them it finally means: (1) Either He is not present; or (2) He has ceased to use the channel through which they received a knowledge of His presence. (M. D. and Bro. R.) They think too highly of themselves. They are willing to place their favoritism with the Lord against everything else.

So, being footsore and weary, forbearance gone, they at *first* decide the original source and channel has been discarded by the Lord while they expect to still hold on to the Truth as taught in M. D. Books which indicates His presence.

(2) But the Apostle shows they will soon lose faith in the Lord's presence, as well as in the source which indicates it. The defect extends from *fortitude* to *faith*.

Food in Due Season.

There are fine points and accurate distinctions of Truth being brought out now. Take for example the Covenants. We have had the truth concerning these covenants all the time, but today we have the full Light. It was not given at first, because we could not stand it, neither was it necessary. But today it is both necessary and desirable. This full light, on every subject, is the "meat in season" at this time. It is also a matter of astonishment to me as more and more it becomes apparent, how much of the Bible was written for this very moment of time. But many do not feel willing to accept anything further. Why? Well, it means further sacrificing, and cutting loose from earth and its environments. It means a further submission, a further bondage. It means an immediate preparation for the Kingdom.

This they are not prepared to accept, for they think they are already prepared for the Kingdom; already have all the truth they need. Therefore they prefer to show these things are not "meat" at all, but poison. These things impose further burdens upon them, who have borne the burden and heat of the day. It is impossible for them to understand why the Lord would permit this. They are not willing to place any further restrictions upon their mortal bodies, not willing to tie the old man any tighter. They cannot accept anything which would place further restrictions upon their flesh as from the Lord.

The Truth shows the Lord is present establishing the Kingdom; and that all should at once prepare their minds for the change; that our affections must at once be lifted from earth and placed on things above, absolutely and completely. This means an utter destruction of flesh with its desires.

Some, who really love their present surroundings, will not want to think so, and will reject the teaching. They think they are already prepared; and no further restraints are necessary. We must not think: O, yes, we have accepted the Truth; and now nothing remains to prevent us from entering the Kingdom. We must keep on accepting it; there is more yet to be accepted; and not only so, but to be acted upon also. It is the Church that is in danger now. The world is not now in a particle of danger. O, what a wonderful moment is this! The Kingdom is being established, and we are now co-operating with those on the other side, and soon we will be joined with them in reality. We must not settle down to present conditions, such as love for home, or presnt relationships and earthly dignities. No! we must constantly keep in mind: I am a foreigner and a stranger on these earthly shores. There must be a constant longing and praying for the Kingdom. If we are really praying, "Let Thy Kingdom come," it means much. It means our affections are off this world.

We need not think, because we have done much, we are going into the wonderful Kingdom. No, it is because our affections are off the kingdoms of this world and are placed on the heavenly things in reality. We must be willing to fall,—to die under the cross, and not only to bear it. We must continue to accept every fragment of Truth as from the present Lord; feed on it, seeking to be fully prepared for our change at any moment.

Basis of This Study.

Let it be understood, my remarks are based on the teaching of the Bible alone, and not on rumor or report. Nothing is known, almost, of either rumor or report. For almost a year I have been very far south where but little is known or said of certain deflections with some who are dear to the heart of the Church. What we should all understand is this: This is not my work, nor yours, nor Brother Russell's; it is the Lord's. He can use you or me or Brother Russell just to the extent that we are meek and have faith and ability. When we accept Him as our head, His work, His truth becomes ours, and we are all parts of one whole. The retaining of this thought is a very important matter.

Who Are These Scoffers?

The Apostle is here foretelling an opposition to present truth in this our day. We have here a description of our days accurately and perfectly foretold in the Scriptures. Have you been thinking of these scoffers as outsiders, or nominal Christians? If so, this is a great mistake. They are among the Truth People today. This conduct represents some who will oppose Present Truth in this, our day. These Scriptures, these facts, are for our own time. WHEN are we to expect such things? "In the last of the days." (2 Peter 3:3. Diaglott.) This is the time when these things are to begin to have fulfillment. In Matt. 24:24 we are told that if it were possible the very elect would be deceived; and Isaiah 49:14, the Prophet describing a future time in the history of the Church, exclaimed, "But Zion said, the Lord hath forsaken me and my Lord hath forgotten me;" and Hebrews 12:27, 28, where the Apostle speaks of the Kingdom class as those things that cannot be moved—we can see no such things as any of these have ever yet occurred. But we can see further that their accomplishment has actually begun.

Strengthening What Remaineth.

We must bear in mind to understand the Apostle's teaching, the whole of this Book of Peter must be taken together. In the 1st chapter (2nd Pet.) he shows *"How not to fall."* He then shows some would fall at the beginning of the Gospel Age, and at its close. Then, in the 2nd chapter, follows a description of the great Apostacy which occurred in the beginning of the Gospel Age. Then, in the 3rd chapter, follows a description of our own days, and shows there will be a similar falling away from the Truth as occurred at the beginning.

The Apostle here presents a statement of facts intended to warn and arouse those not yet gone into error. He exhorts that his example of keeping the facts due at the moment before the brethren, be followed by all. As regards his own course he explains in 2 Peter 1:12-13, saying: "Wherefore I will not be negligent to put you always in remembrance of these things. Though ye know them and be established in Present Truth." What things does he refer to? *"How not to fall."* (See verse 10.) "For if ye do these things ye shall never fall." "Yea," he continues, "I think it meet as long as I am in this tabernacle to stir you up, by putting you in remembrance." Remembrance of what? *Of "how not to fall."* Also in our text, 2 Peter 3:1, "This second epistle I now write unto you: in both of which I stir up your pure minds by way of remembrance." This means arousing what remained in them of a love for the Truth. Blowing the spark of spiritual life lest it die. Now, in 2 Peter 1:15, (Diaglott): He speaks of the duty of those who remain after his death (our duty), saying: "Now I will also endeavor always to have you, after my departure, to make mention of those things." What things? (1) *"How not to fall."* (2) *Some will fall,* both at beginning and closing of Gospel Age. (3) He shows these false leaders, in both cases, are to be destroyed. (See 2 Peter 2:12.) "But these as natural brute beasts, made to be taken and destroyed." But the inference is, not all who follow them are to be destroyed; but only the false leaders or teachers. (2 Peter 2:1.) "But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies . . . and bring upon themselves swift destruction."

The Object Sought.

What the Apostle is doing and instructing us to do is seeking to overcome the influence of the false teachers on the balance of the brethren. His argument is: Some will go into error, others are also liable to become confused and led away by them. But if those who remain can see even the conduct of these in opposing the Truth is a perfect fulfillment of the Scriptures, it will strengthen their faith. When they see how wonderful is God's foreknowledge and how sure the fulfillment of His promise, His truth must be based on such wonderful foreknowledge. The point is: He was stating in advance, exactly, (1) how it would be immediately after His death; (2) how it would be also in this, our day. So when we see the shameful conduct of these is the fulfillment of "words previously spoken by the holy prophets and the commandment of our Lord and Saviour, by the Apostles," it would strengthen those not yet gone into error and help them to stand steadfast. (2 Peter 3:1-2.) He is stirring up their pure minds by way of remembrance. Remembrance of what? we ask. To the "words previously spoken" to this very effect. That the conduct of these who will oppose the Truth, now, is a fulfillment of God's word, God's truth that cannot fail; Vs. 3, 4: "Know this first, in the last of the days the scoffers shall come." They will come. It is a fulfillment of God's word.

Why Permitted?

But why does God permit tests that offend (stumble) His people to come? It is to prove them, not to injure them. They do not injure any; but they do show the true heart condition of all. This is explained by the Apostle, I Cor. 11:19, saying: Heresies must be that they who are approved may be made manifest.

The Apostle's Argument Considered.

Now let us carefully note how reasonable and logical is the Apostle. He tells (Chap. 1), "How not to fall." Oh,

someone says, That's the very thing I want to know. I must not fall. I don't want to fall. Tell me, pray, how to keep from falling? The Apostle answers. (2 Peter 1:5-10.) Well, what is the secret? *Faith must be added to.* All diligence must be given to this addition. It should be noticed these things are to be super-added, added on top of your faith. Faith being the basis, the first thing to be added is virtue, *i. e.,* FORTITUDE, steadfastness, staying qualities, sincerity, genuineness. Upon this everything depends next to your faith. For upon it the final test hangs. Notice this also. (2 Peter 3:16, 17.) Here the Apostle points out they are "unstable," "unlearned;" and as a result they fell from their own "steadfastness." So it all depends *upon Faith* as a *foundation,* and *fortitude* as a *stem.* For the other things are to be added to fortitude as a stem of a tree. It is plain to see if fortitude gives way the whole will fall flat. The whole, with proper care on our part, is intended to result in the natural growth of this heavenly plant of character, with love as its fruit or crown.

"Must Abound."

Vs. 8-10. We all have these qualities to some extent, but this is not suffiicent: "these things must be in us and abound." Many have these qualities, but they do not abound, preponderate, overbalance. The Apostle explains, Vs. 8, if these things abound in us, then we cannot be "inactive or unfruitful." Why? Because they represent the same knowledge or mind as Christ's. These were the things which abounded in His mind, and to which He gave attention. These will earnestly endeavor to accomplish the right thing, "*the making of their calling and election sure,*" as did Christ. But only by *doing* these things we will never fall. Not by *knowing* them. (See 1 Peter 1:22.) "Seeing you have purified your souls in OBEYING the truth, through the spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." All others will fall. They should fall. They are unfit for the Kingdom and God will make it very manifest. Vs. 9-10. Here he shows some have closed their eyes to these things and will fall. He says (Diaglott), "For he who is not possessed of these things is blind, *closing* his eyes." His eyes were opened once, they were purged from their old sins once but they have forgotten it.

This shows the sin is wilful and that while they see and remember much yet, they have lost sight of the one necessary thing: the "making of their own calling and election sure." Vs. 10. "Therefore, brethren, more earnestly endeavor to make your calling and election sure; since by *doing* these things you will never fall."

Responsibility Fixed.

(2) The Apostle then proceeds in second chapter to show some ambitious leaders would fall at the beginning of the Gospel Age; and on account of their influence many would be led into error. He fixes the responsibility on the false teachers in the Church. The inference is they are among the most advanced members of the body of Christ. Why? Well, if they were not they could not commit this sin unto death. Nor could they exercise so much influence in leading others into error. Vs. 1, he says, "There were false prophets, and there will be false teachers in the Church." These false teachers have a fearful responsibility. For he explicitly states it means destruction for them, 2 Peter 2:1, "Bringing on themselves swift destruction." My understanding is this refers to the great Apostacy at the beginning of the Gospel Age, which resulted in the dark ages, when the whole world was under the heel of Roman Catholicism. Many did follow their pernicious ways, the way of the Truth was reviled, and it was all on account of false teachers. Vs. 3, He assigns the motive to have been covetousness, and shows their destruction is sure. Vs. 4-6, He points to the punishment of the angels, the destruction by the flood, the punishment of Sodom and Gomorrah as an example of the sure destruction of these false teachers, saying, "Making them an example of the impious hereafter." This refers to the same class, both at the beginning and the end of the Gospel Age. Vs. 7, Lot is an example of how the Lord will save some of the deluded victims, pulling them out of the fire. Vs. 9, but the others are unfit and are reserved unto the Day of Judgment "to be cut off," destroyed. Vs. 10-14, He seems to refer to Papacy's course, and closes Verse 14 by stating they are "children of a curse." But we should not lose sight of the fact that they were children once. That curse is destruction. Vs. 15, He explains why they are to be "cursed." WHY? "They had forsaken the right path." Why did they do so? "Because they loved the reward of unrighteousness, covetous as was Balaam." *This shows it was wilful.* Vs. 17, He shows they are still fountains but without water, without the truth. Then, what kind of fountains are they; and what kind of streams are they sending forth? It would seem that it must be a stream of pollution, of envy, strife. It all means they have lost the truth, and there is no refreshment for Truth People in fellowship with them. And again He mentions their destruction, saying, "For whom the gloom of darkness is reserved" (death, destruction).

Vs. 18 (See Diaglott), He then shows it is these false teachers alluring away from the truth, those who have just started in their flight from those living in error, (Babes in Christ). (The words "clean escaped" should read "Only a little while escaped from those living in error.") Vs. 21, He then calls attention to the fact that it would have been better for them not to have known the Truth. Vs. 22 explains they were unfit for the Kingdom, unfit to live anywhere. For the *dog* and *hog* qualities prevailed. The fruits and graces of the spirit had not only not abounded in them, but they were perfectly corrupt, and the worst criminals on earth in God's sight. It is a sin against the Spirit and knowledge.

"The Last of the Days Our Own Times."

Now, this brings us to our text, and to our time. But let us bear in mind the context just gone over.

The Apostle, in the 3rd chapter, comes to our own time and speaks of it as "The last of the days," and these now as scoffers, scoffing at the truth. It may not have gone so far yet, but it surely will. The whole of this chapter is devoted to these latter day scoffers. Now seeing no mistake can be made in the application of these scriptures, let us feel free to search them carefully and obtain their full import. He suggests in 2 Peter 3:15, 16, these are the same things of which Brother Paul wrote in all his epistles; and shows it began by wresting something they couldn't understand. To "wrest" means to knowingly, wilfully give a wrong interpretation to a scripture or a truth; one you know is not what is meant—*to distort.*

Who is it that Does This?

He says, the "unlearned" and "unstable," Vs. 16; these words are full of meaning. "Unlearned" does not mean uneducated. No, only they had not made proper *additions* to *their faith.* Unlearned in God's teaching. "Unstable" means their characters are defective. Appearances are good, but there is a flaw in the most important element, *fortitude;* it has not been added to faith. Yes, we note, Vs. 17, that the danger was along the line of steadfastness.

Brother Paul's References.

Accepting the hint and searching we find Brother Paul mentions these same in 2nd Timothy. But before we examine these, let us first notice that the passages in 1st Timothy 4:1-3, do not apply to us at all, but to Papacy. (The Roman Catholics.) "But the Spirit expressly says, that in subsequent seasons, some will apostatize from the FAITH, giving heed to deceitful spirits and to teachings of demons. (Misled) by the hypocrisy of false teachers; whose own consicence has been seared. Forbidding marriage and the use of foods," etc. You see the Catholics fill the measure to a dot; and, further, the term, "subsequent seasons," used here, (see Diaglott), is entirely different from "the latter days" and "there will be a time," as used in 2 Timothy, as we shall soon see. "Subsequent seasons" means seasons, times soon to follow after the Apostle's death. He shows they once had the faith, but had apostatized from it, giving heed to seducing spirits and doctrines of demons, led by ambitious teachers. They, and they only, so far as I know, do forbid marriage both with their priests and nuns. They do forbid the use of foods, meats, during Lenten season.

But 2 Timothy 3:1-9 does refer to our time, and those among us, who will turn from the truth, now, ambitious teachers. If you at first think it impossible to refer to such good moral people, who have perhaps done much service in

the Church, in such strong language, you must remember they are most guilty criminals, not fit to live on any plane in God's sight. It is a crime against the Spirit and knowledge, and shows an awful wrong heart. It is a rebellion against the sovereignty of the Lord.

"1. This know also, that in the last days perilous times shall come.

"2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

"3. Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good.

"4. Traitors, heady, high-minded, lovers of pleasure more than lovers of God;

"5. Having a form of godliness, but denying the power thereof: from such turn away.

"6. For of this sort are they which enter into houses and lead captive silly women laden with sins, led away (from the Truth) with divers lusts.

"7. Ever learning, and never able to come to the knowledge of the truth.

"8. Now as Jannes and Jambres withstood Moses so do these also resist the truth: Men of corrupt minds, reprobate concerning the faith.

"9. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs was." (2 Tim. 3:1-9.)

The words, "disobedient to parents," refer to spiritual parents and not human parents. For some of the natural parents of these older teachers have probably been dead long ago. It means some of the ambitious leaders are "ungrateful, don't appreciate the truth, unthankful, without even the natural affection" and respect a human child might be expected to manifest for his human parents.

The inference is clearly in harmony with the balance of the Scriptures, that our love, for our spiritual parents and spiritual brethren, should far excel any earthly love and respect for our human parents and human brethren. (1 John 3:16.) "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (spiritual brethren). Vs. 6, "Entering into houses and leading captive simple (silly) women," does not imply anything obscene or immoral. It really should be "little women." They are little because they have not made the proper additions to their faith. Have not grown spiritually great according to God's reckoning. Vs. 7 qualifies the 6th verse, and is very explanatory. These are ever learning but never able to comprehend the truth, which requires full submission to the Lord's will. Why? Because they have very strong desires, wills of their own. It means these have had the truth for a long time and never fully understood its spirit; so they are led away from the truth by various strong desires, some by one thing and some by another. But they are ambitious, proud, inordinate, not fit for the kingdom. Now these ambitious teachers, at this time, will delight to gather up all these for the sake of their influence and help. Vs. 8 refers again to these ambitious teachers. Jannes and Jambres are the characters in Exodus 7:11 who produced the enchantments for Pharaoh, and interfered with the Lord's plans to some extent. How did they oppose Moses? By subtlety and counterfeits and offering substitutes for the real thing, thus confusing the people and delaying the wishes of the Lord to the extent of their ability; being used thus as the instruments of Satan. "But their foolishness," the foolishness of these opposing present truth, will soon be made manifest as was that of Jannes and Jambres. (Ex. 7:12; 8:18; 9:11.) Vs. 9, "But they are to proceed no further," for the time for exposing these frauds has come.

Again:

"1. I adjure thee before that God and Christ Jesus who is about to judge the living and the dead, and by his appearing, and by his kingdom,

"2. Proclaim the word, be urgent seasonably, unseasonably, confute, rebuke, exhort, with all long-suffering and teaching.

"3. For there will be a time when they will not endure wholesome instruction, but will accumulate Teachers for themselves, according to their own inordinate desires, tickling their ear,

"4. And they will indeed turn away from the hearing of the Truth and be turned aside to fables." (2 Tim. 4:1-4. Diaglott.)

This also does refer to our own time.

Now is the time when the exhortations in Verses 1-2 should be heeded. Why? Some may hear, yet, "for there will be a time when they will not endure wholesome instruction." That time has commenced. It is here. Some now will not endure wholesome instruction.

Is there anything unwholesome about the vow? No, even sound worldly people could appreciate it greatly. No father ever spread his protection over his offspring with more loving devotion than led Brother Russell to suggest that Vow. To raise up that standard against an approaching foe in the name of the Lord; and for protection of his spiritual offspring, with whom he was travailing in pain unto birth. It was but the loving devotion of a parent who springs in front of an approaching engine to rescue a lovely babe. It was the soul love of a mother who rushes with streaming hair, frantic with love and frenzied with fear, into the flames to rescue a babe from a burning building. It was but the heroic courage of a devoted parent who flings himself between a ravenous wild beast and his offspring he would protect.

There is nothing unwholesome about the covenants as the full noonday light is now shining from heaven upon them, think you? Where does such light come from? There are only the two masters. Surely it comes not from him whose sable robes are midnight darkness. Yet some whose spiritual vision is weak will turn their eyes from it. In fact those who became so sickened by the sight of the vow as to vomit forth the bile of malice, envy, hatred, and evil speaking will no doubt now gladly shift the fight from it to the covenants. Why? Because, "They won't endure wholesome instruction," and they can better conceal their true heart condition in a discussion of the covenants, which are not so easily understood, than that precious vow which is so plain, so wholesome, that a saint need not misunderstand it.

But let us notice how wisely the Lord works. He first brings out the vow, and then brings out the full light on the covenants afterwards. If this order had been reversed, these would also have taken offense at it, instead of the vow, and their true, unfit, heart condition would have been much better concealed and their influence to draw away others greatly increased. But they kick out of the traces, and show their true heart condition by finding fault with something that was faultless, beforehand.

Uncompromising Spirit.

We must bear in mind these leaders will be, and are, among the most advanced of the Lord's people. Why? Else they could not be counted unworthy to live, for they are to be "destroyed," nor could they exercise so great influence. They know the instruction is "wholesome," "but they will not endure it." Why? Because the uncompromising spirit offends them. They can't endure it, they think too highly of themselves. They think more deference should be shown their views, their preferences, their feelings; they can't endure it.

The Sting Pointed Out.

The uncompromising spirit is the sting. It is the same spirit that has always characterized the Lord's followers. They would be unworthy without it; notice how this is brought out in the passage under discussion. (2 Timothy 4:3. Diaglott.) You see, they turn from the Truth, at first, not because of its unwholesomeness, but *because they had strong desires* of *their own* and *because their "ears were not tickled."* They would have preferred to have remained with it if their "ears could have been tickled," if they could have heard what suited them concerning their own strong desires. The uncompromising spirit failed to suit them. Everything that is being done now, while it is not intended to do so, is to sting them all over.

But it is the same pure spirit that has controlled the Lord's people; and the same evil spirit that has controlled the covetous all through the age manifesting itself on both sides.

It is *simply* the smitings between the spirits of those who have *developed* the proper *characteristics*, namely: *Fortitude; firmness; stability* for the Truth; and those who have not done so, but are willing to compromise the Truth for self.

Defect Reaches Faith.

The Defect finally goes deeper and *reaches* the *foundations*, Faith *itself* in the Lord's *Presence* and the *Truth which indicates* it. *"Where is* the *Promise* of His Presence?" The word "PROMISE" here means *God's Truth, God's Word.*

The Truth which points out His presence is assailed. This Truth is *M. D.* Publications, "Present Truth," through dear Brother Russell and from the Lord. We all know the Lord is present. Yes; but how do we know it? Through M. D. Publications. If anyone has learned it from any other source he is welcome. *But I would like to take a look at him.* For myself, every iota of knowledge I possess of God's plans and Jesus' Presence I have learned from M. D. books. Being hard of hearing I have not even been benefited by the sermons of others.

The Defect began in FORTITUDE; it had not been added to faith, but it extends finally to faith in the Lord's presence and the truth which indicates it. None teach the Presence of the Lord as does Millennial Dawn—Sub-title of Watch Tower—"Herald of Christ's Presence."

This sub-title, I understand, has been on the Watch Tower for *thirty years. "Herald* of *Christ's Presence."*

Should Carefully Note.

The Apostle is pointing out a rebellion against "Present Truth" in our own time. The point now troubling these rebellious ones is this: How can He be present directing His own affairs when there are so many things that don't please us, *while we are so pleasing to Him?* We are in perfect accord with Him, and perhaps have borne the burden and heat of the day longer than almost any. We are entitled to more respect and deference than any others. We have known the Truth so long and served it so long. Surely there must be some mistake. The Lord would have us respected more —we are His favorites.

They forget it is His favorites who are put through the severest tests, invariably so. It was Jesus who was scourged. It was Jesus who fell under the cross; not John, nor Peter, nor Paul. And furthermore they forget these severest tests come at the very last. Gethsemane comes at the close, not at the beginning of our Pilgrimage. The conduct of these is an attack upon His Presence, and the Truth which indicates it. *Is the Lord present? Is He directing His own affairs?* Is He permitting these things which so displease our flesh? Are these but tests from Him, as was the unpleasant things in Jesus' career? They say, "We don't believe it; we have stood our test long ago. The Lord would not have retained us so long and blessed us so greatly if we had not been His favorites. It can't be true. Where is the proof? Where is any such thing as this taught? Show us the promise, the Scripture teaching for any such thing as this."

The Presence of the Lord is the test. Everything depends upon this. We could rebel at nothing *if* we knew He was present and providing these things for us. But His presence, as yet, is a matter of Faith. None can know of His presence except through His truth, Millennial Dawn books. Now to ignore these is to deny His presence and scoff at the truth of which this is the center.

These are scoffing at God's word, God's promise, God's truth, and sneering at God's recognized channels.

Defect Is in Faith.

It shows these really doubt the Lord's Presence, for it is His *presence* that is at the foundation of the whole matter. To deny His truth which indicates His presence is to deny *His* presence, who promised, when He came, He would gird Himself and serve us all around, things new and old.

Has this been done? Yes. Then He is present, and has all power in heaven and in earth, and none need worry or be afraid.

We are free to admit, perhaps, these do not realize their true condition. They do not understand they have not made the proper addition to their faith. They do not realize their fortitude was lacking in the beginning. They knew, at that time, they had the truth, and that they got it from Millennial Dawn Publications which show Him present. Yet they prove their unfitness for the Kingdom by rebelling against the only source of light on earth that manifests His presence. It is a rebellion against Him, the only sovereign. If they believed Him present, directing His own affairs, they of course could complain of nothing. If they could see Him they would keep silent. But they can't, they don't believe it. It shows a defect in the foundations, *faith* and *fortitude.* Great must be the crash.

Additions to Faith Again.

No doubt these scoffers have done much labor in the vineyard, and much also in their personal character building. But the test will show, while we have thought differently, that the great thing has escaped them. They have not given all diligence to these additions to faith. Fortitude, steadfastness, is lacking.

These defects are not of sudden development, but of slow growth. "The Lord looketh upon the heart." And while we have been admiring what we could see, as most beautiful self-denials, the Lord has been watching these defects; and at last the time has come when they are to continue no longer. The Apostle (2 Peter 1:5-11) makes very plain what should occupy our minds. (1) Give all diligence to these additions to your own faith. (2) Give all diligence to the making of your own calling and election sure. It is with ourselves we should be chiefly concerned.

Taking the Hint.

The Lord sent this marvelous truth to us. He did not sent it by us, but to us. Let us be thankful and accept the hint that we, perhaps, were not the most suitable persons to take the lead in the beginning; and, further, it is not reasonable that now, after forty years, the tried and faithful servant should be thrown aside because our ears must be tickled. No, brother, it is all a dream. These are only the dreaming ones mentioned in Jude 8. The Lord will continue His work and through the original channels. He makes no mistakes. The work will be reported. "I have done as thou hast commanded me." (Ezekiel 9:11.) Not I have failed or appointed a successor.

Unsuitable for the Kingdom.

During His first advent the Lord was clearly revealed to sight, but only a few could believe their own sight. Now He is just as clearly revealed to Faith, but their conduct shows they cannot act upon their own faith. Surely if He is present and has all power in heaven and earth He is perfectly capable of managing His own affairs. He can and will keep things straight. We need not worry about that. Our care should be given to our own conduct. Surely He is as careful as any of us, He will not permit error. He only can keep things straight. . . . Surely He is just as zealous for His own truth and cause for which He died as you or I could possibly be. No, we are to "give all diligence to the making of *our own* calling and election sure." Those who do not are only proving themselves unfit for the Kingdom.

Assuming Responsibilities.

The conduct of these, rebelling now, is a challenge to God's truth, which shows that the Lord is present and competent to direct His own affairs. The context shows this clearly. Let us carefully notice how He argues this point. But first let us get the exact point squarely in mind, namely: "We know we have the truth"—everything depends on this. We have had the truth for forty years. It was not sent by us, but by dear Brother Russell. The Lord sent it without our assistance. Now the supreme test to our faith is: (1) Will we stay with it, and trust Him and the source He has always used thus far; or will we assume responsibilities the Lord has not placed upon us and undertake to run things own own way? No. You say, "Brother Sullivan, I speak for myself, I will not do this." Then let me ask you a second question. (2) If we will not take the

lead ourselves, will we follow the lead of others into any such disastrous rebellion against our present Lord by opposing His faithful servant?

Brethren, who is ready to say that dear Brother Russell has not been faithful? I have seen much of the world, but never have I seen such devotion, such humility, such firmness. Never has any such refreshment come to my soul as came from the reading of the words which represent that blessed spirit. You may search all the books of earth in vain for this same blessed, comforting, assuring, devoted spirit. Search in vain for another such consecrated heart; always loyal, always reflecting the same sweet spirit of love, the spirit of the Lord, and often too under the most tremendous pressure. Yes, someone says, but let us preach the "Word." I don't like to hear him mentioned. *What an unnatural child it must be that dislikes to hear the name of its parent mentioned. Let each of us judge for ourselves.* Well, the Word says, Matt. 24:45-46 (Diaglott), "Happy that faithful and prudent servant whom his master placed over his household to give them food in due season." If we haven't gotten the food in season from here, then tell me, pray, where you got it? But on the other hand, let truth and honesty prevail; if Brother Russell is not the one who is referred to, who is? Common decency, common honesty, compels silence. For everything we have gotten has been obtained from these willing hands and from this consecrated heart.

In positive proof of these assertions, answer this question: Can you think of one thing that would be for the good of the Lord's people that is being neglected? Surely you can find carelessness or neglect somewhere? Well, all of this appears very marvelous to me and that it should be a cause of general rejoicing. Surely it will be to all, except Satan and his dupes. Surely my words are the very simplest the nature of the case will permit, and can but please every truth-loving soul.

The Apostle's Argument.

Now let us return and continue the Apostle's argument in 2 Pet., 3rd chapter. Showing the conduct of these is a rebellion against the present Lord and His truth; and not against Brother Russell at all. But bear in mind, it is the truth from Millennial Dawn that shows the Lord is present, and further that yet it is wholly a matter of faith. Now the Apostle argues this point: God's word, God's truth, cannot fail. His argument is founded on the following facts: (1) You know you have the truth (Millennial Dawn Publications). (2) God's word cannot fail; for He is present and has all power in heaven and earth. (3) Some ambitious scoffers will go out from among us; and by their conduct and words challenge the presence of the Lord, and the truth which indicates it. He points out they are wilfully ignorant that God's truth cannot fail. In the beginning they know it is truth, too. But somehow, they think it may fail under present arrangements. So ambition suggests there is a chance for them. They are tired of being led even by the Lord: for it is rebellion against Him. They cannot endure His wholesome instruction any longer. Their patience is threadbare. Their fortitude is broken down. Their steadfastness is gone.

Foolishness Made Manifest.

Then in chapter 3, He shows such a course is folly. It is these that will fail. God's truth cannot fail. Vs. 5 (Diaglott). He shows the heavens, earth and water, subsist by the Word of God. What is the argument? Plain as day—God's truth is a powerful thing. God's Word cannot fail. Of this these are wilfully ignorant.

Vs. 6. The then world was destroyed by a deluge of water by the Word of God. God's truth is powerful, and cannot fail is His argument. The destruction was accomplished by the "Word of God." Vs. 7. He then argues the sure destruction of this present world because kept by the "*same word*" for that purpose against the day of judgment. Vs. 8, 9. But He tries to clear reason by pointing out that the "Judgment Day" is a 1,000-year period, and should not be expected sooner than the appointed time. Thus counselling patience and forbearance. Vs. 9. He points out it does not show slackness, that the Lord is careless or unconcerned. It does not show He is not present as some will be supposed to think. It does not show that He is not present managing His own affairs. It does not show some other arrangement would suit Him better than the one He is already using. "But let this not escape you, the Lord of the promise (the Truth) is not slow as some (will) regard slowness."

But on the contrary it shows patience towards these very impatient ones. They are not ready for the Kingdom, and it means either to receive the Kingdom (with some) or to perish. He is giving them these further tests as necessary opportunities to prepare for the Kingdom, and prevent perishing. This long-suffering of God means salvation to those who desire to make proper additions to their faith. Vs. 15. "And reckon the patience of our Lord as salvation." So we should be diligently endeavoring to use these as opportunities to enable us to be found in Him in peace, spotless and blameless. (Diaglott.)

These severe tests now mean that God is exercising great patience, long-suffering, with our shortcomings in order to help us develop these same fruits and graces in ourselves so as to be fitted for the Kingdom. Great is the contrast between His conduct in bearing with our blemishes and impurities; and our own, who are condemning the virtues even of the dear Brethren.

Those who in this particular also are following in the footsteps of our Lord. It all means we are not ready for the Kingdom, yet we do not realize it, and in great mercy the Lord is permitting these final tests as necessary opportunities for our preparation. The wise will understand. The foolish will not understand, but rebel. These will either prove a savior of Life unto Life, or Death unto Death.

Vs. 10. But it is sure to come and His Word, His Truth will be accomplished, but it will be very deceptive. "The day of the Lord will come as a thief in the night," etc. It will be an awful time. "The heavens shall pass away, the elements burning intensely shall be dissolved, and the earth, and the works in it shall be burned up." No wonder, in Verses 11-15, He exhorts us to great carefulness as regards our own "conduct and piety." Knowing and expecting such things.

The point to be carefully noted, however, is: We, each of us, are to be careful of *our own* conduct and piety.

Vs. 13. But we, according to His promise—His Truth M. D. Publications—look for a new order and a better arrangement of things. Do we indeed look for better things? Yes. Does the poor world look for anything better? No, they expect Torment. Why do we expect such glorious things? We have the light of God's Word, God's Truth in M. D. Books. But it all depends on our FAITH in His Word and our Fortitude. No wonder in Verse 14 He exhorts to personal diligence as regards Restfulness, Peace, Spotlessness, Blamelessness, Harmlessness in Christ. It is the perfection of FAITH in Christ's Presence and the POWER of His Truth.

His Appeal to Reason.

2 Pet. 3:17. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of wicked, fall from your own steadfastness."

(1) There is a solemn warning here for those not yet gone into error.

(2) It shows further testings may be expected. The inference is you and I have thus far escaped, while others have been led away by the "error of the wicked" (one). But beware, this test is only begun, *you* are still in danger. *There are further and greater tests to follow.*

(3) Let us take special notice. The point to be tested is not your knowledge; but your steadfastness, stability. He admits "ye know these things." That is to say, you understand Present Truth, you know it is Truth, and you know you got it from the M. D. Books. Now the question to be determined is, "Will you stay with it? *Is your character crystallized?*

Yes, we all know these things, others have known them also; but if *they* could be drawn away, by the error of the wicked one, they were unfit for the Kingdom. So it will be in your own case. So the test comes on the score of steadfastness, loyalty, love for the Truth and a desire to stay with it, and with those who brought it to you, Spiritual parents and brethren. The *first* skirmish did not

get *us*, you and I are still hanging on; we have said but little maybe, yet our hearts are not at ease. No one knows our true condition perhaps except ourselves and the Lord. Yet, we do not feel satisfied exactly with the way things are being carried on, our hearts are not at rest, "BEWARE" is the solemn warning. It all *begins with complainings* and *ends with scoffings*—"ERROR OF WICKED ONE." It was so with the natural Israelites; they *first murmured* against Moses and Aaron: and *then broke out in open rebellion.*

Unreasonable.

Both they, and their demands, are entirely unreasonable, as the Apostle here shows. They are scoffing *not at Brother Russell*, but *at the present Lord;* and *His Truth* which indicates *His presence.* They are scoffing at the long-suffering of God, at His Word. His Truth, His provisions for them during this evil hour, *at the very things that bring salvation.* Throwing off His protection, they think these days are just the same as all other days, no extra precautions are necessary, and therefore, *they* are not willing to accept what the Lord sends them *as necessary to salvation.*

The Apostle's words indicate all this clearly. "Where is the promise of his presence," etc. The Lord says these days are different, and extra precautions are necessary, and the full light of the Gospel message is necessary. Must have on the whole Armor, now. (Eph. 6:10, 11, 13.) These precautions and this light He is now giving to us.

They put a wrong construction on a gracious act, misunderstand the motive, and scoff at the most proper and benevolent thing. Brethren, *this is a mistake. It is the error of the wicked* (ONE). The remaining ones need to beware lest they be influenced by these. This opposition is only just begun: it will result in the great DELUSION before it is over.

The Wicked One's Methods.

How does the Wicked One lead us into these errors? By wresting the Truth.

Verse 16: "Which the unlearned, unstable, wrest." But it is because they are "unlearned," not having made proper additions to FAITH: and are "unstable," faulty, that this is possible. The Wicked One leads us to put a wrong construction on a Glorious Truth, assign a bad motive for a most righteous, benevolent, unselfish act. . . . He leads us to condemn the very foundations upon which we have builded and on which we stand.

The right-headed, right-hearted, will understand, and will accept all in FAITH as from the present Lord. They will rejoice in the light for it shows how near is salvation. They will understand such suggestions and safeguards, such light and help comes not from Satan. They will see nothing could be added to or taken from these things; they are GOOD, SOUND, REASONABLE, UNSELFISH, A GREAT BLESSING—things that bring SALVATION. But all others will complain of, and misunderstand, these very things which are so necessary. They will change light to darkness.

The Result.

It begun by wresting one thing hard for them to understand, but did not end there. Verse 16. No, "They wrested other Scripture unto their own destruction." It begins with something hard for them to understand, and ends with complete darkness, error of the wicked one, and their own destruction. No wrong has been done anyone, no untruth has been spoken. No, these are only proving their own unfitness for the Kingdom: and some of them proving their unfitness to live, I am afraid. They could not comprehend the Spirit of what was written, it was too much for them. It all ends in complete blindness, a losing of the truth entirely; and means destruction to some.

Conclusion.

The most miserable people on earth today are those who have enjoyed the truth formerly, and who are now opposing it. Take, for example, dear Brother Gibbs, a part of whose letter appeared in Watch Tower.

Think how miserable he was, when, having been unduly influenced, he forsook the right path; and became, as he expressed it, a "First-class back-biter," and that, too, of his spiritual parent. Think again of the joy that filled his poor heart when, with penitence, he returned to the fold; and confessed his sin. Another sister explains the sadness of some, including herself, by saying, "They felt almost like committing suicide."

Confession and Forgiveness.

Psalm 32.

This calls to mind the Prophet David's experiences, when he had committed several egregious sins. (Recorded in Ps. 32.) Sending Uriah to the front of the battle, and then marrying his wife, being among them. This Psalm records the blessing of "confession and forgiveness." David said, when he kept silence, his "bones waxed old," "his moisture was turned into the drought of summer." This means he grew prematurely old, and fever set in. He explains why, saying, "the hand of the Lord was heavy upon him." His conscience was hurting him. So, dear brethren, we may expect it. When the favor and sweet fellowship of the present Lord is withdrawn, we may expect a swift breakdown with much sorrow and sadness. God have mercy. *Dear brethren, let us all follow David's advice and example;* verses 5 and 6, he says, *"I acknowledge my sins, I confessed my transgression, and thou forgavest me the iniquity of my sins." Thank God! such sweet relief.* Now follow his exhortation. He says: "For this, shall everyone that is Godly pray unto thee in a time when thou mayest be found. Surely the flood of great waters shall not come nigh unto him." Brethren, we are the godly here referred to. We have been anointed with God's Holy Spirit; and now, before the Kingdom is established is the time when the Lord may be found. Let us heed this injunction and get in line and keep in line with the Lord's work and purposes before we are swept away by the approaching "floods of great waters."

We know these floods are approaching and that they are near, even at the door. Think, dear brethren, how powerless we are, and let us spurn not the Lord's proffered mercy. Then we can continue with the Prophet and say, "Thou art my hiding place. Thou shalt preserve me from trouble. Thou shalt compass me about with songs of deliverance." Thank God for such a hope. But only those can expect this who are well trained and very watchful, for He continues and shows the instruction is only for the highly developed, saying in Verse 8, "I will instruct thee and teach thee in the way which thou shalt go." But how is He going to do so? "I will guide thee with mine eye." This kind of guiding and help is not for the obstinate, or careless, or self-willed. So He continues in Verse 9 and warns us not to be as the horse or mule which have no understanding, etc. Oh, the lengths and breadths, the heights and depths of the love of God.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, unto him be glory, in the church, by Christ Jesus forever!" (Eph. 3:16-21.) Amen.

Discourse by Brother F. A. Acheson. Subject: "PAYING VOWS."

I WILL call your attention this morning to the 2nd chapter of Jonah and 9th verse where are found the words, "But I will sacrifice unto thee with the voice of thanksgiving. I will pay that that I have vowed," or as the revised version has it, "that *which* I have vowed."

In the first verse of the chapter we see these were the words of Jonah, uttered by him while confined, but still alive in the bowels of a great fish.

By referring to Matt. 12:40 we find our Saviour tells us that Jonah in some way was typical of himself or rather that the condition of Jonah while in the bowels of the fish illustrated Christ's experience during the time He was "in the heart of the earth."

"For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Most Christians seem to think this means the time when Christ lay buried in Joseph's tomb—when He was in the grave, namely, from Friday evening until Sunday morning.

This period of time, and no more, they think was what was typified by Jonah being confined three days and three nights in the bowels of the fish.

But can this be all that was meant?

Three days and nights would be 72 hours as we would reckon it today. Christ died at 3 o'clock P. M. on Friday and was buried probably by about 5 o'clock. (Matt. 27:46, 57-60; Mark 15:34, 42; Luke 23:54.) He arose early Sunday morning, a little after six o'clock at the very latest, possibly before (Matt. 28:1; Mark 16:2; John 20:1), making in all less than 38 hours that He was in the grave; that is, only 2 hours more than one and one-half days, which certainly is considerable short of being 3 days and 3 nights.

Consequently many Christians have been unable to understand this passage.

Let us examine it and see if we can find out what it really means. First we will consider the 3 days and 3 nights.

In this day, if there was no specification otherwise, our courts would probably decide that if a man was sentenced to serve 3 days and 3 nights in prison, he would have to remain there 72 hours.

However, the Scriptures are not so rigid when they speak of 3 days and 3 nights, as we shall see.

In Esther 4:16, we read, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink 3 days, night or day: I also and my maidens will fast likewise." Yet by Esther 5:1 we find she did not wait for the 3rd day to expire, but *on* the 3rd day, probably by 3 o'clock in the afternoon, she appeared before the King.

Again in 1 Kgs. 12:5, Rehoboam said to Jeroboam and his followers: "Depart yet for 3 days, then come again to me."

By the 12th verse of the same chapter we see they came to him again the 3rd day, which evidently was what the king and all present, understood was meant.

Again in 2 Chron. 10:5 the same incident is recorded only here. Rehoboam is made to say *after* 3 days instead *yet for* 3 days, nevertheless Jeroboam came *on* the 3rd day.

And in Gen. 42:17 and 18, when Joseph put his brethren in ward 3 days, the time was reckoned similarly.

I think, then, dear friends, we can see that when the Scriptures talk of 3 days and 3 nights that 3 full days and nights of 24 hours each are not meant, but rather part of the first day or night, part of the 3rd day or night, and, of course, all the intervening time.

But even so, there ought to elapse, to comply with the Scripture usage of 3 days and 3 nights, 48 to 50 hours at least, and we have seen that Christ was in the grave only about 38 hours.

Having arrived at this conclusion then, let us leave this part of the verse for the present while we look at the latter part, and that peculiar phrase "in the heart of the earth." Language can be divided into two classes; let us see to which class this phrase belongs.

The word "heart" primarily means the organ by which the circulation of the blood is kept up in the body.

Of course it is not used in that sense here, nor is it used in its secondary sense of "the seat of the affections," nor yet in its third meaning as "the part nearest the center," as the heart of an apple—the heart of a country, etc., for Christ was not buried four thousand miles deep—He was not buried in the center of the earth.

Evidently the sense, then, in which "heart of the earth" is used is not a literal, but a figurative one.

But what, it may properly be asked, is there about the grave to make such a figure appropriate as applied to it?

We answer there is nothing whatever.

Let us now consider what it may mean, then.

We should bear carefully in mind that the comparison is between the experience of Jonah and that of Christ.

Jonah was for a time in a *condition* that illustrated a *condition* which Christ would for a time be in.

And what part of Jonah's experience is taken?

The time when he was inside the great fish by which he had been swallowed.

His *condition* then represented Christ "in the heart of the earth." The point of inquiry then is, what, in Jonah's case, corresponded to "the heart of the earth" in Christ's case?

The answer is, the living fish had actively taken Jonah into its own power, and under whose control he was till he was cast forth upon the dry land.

Jonah was not in the bottom of the sea, nor laid in some submarine cavern, nor in dead earth anywhere; but was in a living monster which bore him whithersoever it would. So when Christ was in a corresponding condition "in the heart of the earth" we must look for him not merely in the embrace of the lifeless grave, but under the dominion of some living power. Otherwise we do violence to the comparison; the living fish is not a fit symbol of the grave.

But it may be asked, does not Christ refer at all to the time He would be in the grave?

That time is, of course, included; but that is not the *condition* to which He specially referred.

He was not in the heart of the earth *because* He was in the grave; but He was in the grave incidentally *because* He was in the heart of the earth; that is, He was under the control of a power which put Him in the grave—a power corresponding to the living fish which swallowed Jonah.

I trust you will concede, then, that the expression "the heart of the earth" is a figurative one; for all can see there is no literal sense in which the application can be made.

Now taken figuratively, in what sense is the word "earth" most frequently used in the Scriptures?

It is used in such a sense to represent the inhabitants of the earth, as in Gen. 11:1. "And the whole earth was of one language and of one speech."

And in Jer. 22:29: "O earth, earth, earth, hear the word of the Lord." Here the world is used to denote the wicked inhabitants of the earth.

Satan is the god of this world, the head of its prevailing multitudes who constitute the children of the wicked one, as we read in 1 John 5:19. The whole world lieth in that wicked one (Emp. Diag.) Into the hands of these the Son of man was to be for a time delivered, and this is what we understand He meant by declaring that He should be "in the heart of the earth," that is, under the

full control of wicked men and devils so that they could accomplish the evil desires of their hearts concerning him.

In nine different places in the New Testament where it is declared that He will rise on the third day, the betrayal, trial and crucifixion are specified as included in the events to occur during the three days, and from the first of these, and not from the burial, the period should, therefore, be reckoned. (Matt. 16:21; Matt. 17:22, 23, 20:18, 19; Mark 9:31, 10:33, 34; Lu. 18:32, 33, 24:7, 20, 21, 46.) During all this time he was "in the heart of the earth," that is, under the dominion of the sinful inhabitants of this earth. This idea corresponds much better with the case of Jonah. Jonah was in the stomach of the fish, under the control of a living monster which carried him whithersoever it would. So Christ was under the domination of living men and devils.

When Christ said in Gethsemane to the chief priests and captains of the temple who had come to take Him: "This is *your* hour and the power of darkness" (Luke 22:52, 53), He set apart a peculiar period in His experience during which He was "in the hands of men." This is the time, therefore, when we understand He was "in the heart of the earth;" it began with His betrayal Thursday night and ended Sunday morning.

Reckoning from this point, how much time have we?

All Saturday night to early Sunday morning, morning	8 hours
All Friday	12 hours
All Friday night	12 hours
All Saturday	12 hours
From about 10 o'clock Thursday night to Friday when He arose	12+hours
Making in all	56+hours

Or three nights, two full days and a portion of the third day, and this in strict harmony with the Jewish manner of reckoning, as already cited, and Christ's repeated declarations that on the third day after His betrayal into the hands of men, followed by His suffering and death, He would rise again.

Thus viewing the Scripture, we see our Lord when "in the heart of the earth," before His voice was stilled in death, could indeed sacrifice unto the Father with the voice of thanksgiving even as Jonah when in the bowels of the fish, and with him declare He would pay that which He had vowed.

Moreover, dear friends, I want to point out that this experience which Jonah passed through has a great interest for us also—all who are seeking to walk in the footsteps of Jesus, because it typifies their experiences also as members of the body of Christ, as truly as it did those of our Lord the head, our Redeemer.

In John 2:19 we read: "Jesus answered and said unto them, destroy this temple and in three days I will raise it up," and in the 21st verse: "But he spake of the temple of his body."

Paul tells us in Eph. 1:22, 23, the Church is His body. If so then these three days must mean thousand-year days and correspond to those our Lord mentions in Lu. 13:32, 33, and apply to the time during which His Church must be perfected. It was in the fifth thousand-year day (counting from Adam's fall in Eden) when Jesus spoke these words.

The sixth thousand-year day ended in October, 1874, and in early part of the seventh thousand-year day, during which we are now living, His body, the Church, will be perfected and exalted to reign with Him during the greater part of it and which yet remains—the millennial day—which is the seventh and last thousand-year day of the great prophetic week which witnesses the entrance, the continued permission, and the extinction of evil.

The same three days are spoken of in Hosea 6:2: "After two days will he revive us: in the third day he will raise us up and we shall live in his sight."

The prophet applies them to the time during which the Jews are cast off, when blindness in part is happened to Israel, until the fulness of the Gentiles be come in (Rom. 11:25), and at the end of which the Jews will be restored to favor again.

They are the same three days of a thousand years each, you see, in which the Church, His body, is being perfected.

And thus it is while "in the heart of the earth," dear brethren, as typified by Jonah in the bowels of the fish. While we are in the midst of wicked men and devils, even given into their power by our Heavenly Father, Who will also permit them to afflict us with fiery trials, and with death; that having been shown beforehand these things by His spirit (Jno. 16:13), and made to understand the object of them we can, as Jonah, cry out, "I will sacrifice unto God with the voice of thanksgiving," and declare with our dear Redeemer: "I will pay that which I have vowed."

Dear friends, if we find these vows include some things we did not clearly discern when we made our covenant, let us, nevertheless, not hesitate to pay them with the voice of thanksgiving, indeed count it a privilege to so do, remembering that we covenanted to give our wills up entirely to the Lord, to do whatever He wished us to do; therefore if He sees fit now, or later on, to bring some matters more in detail to our attention, which may be needful for our protection in this evil hour, let us consider that, as we agreed to accept His will in all things, it included any and all details *also*, and by His assisting grace let us still continue to say, "I will sacrifice unto Thee with the voice of thanksgiving. I will pay that which I have vowed." Amen.

? QUESTION MEETING Conducted by Brother Russell ?

QUESTION 25.—If the consecrated attend the Fair for the purpose of satisfying their love for the beautiful, is it wasting consecrated time and money? If not, give scriptural references from our patterns, Christ and the Apostles.

Answer.—I am not aware that Christ and the Apostles ever went to the Fair. There is no record in the New Testament that they ever attended one in Seattle, so the brother has given me a question I cannot answer. I can only give an opinion on the subject, based on the conduct of our Lord and the Apostles, and the instructions they laid down for us.

With our Lord and the Apostles, I think we may safely conclude that duty and the service of the Lord and the Truth took precedence above everything else. If, therefore, you could not attend the Fair without violating some duty or obligation, or opportunity to serve the truth, I think you would be dissatisfied if you went there. On the other hand, we find that our Lord did have a love for the beautiful, and while He did not go to the Fair to see the lilies grow, He did see them grow and took a lesson from them, saying: "Behold the lilies," etc.

So along spiritual lines, I think the Lord wants us to be hungry and thirsty for His Word. Applying these principles to ourselves, I would suppose that any of us might go to the Fair either to advantage, or to disadvantage. You can see some good or bad and draw either good or bad lessons from nearly everything that you see or do. If you see that there is something there of value that you can make use of, then I think you would be wisely making use of your time or money, just the same as you would spend money and time to get information from schooling. To those who are rightly disposed there are some valuable lessons to be obtained from Fairs, not that I have seen this Fair, but I have seen other Fairs, and have gotten lessons which led me to see how our Lord is getting ready for the great Millennial epoch, looking at the wonderful advances in the last few years, and seeing that all of these are coming forth for us. If our hearts are in the proper tune, we could get a blessing.

Or, you could spend your time and money in looking at a monkey, or some human being trying to look and act

like a monkey—then you would receive an injury instead of a blessing and be seriously disadvantaged.

He has not made me responsible for you, nor you for me, but each should seek to glorify the Father the best he can.

Question 26.—*If we must enter the Kingdom through much tribulation, what is the matter where one that is fully established in the doctrine, not considered a babe in understanding, striving to do the Lord's will, has no trials, or at least of no consequence? Please do not say, Just wait for they will come, for everyone answers me thusly.*

Answer.—Well, I would say, Don't wait, if you would be better pleased with that; go out and get some right away. I would think, dear friends, our wisest plan is that which the Scriptures set before us that the Lord shall choose our inheritance for us. He knows the way I take. It is mine to offer myself, and the Lord's protection to accept and make use of that offering. It is not my business to attend to His work. He has given me my part to attend to and I am going to see to it that by His grace I shall so appreciate it that I will keep the sacrifice on the altar, and have more love for Him and the brethren, and be seeking fresh opportunities to serve His cause at any cost. That is all I have to do, and I could not do more if I tried. If the Lord is pleased to accept this sacrifice at once and give me opportunities for service and laying down my life, it is my part to accept and go promptly on. If no such opportunity comes, it is my opportunity to learn patience in waiting for trials. That is a peculiar kind of patience. The Lord knows better than we do for He is our teacher, so let us learn whatever lesson He sends us and not try to tell Him what to teach us. I think of one dear sister who asked me this very question with a great deal of concern. I replied, Perhaps you have had trials already and you do not appreciate them because your joy is so great. Perhaps they would be very painful if you did not have the joy, just as the Apostle Paul, when in prison, sang and rejoiced in tribulation. She replied: Brother Russell, I would like to believe that that was true, but I am afraid it is not true in my case. If that is not true, all I can encourage you to hope for is that later on He may give you the privilege of suffering with Him, for if we do not, we will not reign with Him. He may be testing you and giving an opportunity for the roots of faith to strike down deeply, so that when the trouble comes you will not be swept away. Leave all in the Lord's hands, but make the best use of every moment you have. Learn whatever lesson the Lord has for you, patience, gentleness, kindness, etc. Well, she thanked me and said she would look and wait. I saw the lady about a year afterwards. "Well, Sister, do you remember the last conversation we had; have you had any trials?"

"Yes, I have had some heavy trials and I never thought I would be able to stand such tests, and I believe He was giving me time to get strength. I want you to know that I am rejoicing in trials as one of His children, being fitted and prepared as a member of the Body of Christ."

Question 27.—*In what sense was David a man after God's own heart?*

Answer.—Well, I can see a great many ways in which David was not a man after God's own heart, but in what sense was he? I answer, in this sense: In spite of all his weaknesses and imperfections, his heart was full of loyalty and faith toward God, and his desire was at all times to do God's service. With his mind he served the law of God, as the Apostle Paul says. We know that David made some very serious, very grievous mistakes, and he bitterly repented. It was in the sense that he still loved God and strove continually to attain to God's ideals. You and I, dear friends, want to have the same disposition; not that we are like David, however. No two of us are alike; we are all different. Loyalty to God, faith in God, and a disposition to serve Him is what will please God. You and I must remember that we possess advantages over David; he lived under a different dispensation, a member of the House of Servants, and not of the House of Sons. We, on the contrary, have much advantage everywhere because we are of the new dispensation, begotten of the Spirit, and have the mind of Christ. We should be still more after God's own heart, and we should have still higher standards than David had or practiced.

Question 28.—(*Matt.* 20:11.) *"And when they had received it (the penny), they murmured against the good man of the house." Question: Who do those represent who murmured? What is the reward that every man received?*

Answer.—It is a parable, dear friends, and no explanation is given, and neither you nor I can say that this or that is absolutely the way of it. The best we can do with any parable to which the Lord has not given an explanation is to make as close an application as our judgment will permit, and then tentatively hold that as our view of its meaning. That is as much as any have a right to do.

In this parable, what does the "penny" signify? It is the reward of those laborers who labored throughout the whole day or only an hour; it was the promised reward. What reward has God promised all those who are His throughout this whole Gospel Age? I know He has promised us eternal life. I would be inclined to think that the penny would represent the reward the Lord would give those who are His, not only those who are of the Little Flock, but also of the Great Company. There are other things that will be given to His followers that are not the same, as the Apostle said, "Star differeth from star in glory, so will be the resurrection of the dead, implying that some of the Lord's followers will have more than others.

Another of our Lord's parables represents where one had used his ten pounds faithfully, had increased them by gaining ten more pounds, and the Master said: "Give him to have dominion over ten cities," etc., and so with the five and the two, and yet He said to them all, "Good and faithful servants." But they got different rewards. So in putting these matters together, I think that the Lord in the future will make discriminations as to the reward you and I and others will have. We will be perfectly satisfied, however, for we will get more than we are worthy of or than we could have asked for.

The "penny," you see, represents something common to all, and not glory, honor and immortality, but rather would seem to represent eternal life.

As to why they murmured, I am unable to explain that satisfactorily. I have not murmured myself, but I have not gotten my penny yet. I cannot imagine why one who gets eternal life should murmur. I only suggest that perhaps it was put in the parable to round it out, to show that it was not to be understood that all were to receive alike. When it is fulfilled we will then be able to see it. You know no prophecy is to be understood until it is fulfilled. Just so; it was stated of our Lord that He would be born in Bethlehem, but it was not understood then, but when it was accomplished, then we could look back and see clearly. Prophecy is not given merely to satisfy curiosity, but it shows that God foreknows the things that are to take place. Known unto God are all His works and they are all being done according to the counsel of His will.

Question 29.—*Have you, to any extent, changed your views as to what power shall constitute God's Army, since the publication of the Dawn treating that question?*

Does the saying, "Workingmen, unite, you have nothing to lose but your chains; you have a world to gain," convey any suggestion to our minds regarding the matter?

Answer.—No, I see no reason to change my views, not that we hold that our views could not be changed; we have the same right to change our views as anybody else. We see no necessity to change. We think the Lord is going to use millions of people as His army who are not saints and who will not know that they are serving Him. We read that He will use the wrath of man to praise Him. They will be doing a work to praise Him and will not be aware of the fact, just as He can use Satan as His servant during this Gospel age to turn the grindstone upon which the Lord's jewels are being polished. He thinks he is grinding us to powder, but he is only putting a polish upon the jewels.

As to the second part of the question concerning the question of workingmen uniting, yes, I think that would be a suggestion along the line, namely, that the Lord will probably use the mass of mankind as they will probably constitute the Lord's great army. On the one side will

be gathered the princes of the earth, captains of industry, captains of finance, with as many as they can gather to their influence. Then on the other side will be a great army of discontented, along the line of Socialism, claiming that it is God's remedy. We answer that we do not doubt the sincerity of their hearts and intentions, but we do not think they will be able to accomplish what they desire, but will make a failure of the matter. After they come to a place where they think they are getting everything within their grasp, and then find that the money powers will not let them do what they want to, they will feel so rebellious against their condition that instead of going into Socialism, it will go into Anarchy, then God will let the world work out their destruction, and after that God will come in and by His own power will bring peace and order out of the confusion, and will establish the Kingdom of His Son and the Bride the Lamb's wife.

Question 30.—*It is claimed that Jesus and His disciples did not celebrate the Jewish Passover, just previous to the institution of the Memorial Supper, because in Ex.* 12:22, *we read that at the first passover in Egypt the Israelites were forbidden to go out of their houses until morning, while Jesus and His disciples, after singing an hymn went out.* (*Matt.* 26:30.)

Answer.—Well, dear friends, don't pay too much attention to everything that is claimed. The night in which they went out of Egypt was one night and the night in which our Lord went out was another night. In the first night, they were told to remain all night under the blood, and that was typical of the entire Gospel age, and if any of us go out from under the blood during this Gospel age, it means our death. The other was another case; all the Jews had to do was to sprinkle the blood and eat the lamb. That feature had apparently passed. Our Lord told them to go and prepare where I shall eat the Passover, and He sent His disciples to prepare the place. Then we read that after the supper, Jesus took the bread and the cup. What supper? The passover supper. He did eat the Passover supper. He said, I greatly desire to eat this, after which He instituted that which they were to commemorate thereafter, saying "This do IN REMEMBRANCE OF ME." Don't pay too much attention to what everybody tells you.

Question 31.—*In Revelation* 3:5, *we read: "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." How soon after the last member has passed beyond the vail, will this take place?*

Answer.—I have no inside information, dear friends. I think the Lord is here referring to the present time, because unless you have in this present life, and before you pass the vail, the white raiment, and your name written in heaven, and unless it remains unblotted out, you will never pass into the Most Holy, as a member of the Christ. So this, to my understanding, refers to this side the vail. "I will confess your name before my Father, and before His angels." If your name and my name is there, I suppose the Father knows it, and I suppose the angels have some way of knowing it, but if we fail to overcome, then our names will not be confessed, but will be blotted out.

Question 32.—*Kindly explain the passage of Scripture contained in Eph.* 1-18 (*Diaglott*), *"The eyes of your heart having been enlightened that you may know what is the hope of this invitation, what the glorious wealth of his inheritance among the Saints." How would God have an inheritance, He being the possessor and dispenser of all? This is the point, dear brother, we wish to have explained, as various opinions are entertained by the Truth people.*

Answer.—The word "inheritance" seems to be the point in question. In what way is the Church the Lord's inheritance. I would presume that the word used here would be in the sense of that which He possesses, that which He has come to possess; because, remember that the Lord does not possess us in the sense that He takes hold of us and says, "I have the authority, and you must submit, because you are mine." No, He possesses us by giving us certain promises, allowing us to accept the promises, and if we take hold of them He will own and possess us, and we shall be His. We need to have the eyes of our understanding or hearts open, as the Apostle says, so that we may comprehend, and so that then the Lord can have us in His inheritance, or special treasure, as He puts it in another place.

He owns the whole world in one sense, yet He has given it up and He has allowed Jesus to purchase the world and to give it back at the end of the Millennial Age. During this Gospel Age, He is sending out a special invitation to find those whose hearts are in the proper attitude to give them special favors to receive them to Himself, and then He will have a new inheritance on a new plane, or on a plane not formerly recognized.

Question 33.—*I have been told that as the law of type and antitype requires that the antitype begin to operate immediately after the type passes away, without any intermission, that therefore the New Covenant must have begun to operate immediately upon the passing away of the Old (Law) Covenant. I do not know how to meet that argument, what would you say?*

Answer.—I would say that we do not know that the New Covenant is the antitype of the Old Law Covenant. Who said that it was, and how did he find it out? Is there anything in the Scriptures which say that the New Covenant is the antitype of the Old Law Covenant? If so, please inform me. On the contrary, there are a great many things in the Old Law Covenant that are not yet fulfilled. It contains, you remember, a type of the selection of Aaron and his sons. The antitype is in this Gospel Age, and it is not all completed yet. The Law Covenant includes the day of atonement, on which the sacrifices were offered for the priest and Levites and household of faith, and then for the people, and those in the antitype have not yet been fulfilled; we find the antitype all through this Gospel Age. We find that after the second sacrifice on the Day of Atonement that the High Priest went forth and gave his blessing to the people, and they rose up and gave a shout to the Lord. That represents a time after the Church and Christ have been glorified, after the new dispensation has begun, and that is all future. More than that, the Law Covenant contained arrangements for all the people to come to the priests throughout the year with their trespass-offerings, representing how, all through the Millennial Age, mankind will come to the High Priest and Under Priests to present their offerings to the Lord. Therefore the Law Covenant mentions various typical features of this age and of the Millennial Age.

Another feature, the Law Covenant is not ended yet, so if anybody wants to find out when the New Covenant begins, find out when the Old will end. It was not made with you or with me, therefore, it will not end with us. It was made with the Jews, and the bondage is still upon the Jewish nation, and the blindness upon that people is still untaken away. When our Lord by obedience to the Law captured the prize of eternal life, He took away all the value, but the Law Covenant rested upon the Jews after His death, and that Jewish nation has been under the terms and condition of that Law Covenant all these 1800 years since Jesus died, and there is no way of getting out from under that covenant except by accepting Jesus as the antitype of Moses the Great Mediator. The Apostle said it holds until death, and he represents it as a marriage which holds until death. The only way a Jew can become free is by dying to the Law that he might be married to Christ. The Jew that is not dead to the Law is still under the Law, because Christ is the end of the Law to everyone that believeth—not the end of the Law for righteousness to anybody else. All Jews who do not believe are still under the condemnation of the Law. That is the reason they are separated from all other nations today. God included all in unbelief that in due time He might have mercy upon all.

Question 34.—(*Romans* 11:27, 28.) ***"For this is the Covenant unto them when I shall take away their sins. As concerning the Gospel they are enemies for your sake, but as touching the election, they are beloved for the Father's sake."***

If the sins are to be taken away at the time the Covenant is established, and the Covenant is established in the beginning of the Millennial Age, would that apply that individuals living in the Millennium had their sins cancelled without faith in Christ?

Answer.—I answer, no. What is done at the beginning of the Millennial Age is that a provision is made for those people under the conditions of that New Covenant. That does not hinder their wills operating; they can resist if they will. Only by becoming in harmony with that New Covenant can they get the blessing. The first thing the Lord will do will be to remove their blindness. That means they will see, and when they see and look upon Him whom they have pierced, then if the spirit of prayer and supplication is upon them and they turn to the Lord, as the Apostle represents that they will do, then those coming into harmony with the New Covenant arrangements, God will forgive their sins and remember their iniquities no more and will graciously deal with them as if they had not crucified the Son of God. As they respond more and more, He will take away their stony hearts and give them a heart of flesh. That will not be done instantaneously, for it will take time. I should not wonder if it would be years after they come to the Lord before they will come back into the tender condition of heart, forgiving one another even as God for Christ's sake forgave them.

Question 35.—*We read in* 1 *Timothy* 2:5, 6, *that "The Man Christ Jesus gave himself a ransom for all." Are the claims of justice satisfied at this present time?*

Answer.—I answer that the claims of justice against the world are not satisfied at this present time, except that the world is under sin and justice is satisfied to hold on to the sinner. So we may claim that justice is satisfied, but justice is not satisfied to let the sinner go and have eternal life.

Well, how does this text apply, that the Man Christ Jesus gave Himself a ransom for all? Why, dear brother, the giving of something for a particular purpose and then its application are two different things. We give an illustration: We might say that John Smith gave a million dollars to build a college to educate all the Scandinavians on the Pacific Coast. It is one thing to give the million dollars, another to build the building, another to get the people into the building, and still another thing to educate them after you get them inside. When he gave the million dollars, he gave it for that purpose. So, when Jesus died, He gave Himself a ransom for all, to be testified in due time according to a purpose God has already marked out and from which He cannot deviate.

Question 36.—*If Adam has had a trial and failed, will he have another and if so, what for? Why should he be resurrected if he failed in the first trial?*

Answer.—The reason that he is to have a resurrection and another trial is because God willed it so, and that is the very best reason. Now, if you want to know why, we may do some guessing, perhaps, to our advantage.

I think the reason God willed it so is that in some respects Adam did not have a trial under the most favorable conditions that God could have arranged, although his trial was a just trial. He was fully equipped mentally, but a great temptation came to him, and because of the lack of experience he failed. What was the trial or temptation?

You remember that the Apostle tells us that Adam was not deceived; he knew what he was doing, that he was eating the forbidden fruit, violating God's command, and that it meant death. There was no ignorance about it. Why did he do it? I think the narrative bears out the thought that he did it because of sympathetic love. He had been without a wife, and while the various kinds of birds could twitter, and the other animals make some commotion, but such were not satisfactory to man, so after God gave him a wife, bone of his bone, and flesh of his flesh, and he had enjoyed that sweet companionship, and he realized that he would lose her and that he would be alone again after she disobeyed, he said, I will eat with her and die with her. If she must go out in the unprepared earth and die, so will I. So, really this is a very noble feature of the first man's character, and the condition of his trial, you will see, made it a very severe trial. Now, then, I think it would be just like our Heavenly Father to say: Adam, at the time you did that, you did not know fully what I could or would do for you, and what you might have had at that time if you had been obedient. Now, Adam, I intend to redeem you and all your race. You will have a demonstration of my love, and after you have learned of the height and depth and length and breadth of my love, I will expect you to fully and perfectly keep my law and live forever, but if you do not obey, then you will die the second death and will never have another opportunity for restitution.

Question 37.—*Did Jehovah suffer because of the sacrifice made for the sins of the world? Is it possible for God to suffer?*

Answer.—Our different casts of mind, for no two are alike, but make use of different language and give it different weight. Just what do we mean by suffering? The Scriptures certainly do speak of God as though He did suffer and as though He was sorry, yet you and I do find a difficulty in imagining how God could suffer in the ordinary way, to have pain. To have pain means to have something wrong with the organism. For instance, if you have your proper functions, and some one should pinch you, you have pain because there would be a certain amount of destruction because of the pinching. If you have sorrow of heart you have pain. For instance, you say: Oh, I am so sorry, I was so pained in the matter. From that standpoint we cannot understand how God can suffer since God is immortal, unchangeable, and therefore cannot suffer in any degree. If He could have some derangement of His system, then He could suffer. Why, then, does the Bible speak of His having sorrow? We answer, for two reasons. (1) He wishes us to know what is to His pleasing and what is not to His pleasing. (2) He is coming down to our comprehension so that we may understand, so that we may form some reasonable conception of what would be displeasing to Him.

The question seems to imply something respecting our Lord Jesus. Did the Father suffer a great deal when He gave His Son, as some say that the Father suffered more than the Son did? I do not think so, dear friends. Knowing the end from the beginning, I think the Father was pleased to do what He did, and He knew how every feature would result; I think the Father was pleased and happy over the sacrifice of His Son, and was willing, and had the full consent of His own will and judgment, otherwise He never would have done anything of the kind—He was not caught in a trap and had to do something, but known unto Him was the end from the beginning. Therefore, in our sense of suffering, of pain, disintegration of nerve and vital powers, our Heavenly Father has no such suffering, neither could He but in the sense of having sympathy for His Son and for us, for He wishes us to know that He is not cold like a stone, having no sympathy, but that He is sympathetic and in His heart of sympathy and love He sympathized with our Lord Jesus. We do not want to lose sight of the sympathy of the Father. "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Question 38.—*If Satan is bound by* 1914, *will death end there, and will those that live then commence changing physically for the better?*

Answer.—I answer, no. The binding of Satan is not the giving of health. Satan here merely means that adverse influence, putting darkness for light and vice versa. That influence will be completely bound as the light of truth displaces the darkness.

But, as for giving health and stopping disease and death, my understanding is that it will all be done under God's arrangement under the New Covenant, and that that New Covenant will be made with the nation of Israel, and that only those of a right heart amongst Israel will get blessings from it. As Israel will more and more get the blessings, the other nations will see their blessings and prosperity and they will say: "Let us go up to the mountain of the house of the Lord and we will walk in His paths." He is going to make all of His blessings go through this New Covenant and through Israel, so that all the nations may come in. The prophet said of those nations that would not come up to Jerusalem, that upon them should come no rain. Whether you use "rain" as literal rain or as blessings, we know that He is going to let it rain until all the earth is filled ocean deep. These blessings are to be with only those who are in harmony with Him, and with

the New Covenant. Whoever ignores God's arrangement suffers for it, and he will not have God's blessing. When they see the prosperity of Israel they will all want to join with them, and every individual who wants God's blessings will come into this New Covenant with Israel, as we read: "I have constituted thee a father of many nations." Here the many nations will be the children of Abraham. All will have to join the natural stock of Israel, just as foreigners who come to this country become naturalized when they take out their papers of citizenship they are then known as Americans, or citizens of the United States. So it will be then, for it will be under Israel's New Covenant that all the world will be blessed. I remind you of the 16th chapter of Ezekiel, "When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of the captives in the midst of them . . . and I will give them unto thee for daughters, but not by thy covenant." Not by the Old Covenant, "I will make a New Covenant," and they will come in under this arrangement. Our Lord is there pointing out the restitution blessings.

Question 39.—*What is your view in regard to the propriety of believers in Millennial Dawn assuming the marriage relation?*

Answer.—We have no position to take, dear friends. That matter is not for anyone to decide but the individuals themselves. I would have no right to say that you should marry, nor that you should not marry; that is your business, not mine, nor anybody else business. Millennial Dawn merely said what the Apostle Paul said eighteen hundred years ago: "He that marries does well, but he who marries not does better." Now, if I should talk all night, I do not think I could add to what the Apostle said, neither would I have the right or the inclination to change it. You and I have no right to meddle with their affairs. If they are our children, then we have a right to advise. If they are under age, then we have a right to tell them that we will guide them until they are of age, but when they are of age the parents must not interfere further than to advise. Whoever tries to be officious in this matter only brings trouble upon himself. Let us leave the matter where God leaves it, namely, with themselves.

Question 40.—(*Isaiah* 11:12.) *"And He shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather the dispersed of Judah from the four corners of the earth." To whom is the Prophet referring when speaking of the outcasts of Israel, and the dispersed of Judah?*

Answer.—You remember, dear friends, there was a time in the history of the twelve tribes when they were divided, the ten tribes being known as Israel, and the two tribes of Judah and Benjamin, called Judah. The ten tribes went into captivity and later the two tribes. After a long time, God arranged that Cyrus should make the proclamation that whosoever desired to return to his own country could do so, and the record is that some of all tribes went back to Palestine, but most of them were from the tribes of Judah and Benjamin, and from that time on they were all known as "all Israel." Our Lord, when speaking of Israel, recognized the fact that those living in Jerusalem represented the whole twelve tribes. Our Lord said in one place, Matt. 10:5, 6: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, for I am not sent save unto the lost sheep of the house of Israel." We are not to fall into the mistake that some do that the ten tribes are lost somewhere in the world. No, they were lost for the reason that when they were taken captives to Babylon, they mixed with the people there to such an extent that they lost their relationship as Israelites. Now we come down to the present time; those whom we know as Jews belong mostly to the house of Judah, but some to all. Furthermore, we are to remember that any Jew who neglected circumcision was no longer considered a member of that nation. The people who mingled with the Babylonians back there were not longer considered Israelities from God's standpoint. Today the people who practice circumcision and called Israel are called Jews today. Now we have the matter up to date. What shall we say of the dispersed of Judah and the outcasts of Israel? I would suppose that this was a statement to cover all Israel, not merely the two tribes, but to guard against any misunderstanding, both are included.

Just so when speaking of the New Covenant with the house of Israel and with the house of Judah. Not as though there were two houses, but so that those who were living at that day would know that the blessing would be not to the two tribes, nor to the ten tribes, but to all. That is my supposition. *Cast-off* and *dispersed* mean practically the same. He is going to count them all in as one nation.

Question 41.—*How would you explain the fact that several of the brethren thoroughly consecrated are lapsing into insanity, generally shortly before death? How would this "square" with the spirit of a sound mind that we would expect to be pretty well developed by this time?*

Answer.—I do not know, I have not heard of it. I should not think there was anything in the truth to make anyone insane. The Apostle speaks of the Spirit of the Lord being the Spirit of a sound mind. I think that if you go deep into the matter that we have fewer persons of an unsound mind than in any other walk of life. Look at the condition of the State of New York, the Empire State. I find there more than twenty-five thousand people in that state in the insane asylums, adults, which would mean that for every one hundred and fifty adults in the state, one is insane. The State of New York has in it Presbyterians, Catholics, Methodists, as well as ourselves. How do you think we would compare, one in every one hundred and fifty insane? You would find fewer unbalanced minds in the truth than outside. If you find anything to the contrary, I would be glad to be informed. I do not know many who are insane.

Everyone knows that there are periods of life when there may be a temporary derangement of mind, and there are very few families who have not had some such experience. If some of those should be truth people, it would not be strange. I think of one who had typhoid fever and he became delirious or insane. I do not know very many in the Truth that are going insane, but I will be pleased to be informed if you learn anything of the kind.

Question 42.—*How does this "square" with the spirit of a sound mind?*

Answer.—I do not think it would square at all. I do not feel insane, and you do not look that way. I hope my mind is getting better balanced every year, and I hope yours is also. If any of us had reason to be perplexed or confused in our minds it was when years ago we thought that our friends and neighbors and children, all who had not died as saints, were all going straight to eternal torment. That was the time when your mind would probably give way. Now that we have found that it is not eternal torment that is the penalty, but death, and then learn that Christ died for all to bring eternal life—if that makes one insane, I do not understand the process of his mind. I would understand that if one in the truth loses his balance of mind, it would be due to something in his family line.

Our Lord did not say that as soon as we came into the truth He would give us mental restitution and that we should have no more headache, etc. The promise He gives us is the promise of the kingdom. As the old flesh shall die, He intends that the blessing of the truth shall make us more glad and to have more peace and joy while we are seeking day by day to finish our race.

Question 43.—*By what name would you suggest that the local classes advertise their meetings, so as to avoid the confusion of a multiplicity of titles, such as: "Millennial Dawn;" "Believers in the Atonement;" "Believers in the Precious Blood;" "Bible Students," etc?*

Answer.—It is a difficult matter to know how to advertise, not for ourselves, but difficult to keep from being misunderstood by the people. "Church of God;" "Church of the Living God;" "Church of Christ." Any of those names would suit us very well, and we would have no objections to them, but we find that there are various denominations who have appropriated those titles, not that we think they have a right to apply them to themselves, but we would like to live in peace. It is a difficult matter to decide, and each class will have to do that for themselves.

Question 44.—*Do you think it advisable to mention Brother Russell frequently when offering prayer in public, or is it the thought conveyed in the vow that these supplications should be included with our more private petitions?*

Answer.—My thought would be, dear friends, to leave each to the dictates of his own conscience. If it is proper to ask one to pray in public, let him pray according to his own heart's desires. If there is anything lacking, he will find it out, and then we will let the Lord direct the work, otherwise we may forget that the Lord is attending to it.

Question 45.—*Why is the idea so prevalent and so inconsistently acted upon by the brethren, as well as among the world of mankind, that because a man is the head of his house he is necessarily a petty tyrant, especially in the matter of the marriage relation?*

Answer.—I presume that the reason it is frequent is because it is frequent; that is all I can say. I think, however, that all those who are in Christ have the mind of Christ, which seeks to avoid anything like tyranny. Of course, something might be called tyranny which is not tyranny. One should learn that the power the Lord would have him exercise is the power of love. We give you the best advice we can in the 6th Volume of Scripture Studies. We disapprove of anything like tyranny. There is generally a more excellent way, and that way is not tyranny.

Question 46.—*Kindly explain Matt.* 18:10: *"Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father, which is in heaven."*

Answer.—I presume that the conditions beyond the vail are so different from the conditions this side the vail that it is difficult to explain the conditions there. Our Lord said to Nicodemus, If I tell you of earthly things and you do not understand, how will you understand if I tell you of heavenly things? He did not tell him much about heavenly things.

In this I would understand the thought suggested to be that when we pray to our heavenly Father we are to realize His careful attention to all the affairs of the weakest and most ignorant of His children. If they are His, that means that His providential care is over every one of them.

The suggestion that His angels do always behold His face, is that He is always ready to receive their messages. He is ever ready to hear, to give attention, and it pertains to every one of His little ones. On this Scripture has been built the thought that each individual child of God has an individual guardian angel, which specially takes care of him. Now I say, that is a theory, and I do not know that it is right, but whether it is a living spirit being that interposes for us and guards us, or whether influences or powers of God, it makes no difference to you or to me, because whatever God is pleased to use to protect us, what difference does it make to us, so long as we are assured that we have protection and that we have communion with Him?

Question 47.—*If the "Times of the Gentiles" began in October, 606 B. C., will they not end in October,* 1915, *instead of October,* 1914?

Answer.—We think not. If the brother or sister who wrote the question will go over the chronology, they will find that these Times will end in October, 1914. You should remember that in figuring chronology you count backward from A. D. for the 606, and forward from A. D. for the 1914.

Question 48.—*In* 2 *Kings* 25:3-6; *Jer.* 39:2-5, 52:6-9, *it is stated that the overthrow of Zedekiah occurred on the 9th day of the 4th month. As the year referred to throughout Kings is the Sacred Year, beginning about April of our calendar, the 9th day of the 4th month would correspond to about July 1st. The overthrow of Zedekiah marks the beginning of the Gentile Times, and if this occurred in July, would not the Times of the Gentiles end in July? Would it be July,* 1914, *or July,* 1915?

Answer.—Well, I do not know; I have not thought particularly along that line, and for the few months difference you had better take the earlier date and make sure.

Question 49.—*Will the fallen angels be destroyed at the end of this harvest period, or will they be bound with Satan and be destroyed with him at the end of the Millennial age?*

Answer.—I, of course, do not know, but I can give my guess and my reason. Their trial and Satan's trial seem to be different matters. He was not tempted except by his own ambition, and so far as we know he has manifested no contrition, and the Scriptures do not show that any mercy will be extended to him, but that he will be destroyed.

The angels had had a long period in seeing his prosperity and success and God's apparent lack of power in restraining him. Then there was their intercourse with the human family. His was a pure selfishness and an attempt to gain power. So far as these angels are concerned that left their habitation or first condition; special mention is made in Jude and in Peter, that they are reserved in chains of darkness until the judgment of the great day. Now, does that refer to the judgment of the Millennial Day, or to the present time? We think that it refers to the judgment of the present time, because they were reserved in chains of darkness, and apparently they will have the power to get free from those chains of darkness now. We surmise that as they are getting loose now, they imagine that God is not able to hold them. They are getting free from their restraint, which will be a part of the world's time of trouble, which is not only of human arrangement but also from the evil angels. So then, if during these centuries during which they have been under restraint, some of them have learned to wait on the Lord as the Scriptures imply, and to have repented, now will be the time for them to show their loyalty during the time when all the other angels will have the temptations to do evil. Remember that the word "judgment" used here is in the sense of trial and not sentence. They are reserved in the chains of darkness until the trial time of the great day. The question might be asked, Will those who are found unworthy in this testing time be destroyed now, or be with Satan for the thousand years? Our thought is that they will be destroyed now, that after their trial is fully ended, God will have no particular purpose in maintaining them. We do not know; that is merely our guess. You may guess different, and if you do, we will not quarrel. Where the Lord's Word speaks positively, we will speak. If you want my thought, you have it, but if you want your own, keep it.

Question 50.—*If a brother who is begotten of the Spirit and has been prominent in teaching Present Truth, as presented through the Watch Tower Bible and Tract Society, but afterwards teaches what he thinks is the Gospel, but contrary to Present Truth, and continues in that condition unto death, what would be the result, whether he would have a chance on any plane or not?*

Answer.—Too deep for me, dear friends. I do not know; we are not appointed to judge one another. We will wish him very well if he is dead. If the Lord has anything good for him, we are willing that he should have it. We would have reason to fear, however, for if he was once in the Truth and lost it, that it was a bad sign, for we would think that one who has had Present Truth would appreciate it more and more. We are not to judge, but will leave the matter in the Lord's hands.

Question 51.—*Can we make a full consecration to the Lord and the Lord not accept the consecration?*

Answer.—I answer, Yes. To our understanding God had a general call open until a certain period of time, all through the Gospel Age, and as long as that call was open, anybody might make the consecration and God would accept him; but when that call ceased, then matters would be different from that time, then consecration would not necessarily mean that the Lord would accept him, He might and He might not accept his consecration. How would that be? Our thought is that in 1881 the full number of the Lord's choice had been reached, and therefore the call ceased. Just the same as if we had a feast here and places at the table for a certain number of people. Boy, go out and ring the bell and say: Anybody come in until the seats are filled. When the seats were filled then no more would come in. Suppose that some who are here feel like taking off the wedding garment, as in one of the parables, or should say, I do not think I will partake of the feast, but will take some exercise, and should go out. The boy at the door might be informed that whenever one goes out he could let in one who is in waiting. That is the thought we have in respect to the present time, since 1881.

Remember that the elect class is a Little Flock, and remember also that there is a Great Company also with them. The Little Flock go on and gladly and willingly fulfill the terms of their consecration, while the Great Company class hold back. They do not develop the spirit of Christ to the extent of being willing sacrifices in the service of God and the truth.

By the way, I remind you of the fact that in 1881, just following the time when Moody, Sankey, Whittle and Bliss had been doing a wonderful work in America and England, stirring up the consecrated people of the world. They were talking good, sound sense about consecration, the Lord's Second Coming, etc. I wondered then, but could not understand the reason.

By way of interjection I heard incidentally that while Mr. Moody was near his dying hour, he expressed the thought that he had a great deal of faith in the things written in that book called "Millennial Dawn." I was pleased to hear it and glad that it made his dying hour happy.

I also heard of another man, Bishop McCabe, formerly known as Chaplain McCabe, and said to have been a very noble Christian man. I heard through apparently good sources that he made a similar statement to that of Mr. Moody. I know the books were called to his attention by a friend. But in both cases it evidently was not published in the papers, and those who did not publish it evidently thought they were doing God a service by keeping it out.

Now, as I said, in 1881 Messrs. Moody, Sankey, Whittle and Bliss had been stirring up the whole civilized world on the subject of consecration, and apparently a large number made consecration to the Lord.

Just suppose at that time, for sake of illustration, that there were forty thousand consecrated people. You say, That is a very small number. Well, dear friends, the more I think of the matter the more I wonder where the Lord is going to find the number. I used to think of how small the number is, 144,000, but of late I have been wondering how it will be possible to find the required number. Suppose there were forty thousand living at the time the call ceased in 1881. These would have been given a certain length of time to prove whether they would have the Lord's way or not, whether faithful to their covenant of sacrifice. The majority of that forty thousand would not make willing sacrifices, only a Little Flock. And as with that forty thousand, so with all in the past. What proportion of the forty thousand would prove faithful? Well, for sake of illustration, let us make it liberal and say, ten thousand. Let them represent the Little Flock and the thirty thousand the Great Company. What would that mean? It would mean that as they came to the point of testing and trial, it would leave that number of places to be filled. All who are not of the elect class, copies of God's dear Son, their places would be made vacant. The Lord would not make another call, but merely let others come in to take their places.

Question, If it was down to a place where there was only one place to be filled, which one would get it? I suppose it would be the one in whose heart God saw the most of the Character likeness of Christ. My thought is that it is not a matter between two, but that there are from twenty to thirty thousand places to be filled, and the Lord seems to be opening the doors and hearts to many more than in the past, for now the knowledge of the truth is being spread abroad more than in the past and those who are coming in give evidence of being as loyal to the Lord as those who came in some time ago. So, if some of us came in some time ago and have the evidence of our acceptance by Him, *thank God, take heed* that no man take thy crown, *watch*, for you might lose it. The fact that you were in proves nothing, for *you might be cast out*, which will be done, if you do not develop and continue to be consecrated to the Lord. Let us do with our might what our hands find to do, and apply the truth to our own hearts and lives.

Question 52.—Is consecration at all times in order?

Answer.—It is always proper for a man to consecrate. All during the Jewish and Gospel ages it has been in order for people to consecrate. Take Abraham as an illustration. No prize of the High Calling was offered to those who consecrated in the Jewish age, but God will give them their suitable reward.

If the Little Flock was complete, I would say, Give your all to the Lord and do the best you can to be a saint of the Lord and to have His good mercy fulfilled in you, regardless of the reward or prize. You have a reasonable service to do, even the laying down of your lives. Be assured that He who called you will give you a suitable reward. What would you think of a great King, would he give you a mean reward? No, but according to His riches and the standing of his Kingdom.

THE DIGNITY OF THE COLPORTEUR WORK—By Brother O. L. Sullivan

DEAR BRETHREN: In order to succeed we must *first of all* possess a *Living Faith*. There must be *life* in *Faith*. It must possess *vitality*.

The *next essential* is *cheerfulness*. It must manifest itself in *a natural smile*, at all times upon our features; and perfect ease in all our manners.

Then, too, as a *third essential* we must keep before us: *The Dignity of This Work*, in which we are engaged.

The *necessity* of this *last feature* was impressed upon me in a letter recently received asking for advice about entering the Colporteur Work. This brother was thinking of selling out and entering the work in conjunction with his wife. But said he, "I know it will be a complete failure, for I just can't be asking people to buy books, etc. I am ashamed to do so."

Being acquainted with this brother and knowing he had stated the facts correctly, for every expression of his countenance spoke failure along the line of the Truth, his face indicated discouragement; my advice was don't do it, *don't enter yet*. Wait and seek first to get *your head straight*. Your *heart* is all right, but your head is all wrong. What you need is to seek a change of mind. You need to get your thoughts set straight concerning the *Dignity of this work* and with those engaged in it; and to see that it is the *Grandest, Greatest* and *Most Glorious* work on earth today. . . . Oh, someone says, Brother Sullivan, you don't mean that. Yes, I do mean it. And the greatest earthly honor is that of being permitted to participate in this work.

Be it noted, however, it has never been my pleasure to meet this dear brother at a convention. Oh, how many today are trying to do the *right thing* in the *wrong way—Their own way, instead of God's way*. In order to try to appear unselfish, they are encouraging themselves in the most *dangerous form of selfishness*, that of *indulging self-will*. Still we may be willing to endure a little more loss or shame, not joyfully, but as a kind of price in full payment for a desired value, which we covet, yet may feel is slipping away from us. The trouble is with the *will*, the *consecration*, in most cases.

The Great Work.

There can be no doubt but that the *selection* and *development* of the Church is the greatest and most difficult of all God's work. There can be no doubt but that the Lord, through the Holy Spirit, is now using these consecrated members of Christ in the carrying out of this gigantic arrangement.

They, not blindly working as do the world and devil, but intelligently, understandingly, are co-operating with the unseen Father through our unseen Head, to the extent of their ability in this mighty work. Acting entirely upon their *Faith*, they are being guided and supported in a most miraculous manner. Their sphere of usefulness depending not on brilliancy, but upon virtues of an opposite character: *Meekness*, Reverence and Faith, or a faithful waiting on Jehovah. These having cast aside the ordinary duties of life, are seeking to co-operate with Jehovah as His agents, His stewards, His mouthpieces, His co-laborers, through Christ Jesus our Head and the energizing of the Holy Spirit. . . . ***Now think what an honor that is.***

2 Cor. 5:18-20 (Diaglott), Vs. 18: "But all things are from that God *who has reconciled us* to himself through Christ Jesus and has *given to us* the *ministry* of Reconciliation."

Vs. 19: "Namely, That God was by Christ reconciling the *world* to himself . . . and has deposited *with us* the word of Reconciliation."

Vs. 20: "On *behalf* of Christ, therefore *we* are Ambassadors, as if *God was inviting through us, we entreat*, on *behalf* of *Christ*—be you reconciled to God."

2 Cor. 6:1: "And being also co-laborers, we exhort you not to receive the favor of God in vain."

Now let us notice particularly that *we* being (already) *reconciled* to *God, through Christ*, are *given* the *ministry* of *reconciliation. The work is committed to us.* But, we should notice (Vs. 19) it is the world, and not the Church only, God intends to reconcile to Himself, through Christ. So now the work is continued by committing to *us* the work of Reconciliation. Vs. 20: "On behalf of Christ (as reconciled members of His body) therefore we are ambassadors," as if God was inviting through us: we entreat on behalf of Christ (in His stead) "be ye reconciled to God." "We then as workers together (co-laborers) with him, beseech you also that ye receive not the Grace of God in vain." *We are the agents being used* in this God's *mightiest work.*

Comparison.

Jesus was the "Word," the agent of Jehovah in the creation of this world. *Think what an honor that was.* Then think how much more stupendous a work is this. Isn't it a much greater work? Yes, this is the Greatest of Jehovah's works. For it is the creation of a class to "His own eternal glory." (1 Peter 5:10.)

Think how much importance God attaches to this Church. Yes, we see 1,600 years devoted to the type. We see the whole Jewish nation was maintained, exclusively, in the school of Jehovah for 1,200 years at an enormous expense. Think of the thousands of animals that were destroyed. And what was it all for? 1 Cor. 10:11, "Now all these things happened unto them for types, and they are written for our admonition upon whom the end of the age is come." Rom. 15:4, "For what things were written aforetime were written for *our Learning:* that *we* through patience and comfort of the scriptures might have hope." *It was all done for us.* Then follows the Gospel age of nearly 2,000 years with all its sacrifice of millions, in printing, preaching, traveling, and it is all for the sake of this Church. *No expense too great. No time too long. The whole* machinery of heaven and earth is now, and has been for more than thirty centuries, in the service of this Church, and the Devil is turning the Grinding Stone. 2 Cor. 4:15, "For all things are for your sakes."

Now let me repeat the question: Isn't this the greatest and most difficult of all of Jehovah's works? *It is.* Didn't Jesus say, Jno. 14:12, "Greater works than these shall ye do because I go to my father." Oh, when the light is turned on, how great will be our astonishment to see that we have been thus honored of Jehovah as to be used as His agents in this His mightiest work.

Of course, it is God's power and wisdom, through Christ, sustaining and guiding us; as Jesus says, "because I go unto my father," and now as a result all our petitions and desires can be granted, "that the Father may be glorified in the Son." (Jno. 14:12-14.) But we are the agents; think of the dignity of being used thus in God's mightiest *work.*

Think further, please, and tell me of a better way to select and help these "living stones" from the quarries of earth, situated as they are in its every nook and corner, than by this *noble Colporteur Work.*

See the wisdom and economy of God too in all this. For we not only help them out, but they, and ourselves as well, are by these self-sacrifices prepared for this wonderful kingdom. We are not failing, nor are we beating the air, as some seem to think. We are succeeding, and that, too, gloriously. This, too, is the only work on earth today that is not failing. Mr. Taft, Mr. Roosevelt, Mr. Hughes are all noble men, and they are making a praiseworthy effort to overcome evil; but they are failing. We are succeeding, however much appearances may deceive some at this time. Wait, only wait a little while, until the light is turned on and this fog lifts.

Now, in conclusion: Let us never forget the "Lesson of Life" on our part is, *"full and complete submission to the Divine Will." "Self-will and every other will kept subject to the Divine Will."*

Let us not forget, additionally, that the Lord has a work to accomplish in us and for us, as well as to use us for the helping of others. So if any very unpleasant or trying experience arises, let us accept that as some special good thing intended exclusively for ourselves. Under such circumstances let us patiently wait on the Lord and not be ashamed.

Discourse by W. A. Baker. Subject: "ARE YOU READY?"

YOU will find our text in 2 Tim. 4:6, "I am ready to be offered, and the time of my departure is at hand." As I look into your faces tonight I wish first to assure you that my love and sympathy is with you all. I know your perplexities, your trials and your burdens. Recognizing the peculiar character of the period just upon us, my prayer is that I may be used of the Lord to comfort your hearts, strengthen your faith and quicken your zeal.

Our text is an important one. The Apostle says that the "time of my departure is at hand." Do you believe that you stand tonight in the shadow of an hour as vitally related to the close of your consecrated course as was that hour in which these words were penned by the Apostle Paul? The time for our departure is at hand, and not one within the sound of my voice tonight but who has felt the shadow of the impending trials upon his or her heart. To you and me tonight, then, comes with added emphasis the implied question of our text: "Are you ready?" This hour will demonstrate the character of your faith and your heart relationship to every phase of the Harvest work. Your faith in the divine program is to be tried and proven as never before. What preparations are we making to meet these trials, these tests, these demonstrations of loyalty to God, to the truth, to the brethren? Look deep into your heart tonight and ask yourself: "What preparations have I made; am I making to meet these tests? Am I ready for the crucial hour; ready for the Gethsemane experience sure to come?"

The Prophet, Mal. 3:2-3, speaking of this day, asks the question: "But who may abide the day of his coming, and who shall stand when he appeareth?" You have been asking yourself this question of late; what has been the answer of your heart? Have you been looking at your Brother John Smith and saying to yourself, "I greatly fear for Brother John?" We do not ask you to search your brother's heart; you could not if you would; look into your own heart, are you ready? "Because thou hast kept the word of my patience, I will keep thee from that hour of temptation," etc. (Rev. 3:9-11.) The word here rendered "temptation," in the Greek signifies "putting to the test." God intends to put His people to the test. Have you been consoling yourself with the boastful confidence of the Apostle Peter: "Though all forsake thee, yet will not I." Are you confident that nothing can shake your faith in the truth? Are you? Are you ready to be put to the proof, to have your faith and confidence demonstrated before the Church, before the world, yea, before the heavenly host? "Let him that thinketh that

he stands take heed lest he fall." Have you faith so strong, so deeply rooted in the promises of the heavenly Father's word, that it can go down to an ignoble defeat and never waver? "This is the victory which overcomes the world; even your faith."

I do not need to assure you tonight that less than five years must see the end of our course. Less than five, perhaps three, will see your destiny and mine fixed to all eternity. And note this point well, you and I tonight can HOPE for but two alternatives; the "little flock" or second death. "No, no," you say, "I have always hoped that if I fail to win the crown I will come up in the 'Great Company.'" Is that your hope? What inspired your hope? Certainly not God's word. But does not the Bible teach that there will be a "great company" class? Yes, but we are not discussing what the Bible may teach relative to this class; our declaration is that this is not your hope nor mine. Our hearts repoice in a plan so loving, so merciful as to include this "Great Company" class; but the point I wish to impress upon your mind is that you and I have no such a hope set before us. Too many have lulled themselves into lethargy and indifference in the thought that they could hope and run for such a prize. No, this is not our hope, for the Apostle declares, "We are all called in the ONE HOPE of our calling." (Eph. 4:4.) "Look to yourselves that you lose not the things which we have wrought . . . but that ye obtain a full reward." (2 Jno. 8.) Are you seeking "a full reward?" This question is the most important one before us today: Are you striving to obtain the full reward? "Well," you say, "the flesh is weak. I'm afraid I cannot make my calling and election sure." "Oh, ye of little faith, wherefore do ye doubt," can you not believe that He who called you foresaw your ability to finish your course with joy? To call in question your ability to overcome is to question the wisdom of Him who called you unto His eternal glory. "But my flesh is weak." The flesh has nothing to do with the matter; your flesh has never been invited.

Are you ready? Have you had your minds so full of the world's time of trouble that you have overlooked the fact that the Church's time of trouble must precede the world's? Daniel declares respecting this present period, "Many shall be purified, made white and be tried—None of the wicked shall understand; but the wise shall understand." (Dan. 12:10.) "The wise shall understand:" do you understand? Or are you entering into this period asleep and indifferent to your heart's preparation for this hour? "Awake, thou that sleepeth, and arise from the dead." (Eph. 5:14.) Again the Apostle warns us (Rom. 13:11): "Knowing the time: that now it is high time to awake out of sleep." Do you know the time; the peculiar time in which you have entered? Are you awake? "The night is far spent and the day is at hand;" therefore let us not sleep but let us watch and be vigilant. (1 Cor. 16:13.)

Again let me ask you: To what have you been invited? The speaker once thought that he was invited to go to heaven and wear wings. "If children then heir; heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him." (Rom. 8:17.) Now you see your invitation; an invitation not to glory but to suffer, (Ah, yes, the holy men of old "spoke of the sufferings of Christ and the glory to follow," not precede), not to life and health, but to affliction and death. "If we be dead with him we shall reign with him." Are you ready? ready to respond fully to your present invitation? ready to suffer ignominy and reproach? to see the cause you love go down to apparent defeat? This is the thought which the Apostle had in mind when he said, "Let us go forth therefore unto him without the camp, bearing his reproach." Are you willing to enter this far into your invitation?

Are you willing to sacrifice; to lay upon the Altar all your earthly rights, hopes, loves and affections: to see the tenderest ties that bind your human heart to all your life holds dear, severed one by one, and never murmur nor complain?

"To bear with such a happy art
That no one thinks you care;
Yet say to your poor bleeding heart:
How little you can bear?"

"Set your affections on things above." This is the secret of a full submission to the will of God. Are you setting your affections on things above? Get ready: your affections must be transferred; you cannot take them with you.

Let us notice this question of consecration for a moment. This is the step by which we get into the school of Christ. The Apostle says, "If any man be in Christ Jesus he is a new creation." How do we become new creatures and how may we grow as new creatures? James tells us, 1:18, "Of his own will begat he us by the word of truth." Again 1 Peter 1:23, "Being born again—even by the word of God." How begotten? The promises of God's Word resting upon our minds charges our affections with the same spirit.

Let me lay emphasis upon another point which many have seemingly overlooked: the necessity for acting consciously, to weigh and analyze our every thought and word and deed. To day by day make straight paths for our feet. To count the cost and then to act; to act and let the action be for all eternity, never to turn back. By conscious effort, yea and painful effort, you must change your entire attitude towards the affairs of life.

Are you at the mark? (Phil. 3:11.) Some of the brethren confidently assure me that they feel that they are a long ways from the mark. I have asked them how long their hearts have been rejoicing in the light of the present truth and they tell me five, ten, fifteen or twenty years. Five,—twenty years in the truth and not at the mark; and only three years left to reach it, and then to be tried and proved. "Awake, thou that sleepeth, and arise from the dead." It is past the time that you were there;—arise, make haste, make haste. Are you ready? Are you at the mark? Then stand fast in the faith. "Ye have need of patience that after ye have done the will of God, ye might receive the promise." (Heb. 10:36.) Ye have need of patience; yes, we are realizing the need as never before. James says, "Blessed is the man that endureth temptation." What is our attitude toward the trials of this hour? Are we enduring them? "love endureth all things?" How do we endure? Suppose you have a very uncongenial man for a neighbor. You say, "That man is a bore, I can hardly endure him." Suppose that some morning your neighbors hear a commotion in the alley and they run out and find that you have got your uncongenial neighbor down on his back and you are beating him to death with a club. They pull you off and ask you what you are doing. Imagine their surprise if you were to answer, "I am simply enduring him." Is that the way you are enduring your trials? Peter says, "Think it not strange concerning the fiery trials that are to try you." Why, they are the most natural things in the world to be the consecrated child of God.

The Apostle says, "I have fought a good fight." Have you? Against whom have you been fighting. We used to think we had to fight the devil. Let me tell you that that is what he is anxious to have us do. He will consume every consecrated hour of your time in fighting him; instilling doubts into your mind for you to wrestle with; putting impure thoughts into your heart to torment you. "Resist the devil and he will flee from you;" do not waste any time fighting him. We used to think we had to fight with the flesh. I have laid awake nights forgetting the truth and worrying about how I could overcome the flesh on the morrow. Suppose you were to go out into the street and would find the dead body of a very vicious character. Do you think you would jump on him and grab the corpse, drag it down to the jail, dump it into the cell and lock the door? Certainly not. You would say, this is the body of a very vicious man; I am glad he is dead and now I think I will bury him. That is what the Apostle says about your flesh, "For ye are dead." The flesh is dead and what you and I want to concern ourselves with is to get him buried. Put him into the tomb, roll a stone before the door and set a seal upon him. The vow will help you to safely seal him.

Against what do we fight? **Against self will and impatience**; keeping our wills **in full subjection to the will of** the heavenly Father, and **patiently enduring every trial that** he may send. Are you **ready? Are you paying your vows unto the** Lord? **This means the purifying of your lives, your hearts; you must clean up. Can you face the issue? I believe you can.**

In the Garden of Gethsemane as never before did this question come to our Lord's mind with increased force: Can I do everything in exact accordance with my Father's will; can I endure not only physical agony, but the ignominy and shame and cruel mocking; in view of what it will cost can I drink the bitter cup to its very dregs, and can I do it all so perfectly as to be acecptable unto the heavenly Father in my own righteousness? Can I endure to see my disciples scattered and dismayed, my life's work apparently undone, my name and the name of my Father covered with infamy and shame, my enemies triumphant and boastful? Doubtless, too, the adversary was close at hand in that awful hour to fill His mind with foreboding that perhaps, after all, He had failed or would fail to render an acceptable sacrifice. No wonder that under the stress of His trial His perfect human heart was bowed in anguish and an agony of emotion seizing Him, He sweat great drops of bloody sweat. But what was the result: Did He draw back? No, He took His human fears unto the Father, He who was able to save Him out of death and was heard in that He feared. Then the last scene of all: when He was weakest. Never had He been led to look for such an experience, and in His agony of emotion as His heart broke under this all but too heavy strain, He cried out, "My God, my God, why hast thou forsaken me?" Did he say as you and I are frequently moved to say under our light afflictions, "This isn't right." No, he said, "Father, into Thy hands I commit my spirit."

Are you ready? Ready for the demonstration of your faith and of your patience. "The trial of your faith is much more precious than the gold that perisheth, though it be tried in fire." The trial is upon us; are you ready? You have asserted your faith in "present truth;" so have others, and they are going into darkness denying the faith. They could not abide the test; are you ready to meet it?

Can you conceive of any circumstances in the which you might be persuaded to deny the brethren? Judas betrayed his Lord for silver; Peter, boastful, self-confident Peter, denied Him with curses; John, Mark forsook Him, fleeing naked from His presence. Look into your hearts; is your love centered upon God, upon the truth, upon the brethren or is it self-centered? "The Lord your God doth prove you;" are you ready?

"I am ready to be offered, the time of my departure is at hand." You have lived long unto yourself; self with all its promises, and hopes, and dreams held you in its power; but you went before the Lord in prayer, you bowed your will before Him and covenanted with Him to follow His will, and it alone.

Discourse by J. H. Bohnet. Subject: "THE LORD'S SERVANT."

I PRESUME we are all agreed as to who, during this Laodicea period, is the divinely appointed servant of the Lord, giving "meat in due season to the household." Throughout all ages God has dealt with His people through but *one* servant. In this gospel harvest period we need expect no deviation from this rule. We are living in a most critical time, when thousands shall fall, but the righteous, knowing the Shepherd's voice, will not turn aside to follow strangers. During this time of trial and sifting we may be sure the Heavenly Father gives us ample foundation for steadfastness in the only true faith. We have abundant evidence in God's Holy Word respecting His messenger to us and the character of His work. It merely remains for us to study the Bible and thereby establish our faith on the solid Rock—Christ.

Dear friends, we owe our enlightenment respecting the Divine plan of the ages first, to the Lord, and second, to the instrument He *has* used and *is* using for our edification. Our dear Brother Russell very modestly, very properly, refrains from the elucidation of certain passages of Scripture that refer to himself, nor do we blame him. We honor him for it. I assure you *I* do. We need not, however, hesitate to study a little on our own account along this particular line, although, generally speaking, we have found it dangerous to spiritual growth and development to help ourselves too much when at the table of the Lord for a feast of the "fat things" our brother steward is serving to those of like precious faith.

I invite your attention to a careful and candid consideration of a few of the numerous texts that point to our beloved pastor and his work, his labor of love. The dear brother does not know I am treating on these things, or he might through modesty have "blue-penciled" the topic upon which I propose to speak at this time. He knows that I love him dearly, and that it hurts me to think of others having any unkindly feeling for him. All who really know him must love him. I feel it is right that we should all recognize our dear brother in the capacity the Lord has seen fit to have him occupy these many years for our instruction, spiritual refreshment and blessing.

The Gospel Message.

To introduce our subject properly we refer to Isa. 40, the ninth verse. It reads: "O Zion that bringeth good tidings, get thee up into the high mountain; O Jerusalem that bringeth good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Notice now the marginal reading. "O *Thou*," "Thou that telleth good tidings to Zion." "O *Thou* that telleth good tidings to Jerusalem. Lift up thy voice with strength; lift it up, be not afraid; say to the cities of Judah, Behold your God!" You see it addresses some one as THOU. Who is this Thou? This *thou* that is admonished by the Lord to tell good tidings to Zion (nominal church) and to Jerusalem (the Jews)? Is it not the one whom the Lord has appointed to herald the gospel message to both Gentile and Jew? Is it not our dearly beloved pastor who today is fulfilling this prophecy, and who for the past thirty years or more has been doing this very thing with strength and without being afraid? And what is meant by the term "good tidings," and "Behold your God?" In order to have an answer to our question let us refer to the first two verses of that chapter and note the character of those "good tidings" to nominal Zion and to the Jews in general. Listen to the tidings. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably (soothingly) to Jerusalem (the Jew), and cry unto her (proclaim unto her) that her warfare is accomplished (her bitter struggle against adverse conditions is at an end); that her iniquity is pardoned (her transgression is atoned for) for she hath received of the Lord's hand double for all her sins." Her double has ended. The Lord, you remember, declared He would render unto her a double portion. We have shown how that this double ended in the year 1874, and since then the "withered fig tree"—Palestine—has been putting forth once more her blossoms. Her destitute condition is putting on verdure, her desolate hillsides are green with vintage, and her cities are again being inhabited by the hitherto banished and apparently forsaken Israelites.

Reading the passage again: "O Thou"—Shall we say, our dear pastor—"who telleth good tidings (these good tidings) to Zion," Zion the nominal church? Just here we might also refer to the Scripture which says, "Who hath heard such a thing (who ever heard the like), Zion before she travailed (before the time of trouble) hath brought forth a man child"—the great Christ, head and body, the Son of Righteousness which shall shortly arise with healing in His wings, and all shall know Him from the least to the greatest, during the millennium. "O thou that telleth good tidings to Jerusalem, lift up thy voice with strength." Our pastor surely is doing this. "Be not afraid." Neither is he. Tell the gospel good news abroad. The good news. Say to the Jew, "Behold your God!" Tell him the Messiah that he expected *did* come and will be the reigning king over all the earth. Behold in Him the one you crucified, your Savior, your Master, your Redeemer.

The Seven Thunders.

We turn now to Revelation 10, the first verse, "I saw another mighty angel (messenger) come down (out of) heaven (the ecclesiastical realm) clothed with a cloud." Notice in the back of your Emphatic Diaglott that the world "cloud," when no storms accompany, signifies majesty, triumph. To ride on clouds is to rule or conquer, as for instance the prophecy in Daniel. "A rainbow—symbol of promise—is upon his head." How true this is respecting the Lord's servant of today. "He had in his hand (power) a little book open (the Diaglott says a Scroll), which in our common phrase we understand means "present truth," the subject of our text. Brother Russell very considerately, very modestly dates this back to the days of the Miller movement in the year 1844. I prefer to think of it as especially applying about thirty years later, to 1874. The messenger sets one foot on the sea and one foot on the earth. This might be understood to mean that he towers above the common element of mankind—rose above the ordinary. "He cried with a loud voice as when a lion roareth." What does this mean? What is that loud voice? Some of us no doubt recall how that some years ago, and before the volumes of Dawn were published, a little book entitled, "Food for Thinking Christians," was issued and gratuitously distributed several successive Sundays by messenger boy service throughout this country, and I believe extensively also in Europe; its production and circulation we are told cost upwards of forty thousand dollars. Was not that a "loud" cry? It certainly *was*. "And when he had cried (following the cry) seven thunders (shall we say seven *volumes*) uttered their voices." Those seven voices *will sound*, mark *that!* John was not permitted to record the thunders. Why? Because had he done so numerous upstarts would very likely have written seven volumes meantime in harmony with the utterances and then claimed they were the seven thunders. No, the utterances of those seven thunders were not permitted of God to be known until the "due time" had arrived. "Seal up those things which the seven thunders uttered and write them not." The angel (messenger) lifted up his hand (power) to heaven (the religious world) and declared that "the time is at hand." This is the name of the second thunder, is it not?

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished."

John, the John class, the saints receive the instruction to go and take that little book (present truth) and eat it up, swallow it. Some people tell us "you swallow Russell whole." In the day that the seventh trumpet shall begin to sound (which we are told began in the year 1874), the mystery of God (the selection of a bride for Christ) shall be finished and be a secret no longer. We take the truth, imbibe it, and we find it is sweet to our taste—sweet as honey—but after a while we get the bitter experience of bitter persecution as a result of its swallowing. I suppose we all have had just that experience of bitterness by reason of taking hold of present truth and digesting it. Its dissemination brings bitterness and pain, and so we suffer for righteousness' sake. Having imbibed this truth we are told we must again prophesy (teach, instruct) before many peoples, nations and tongues and kings, perhaps during the Millennial age.

The Seven Last Plagues.

We turn now to Revelation 15 and find there are seven last plagues or vials of God's wrath to be poured upon mankind, and the next chapter chronicles their effect. "I heard a great voice out of the temple (ye are the temple, says the scripture), saying to the seven angels, 'Go your ways and pour out the seven vials of the wrath of God upon the earth" (the order loving people—society). Now suppose we spell that word "vials" thus: V-O-L-U-M-E-S. The next verse would then read, "And the first volume was poured out upon society in general, and there fell a noisome and grievous sore upon the men (individuals) which had not the mark of the beast (papacy), and upon them which worshiped (reverenced) his image (Protestantism). The first volume irritates, plagues, torments all who have sympathy with the various religious sects and denominations, or whoever embraces their doctrines.

The second vial (volume) was poured out upon the sea (that element of society which lays claim to no special religious denomination, but which like the sea is wafted about by every wind of doctrine hither and thither). Surely the chronology would appeal favorably to this class of individuals. But no, the record is "they become as the blood of a dead man," congealed, stagnant. You mention *dates* in connection with your truth presentation and you will *kill* the interest of your hearer. He becomes as "dead" to all you say.

The third volume is addressed to the religious element as represented by "rivers and fountains of water" from which we naturally would expect to receive spiritual nourishment and refreshment. And they, too, become as blood, notwithstanding the message declares God to be altogether just, righteous, lovely. Notice we are still considering the pouring out of the third vial, still in the third volume period. Listen now and do some thinking. "I heard another voice out of the *altar* say, 'Even so.'" In the third volume there is an additional, a corroborative voice that speaks to us. What is it? Is it not the voice of the Great Pyramid in Egypt that says, "Even so, Lord God Almighty, true and righteous are Thy judgments." The great pyramid fully substantiates the plan of God as set forth in the three volumes of Millennial Dawn. Can there be any doubt respecting the third volume being the third vial that plagues and torments the religious element of mankind?

The fourth volume is poured out or aimed at the *sun*. The ministerial association is the place to which one naturally looks for light—the gospel sunlight of truth. The fourth volume is largely composed of the sayings and presentations of their leading men, their most noted pulpit lights, and the vivid presentation of the fourth volume scorches these men greatly, and they blaspheme the name of God for permitting these plagues to come upon them. They are pestered, tormented, and still they do not repent to give God glory. Many of the fourth volumes were sent gratuitously to the ministers without producing the desired effect. They repented not. How true this is to the facts. How zealously Brother Russell has labored all these years. God bless him. I would that all the dear friends knew Brother Russell as well as I do. All who know him best and live closest to him highly honor and respect him and recognize him as truly the Lord's servant.

Continuing we read: The fifth angel poured out his vial upon the seat of the beast (Papacy), whose kingdom is full of darkness, and they gnawed their tongues for pain. The fifth volume protests vigorously against the Papal system, the institution of the "Mass," the great abomination in the sight of the Lord, holy water, praying to the Virgin Mary, the power of men to forgive sins, etc., etc. It might be said to attack the very foundation of Papacy—its seat. The Papal adherents gnaw their tongues for pain because of this awful plague. They cannot with Scripture refute its forceful arguments, and therefore they bite as it were their lips and blaspheme the God of heaven, yet repent not of their deeds. How true that is.

The sixth vial is poured out upon the great river Euphrates (mankind in general). The sixth volume delineates the proper way that all people should live and practice the golden rule. It is truly addressed to all mankind

in that sense. There is also a sense in which "Euphrates" represents or symbolizes truth; for instance, we recall how that when the City of Babylon was glorying in pomp and power, the feast of Belteshazzar was in progress, the handwriting on the wall, "Mene, mene, Tekel, Upharsin"—"Weighed in the balances and found wanting." The Euphrates River was turned out of its channel, and upon the original bed of the river Cyrus and his mighty army marched in dry-shod under the city wall and overthrew that city; foreshadowing how truth is turned aside from "mystic Babylon" today, preparatory to the overthrow of all present institutions by the great Cyrus—Christ and His heavenly hosts. As Euphrates in a sense signifies truth, so might we consider volume six as poured out upon the truth-loving people, the Ecclesia, the saints. Truly the way of the Kings of the East, the Royal Priesthood, heavenly kings, is being prepared, and the time is near at hand. When *men* shall say "Peace, peace," sudden destruction cometh upon them. Notice there is a prolonged period of waiting between the outpouring of the sixth and seventh vials—between the issuing of the sixth and seventh volumes. Is not that true to the facts? Meantime John, who represents a class, says, "I saw three unclean spirits like frogs." (Brother Russell says frogs have large mouths and do much croaking.) "Three unclean spirits like frogs come out of the mouth of the dragon (pagan Rome) and out of the mouth of the beast (Papacy), and out of the mouth of the false prophet (Protestantism),—religious elements you see, "For these (unclean spirits) are the spirits of devils. Shall we name them Christian Science, Spiritism and Theosophy? Or, instead of the third "unclean spirit" being Theosophy it might be Evolution, which also emanates from the realm of religion and is surely devilish in its conception and is a miracle working institution. Either Theosophy or Evolution would to my mind meet the conditions. They are the spirits of devils working miracles. Faith cure, representing departed human beings in spirit form, and the evolving of people from lower animals or insects, which by good behavior have come to be human beings and will finally become gods by the same process. Theosophists attempt to prove this assertion by asking, "Have you never been in a place strangely familiar, and yet you know positively you were never there? Well, that was when you had some other form of life. Miracles indeed. Unclean spirits working miracles. "These go forth unto the kings of the earth (men of prominence) to gather them together for the battle of the great day of God Almighty. You will notice that here we have proof that the outpouring of these vials pertains to the present time, the time in which we are now living. It is prior to the great time of trouble. The next verse still further proves this. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments—his robe unspotted—lest he (also) walk naked and his shame be seen." It is written of the Laodicea class, she is poor and wretched and blind and *naked.* We are not to be of those naked ones, or those who allow their robes to become soiled as do they of the great company class. We read on, "He gathered them together unto a place called Armageddon, which means battle ground of the nations. At Armageddon more men were killed in battle than anywhere else in the world. History declares that at times the streams there ran red with the blood of the slain. Armageddon, the world's great battle day, is near at hand. *If* the seven volumes are *not* the *seven last plagues,* just preceding the great time of trouble, then tell me *what are* those seven plagues which pester and torment people of religious profession and temperament? Surely we recognize these plagues. But do they plague *us?* The Scriptures declare it shall not come nigh *thee,* the saint, as a plague. "Ye, brethren, are not in darkness that that day should overtake you as a thief, for ye are the children of light and of the day." Upon the residue of men, however, it will come as a thief, unseen, stealthily, unawares.

"And the seventh angel poured out his vial into the air." Oh, yes, the seventh volume will *surely* be written. It *will* be poured out. The air signifies Ecclesiasticism or civil ruling power. "And a great voice out of heaven says, IT IS DONE." At the outpouring of the preceding vials we note that a result, an effect is recorded. Not so in connection with the seventh. No record is given as to what follows the outpouring. It must be close to the *end.* All that is said about it is recorded in three words: "IT IS DONE!" That ends it.

To prove our dear brother's loyalty and faithfulness to God let us turn to Ezek. 9:3, 4, 11. These passages are generally understood by prominent Truth friends to apply to Brother Russell as the individual here referred to as "the man with the writer's inkhorn by his side and clothed in linen." I might here remark that the artist who so beautifully lettered the front windows of the Bible House painted on one of the large windows an open Bible without a suggestion from anyone. Go there and see that the Bible is open at Ezekiel 9. Is not that quite significant? Was it the Lord or the artist that opened the Book at that particular place? Let me read the verses. "The glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side, and the Lord said unto him: Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that are done in the midst thereof. And behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, *I have done as thou hast commanded me.*"

The servant of the Lord—*that servant*—testifies to God, "I have done as *thou* hast commanded me." The Lord permits him to declare that he finished his work, and that he completed it in accordance with God's command. Dear friends, would our heavenly Father allow that record in His Bible if the work of that servant had not been properly performed? You know very well *He would not.* Whatever we may think that servant *should* or should *not* do, it is God who testifies through His inspired prophet that the man clothed in linen (which is the righteousness of the saints) has done the work exactly as God commanded him to do it. God's ways are higher than our ways. We throw up our hands in horror at the taking of human life. Yet God sent forth armies with instructions, "slay them all, men, women and children, oxen and asses, spare not one." Who is he that dares to condemn what God approves? The record shows that Brother Russell *will finish his work.* Not only will he finish it, but the service will be rendered precisely as God commands. "I have done as thou hast commanded." Thank God our brother is doing his work so well! So thoroughly in line with Divine instruction!

Yes, the seventh vial will be poured out. The Scriptures so declare. And a great voice out of the temple of heaven says, IT IS DONE. It is finished.

The next four verses further prove that these outpourings precede the time of trouble coming upon mankind. Following the pouring out of the seventh plague the Scripture goes on to say, "and there were voices and thunders, and lightnings; and there was a great earthquake (upheaval of society), such as was not since men were upon the earth, so mighty an earthquake and so great." Does not this abundantly prove that the plagues come first? Those plagues must come before 1914. They are scheduled to come before the great time of trouble. They must be in effect *now, today, surely.* If the volumes of Dawn are not the seven last plagues, where and what are those seven last plagues? Where shall we look for them?

"And the great city (government) was divided into three parts, and the cities of the nations fell, and great Babylon came into remembrance before God, to give unto her the cup of the fierceness of his wrath. And every island (republic) fled away, and the mountains (kingdoms) were not found." Every civil institution will be overthrown by the Lord of lords and King of kings. The Son of Righteousness—the Christ—will arise with healing in His wings, and all shall know Him from the least of them unto the greatest. The knowledge of Him shall cover the earth ocean deep.

"And there fell upon men a great hail (hard, convincing truth) out of heaven, every stone about the weight of a talent," the weight of about $25,000 in gold or about $1,500 in silver. Some weight there. "And men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Let us praise God for permitting us to escape it. Amen.

WATCH TOWER BIBLE STUDENTS CONVENTION

SPOKANE AND BUTTE

OUR next stop was at Spokane, Washington. We arrived just in time for Brother Russell to keep the afternoon appointment, which was a talk to the interested. Brother M. O. Field, the local chairman, welcomed the convention and introduced Brother Russell. Many of those present had never heard Brother Russell speak, and you all know what a treat that was to them, for we all had our first experience.

3 P. M., Discourse by Brother Russell to the Interested.

Text: *"Keep thy heart with all diligence, for out of it are the issues of life."*

HE SAID: If the Divine Plan of the Ages does not satisfy our hearts' longings, there is something wrong with our hearts.

I do not think there is anything wrong with the truth, for the more I learn of the truth, the more I say, Indeed, O my soul, you have found the satisfying portion which the Lord shall supply. If you were to look for anything more, what would you find? The TRUTH says to us, "Jesus is mine, this has satisfied every longing of my nature." I believe you have all had that longing, or else you would not be here. God has a way of allowing us to get very hungry before He gives us the truth.

My own experience was that, as a boy of sixteen, I got very hungry for the truth, but could find nothing satisfactory to me. I used to say, This that I have is not the great God that I want, full of Justice, Love, Power and Wisdom. These must be infinite qualities pertaining to Jehovah, and that is the God I am looking for.

I did not think to look into the Bible, and so looked into the various denominations. After looking into their views, and finding them all short—not a little bit short, but a good deal short, the aching void in my heart, and the growing desire for the truth became stronger and stronger, but the Lord let me alone in the desert place to find out what it was to get *real* hungry.

I wandered about for more than a year, and during that time I hunted around in the heathen mythologies to see who the heathen were, they or us.

I finally said, There must be something somewhere connected with our Heavenly Father; it cannot be that God has placed us here as His creatures and not given us some knowledge of His purpose. I was hunting for God's Bible all around the Bible, and finally said, Christianity comes nearer to the true conception of God, but none of the creeds could be seen to be the Word of God. You and I would not deal with the heathen the way the creeds say God is dealing with them, and I said, I will never worship a God who is smaller than myself, but I want one who is worthy of my heart's worship and adoration. God brought me back to the Bible, and I got the conviction that what I wanted was in *that book* somewhere. Then I read a little further and said, Is it not strange that all these systems get their views out of the Bible! The Methodists say it is free grace and that they get it out of the Bible. The Presbyterians say that it is election and that they get it out of the Bible, and that the Methodists are mistaken. Then the Roman Catholics say, You are both wrong, we are the true Church. Then the Lutheran Church say they are the true Church. Then the Baptists say that if you are not baptized you will go to hell.

I thought, If all get their views from the Bible, what a queer book the Bible must be. So after considering the matter, I realized that in all my wanderings for over a year the Lord was showing me what I did not know and what the others did not know, and further that His plan was a hidden plan.

Coming back to the Bible I found, as the poet has expressed it, "Wonderful things in the Bible I see, Jesus loves me," and more than that I found that Jesus loves the other man also. God's love proceeded to all mankind, and Jesus Christ, by the grace of God, tasted death for every man; and "He was the propitiation for our sins, and not for our sins only, but also for the sins of the whole world."

Now, dear friends, we are beginning to find the real Bible and the real God, and our eyes begin to be opened, not because of any superior might, but because the morning time had come, the Day Star was rising, its light was shining upon the past, and we were awake.

Now then, are you awake, and are you hungering? If you have not been hungering, then you have not the truth—you need to get hungry first. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." If you are not hungering and thirsting, while you may get a little, you will not be filled. After He gives us some food, *we must chew it.* Some people say, O well, there are six volumes; I have my children, my business, etc., and I have not the time to chew it. If they get hungry enough, they cannot be stopped by anything; everything else will seem insipid. We therefore see that hunger for righteousness, the truth, is the proper thing.

It was right for Mother Eve to want light and knowledge, but she should have said, I will have full confidence in the servant God sends, and I will believe Him who loves me so. I will be satisfied that He will do the best thing for me. While I would like the knowledge, perhaps it would not be the best thing for me, and I will let God, in His own due time, give me the blessings of knowledge, for I want it to come in the line of obedience to Him, and not from disobedience to Him. Then she would have been right.

So it is with us, after getting the Truth the Devil comes as an angel of light, trying to make us think we will get wise if we follow him, and not be obedient to God. He transforms himself, and therefore we must be on our guard to be sure that we receive nothing but what our heavenly

Father shall provide. Let us say, I want only the light and knowledge that the Lord shall give in His own appointed way and I will be pleased to have it thus.

"Keep thy heart with all diligence, for out of it are the issues of life."

How about the issues of life in the case of Mother Eve? If she had kept her heart, she would have had the right to the tree of life, but failing, she came under the sentence of death. Why, Brother Russell, do you mean to say that we are on trial for life? Yes, that is just it, and your trial and my trial are much more important than was that of Mother Eve; because, with you and me, this is the final test, because this is our individual trial, after receiving light on the truth, and if we fail in this trial there will be no further opportunity for us. *WE* ARE BEING TRIED FOR LIFE OR FOR DEATH.

The Apostle tells us that those now who believe in the sacrifice of Christ, are justified by faith, and come out from under the condemnation which is in Adam; their sins of the past are forgiven, and they step upon the plane of justification.

If now you wish to make use of this justification, present your bodies a living sacrifice. Why? That is a "mystery," but we will explain it: God purposes gathering out of the world a "Little Flock" to be the joint-heirs with Christ, His Bride, the Lamb's Wife, to be associated with Him in the kingdom work. The question is, Can I be one of that elect class? Yes—"Now is the acceptable time." Now is the time that God will accept us, as the Apostle tells us in Romans 12:1. It will not always be an acceptable time, for it will cease when the last member of the Bride Class has been gathered, and there will be no more sacrifice. Will not the world have an opportunity to get into this Bride Class? No, for this Gospel Age is the acceptable time, for those who will be joint-sacrificers *with* Christ, and who will fill up the afflictions which remain, for His body's sake. *We* have the privilege of suffering *with* Him *now*, and of reigning *with* Him *later*.

Is the call still open? No, for we understand that in 1881 the full number had been consecrated. How then is there room for any now? We understand the Scriptures to teach that since the general call ceased in 1881 and the full number had consecrated, had made a covenant with Him by sacrifice, that many of them did not willingly carry out their covenant of sacrifice, and have therefore dropped out of that class, not however into eternal torment, and that others have been admitted to take the place of those who have not proved themselves to be willing sacrificers, who have not been obedient. There are three signs of acceptance:

(1) They must manifest the Holy Spirit, and develop the fruits and graces of the Spirit.

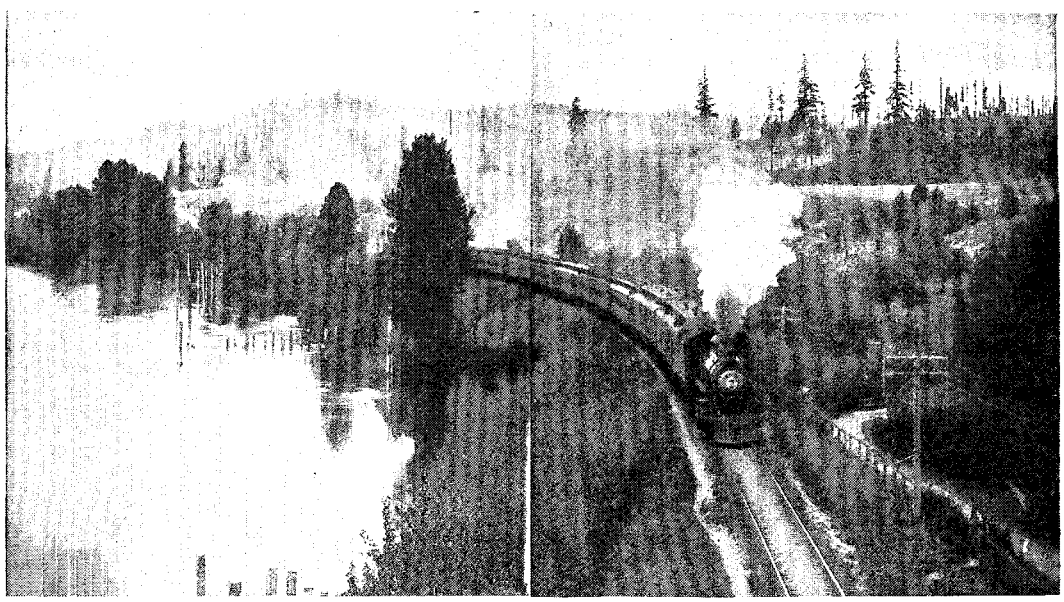
(2) They must grow in the knowledge of the truth, and be able to see that God is opening up to their understanding these great things.

(3) They must find some opportunity for service in the harvest field.

Then, dear friends, we have the evidence that they are the ones whom the Father has accepted, and they are counted in as members of the Body of Christ. It is a fact that some of those more recently coming into the truth are the more zealous amongst the brethren, and they are making rapid progress.

But suppose the last one had been selected, then what would be your duty? It would be to give your whole life to the Lord; because it is a reasonable service. it is the proper thing to do. Will I get any reward? Do it any way, for you belong to the Lord, and you should be glad to lay down your life in His service. You know that if you were to serve some earthly great one you would get a reward, and do you not think that the Great King would give you a suitable recompense.

We have a great advantage now, for the Lord Jesus, when He accepted us, promised to cover all our blemishes, and weaknesses, and imperfections, and He will not suffer us to be tempted above that which we are able. We have much advantage over Mother Eve, for we have not only a knowledge of her experience, but we also have a knowledge of God's purpose through His Word, and of all the faithful ones since, of our Lord, and of the Apostles, and others. It is a test of loyalty with us, and while we have temptations come to us, as they did to Mother Eve, yet we do not have to yield to them, any more than we are obliged to allow the crows to build nests in our hair just because they fly over us. *Our safety lies in keeping our hearts with all diligence.* The Apostle Peter tells us that if we should fall away, after having the blessings of the Lord, it will be impossible to renew us again unto repentance. I hope I will never know anything about it experimentally. Won't the Lord keep our hearts for us? No; because He wishes to test us. He has all power, and could make a mere machine of us, but God is not pleased to have us in that condition. "God seeketh such to worship Him as



ONE OF THE MANY BEAUTIFUL SCENES ALONG THE NORTHERN PACIFIC RY.

worship Him in Spirit and in Truth." However, He will allow temptations to come to see what your heart is, how you will do under temptation. We must be loyal, obedient now, and the world of mankind must be loyal in the Millennial Age, otherwise they can never attain to eternal life. The Father will test and prove them also, and He will allow Satan to tempt them as perfect human beings, just as He allowed the serpent to tempt Mother Eve. If, at the end of the Millennial Age, they are not willing to do God's will, they will not be fit to live. God intends to test every creature. He is testing us, the Little Flock, now, and also the Great Company, for there will be none in the Great Company who are not loyal and who have not been proved as such. The difference is that the Little Flock go ahead with a vigorous determination and come off more than conquerors, while the Great Company hold back and do not willingly make the sacrifice which they agreed to do when they consecrated. We should have such a love for righteousness and truth that we will gladly lay down our lives rather than wait to have our lives taken from us, as will be the case with the Great Company. IT IS A QUESTION OF OBEDIENCE OR DISOBEDIENCE.

How is it with us? We have put ourselves in God's hands and agreed to be obedient to Him; will we now draw back from Him and be disobedient? I hope not. We trust we are not of those who draw back into perdition, the second death, but that we are of those who believe unto the saving of the soul. That includes both the Little Flock and the Great Company. "Be thou faithful *unto death*, and I will give thee a crown of life."

Obedience enters into all the little affairs of life. In Mother Eve's case, it was just a question of whether she would or would not eat of the fobidden fruit. Whether we eat, or drink, or whatever we do, we are to do all to the glory of the Lord. We should be obedient children, not fashioning ourselves according to our former desires, before we came to a knowledge of the Lord, and before we made a consecration to Him. We should submit ourselves unto the Lord and ask Him what He would have us to do. If we do that we will not be afraid to take the next step. I hope our spirit is, "I delight to do thy will, O my God; thy law is written in my heart."

Now, if your heart is your garden, then what you plant will grow there if you keep the weeds away; but if you let the weeds grow, you will not be what the Lord would have. Keep your heart then, keep this garden, and make it more and more the Lord's. Then we will have the comfort of the truth and of the Lord's blessing.

"Keep thy heart with all *diligence*."

Why with so much diligence? Why, dear brothers and sisters, the Adversary is going around like a roaring lion, seeking whom he may devour, and if we do not keep our hearts, some ambitious desire will creep in. If you and I are to be victors, it must be by constant vigilance, which the Lord will be pleased to bless. What good company we all have, for the Saints, from God's standpoint, have nothing to be ashamed of.

Let us be faithful, for the Lord is not choosing many great, not many rich, not many learned, not many noble, but chiefly the poor of this world, rich in *faith*, and He is working in us by His power and assistance. The heart that will not be influenced by God's rich promises will not be, as the Apostle says of the faithful, "changed from glory to glory," and transformed by the renewing of their minds.

Let us have the grace of God abounding in our hearts more and more, that we may be children like unto our heavenly Father, and copies of our Lord. Amen.

IN the evening there was a large audience in the Opera House to listen to Brother Russell speak on the subject, "The Thief in Paradise, the Rich Man in Hell, and Lazarus in Abraham's bosom."

A large number of the friends were at the depot to see us off as our train pulled out at about 11 P. M.

Our good times continued on the train. One night four of the friends serenaded Brother Russell just after he had retired. They sang No. 244 in "Hymns of Dawn." The last verse was so appropriate. It seemed to be our dear Pastor's attitude of heart all along the way.

"Savior, at Thy feet I fall,
Thou my life, my hope for all.
Let Thy happy servant be
One for evermore with Thee."

When the friends had finished and someone said "happy servant," he replied "*happy, sure.*"

THE train was considerably late in arriving at Butte, Mont., our next stop, but nevertheless the little class there were glad to see us. The class numbers but eight, and so they were particularly pleased to have seventy-two get off the train and spend a little time with them.

Brother Russell gave the church a good talk on the subject of:

"You Hath He Quickened."

SPEAKING on behalf of those coming from different parts of the United States I know that we are GLAD in the Lord's providence that we are permitted to stop here a few hours. We are all members of the same Body. What a UNION this is! As for the insurance companies, Odd Fellows, etc., all of these unions have an organization with their own secrets, grips, etc. The Body of Christ has its own grips and secrets, yet none can know their secrets or mystery. The secret of the Lord is with them that fear Him and He will show them His covenant.

What is the fellowship of the mystery? The Apostle explains that it is Christ in you the Hope of Glory. Christ in you and you in Christ—it works both ways. We are in the wonderful mystical Body of Christ which is not yet complete. It will be complete when we experience our resurrection change. Then it will no longer be a mystery. All the world will know these whom God selected—gathered out of every nation, people, kindred and tongue. "They shall be mine, saith the Lord, in that day when I make up my jewels." The Jewels are not made up yet; it is a matter to be determined. We are called to be jewels. In the meantime we must be required to go through certain tests to shape and polish us that we may be able to reflect His glory.

We have our mystery, secrets, grips, etc. I have to be on my guard against the grip occasionally (holding his hand); they imagine this is like a pump handle—the more they work it the more it will give out. Some say, "Brother Russell. I can't get a proper grip"—I tell them I have enough of it.

Our secret is such as eye hath not seen nor ear heard, neither hath entered into the heart of man—but God has revealed it unto us by His spirit. We talk about the things in reservation for those who love the Lord and our friends do not understand. The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned. We need not be bashful or ashamed to talk our secret before the whole world. It is the Power of God unto salvation to everyone that believeth. (Romans 1:16.) What a transforming influence our secret has upon our lives. In our three carloads of friends—89 in number, we have not noticed one unkind word and no one getting in another's way. We see that these dear ones are being transformed by the renewing of their minds.

You hath he quickened who were dead in trespasses and sins. Quickened or made alive. Were we all dead? Yes! Who were we? The Apostle says we were children of wrath even as others. Was God mad with them? They were children of wrath on acount of Adam's sins. God cannot commend sin; He hath to condemn it. He said, I won't give eternal life to an imperfect one. The whole race is under sentence of death. We have seen that God's provision for

them is still future. All are dead in condemnation. God's provision is that He will give opportunity for life to every member of the race.

If we did not know anything about the High Calling and knew about Perfection to be restored and a right to everlasting life would not that be a message of gladness itself? We would want to tell everyone about it just as we do now. We would tell about the Ransom and tell all to wait awhile for Restitution. We would have a reward to KNOW about Restitution even without the JOY of telling it. We wonder how it ever got along before without our heavenly aspirations.

The world does not know what we do. They work and fuss all the week and when Sunday comes they change their clothes, etc., and do not know what they are living for—all according to what they have been told.

We can commit all of life's affairs to the Father every morning and throughout the day we can render our thanks for our meals and for all things and we can commit ourselves to Him again at night. What a wonderful change! You hath He quickened. Why, it's wonderful! With us it is not as though we were going to get a new cat or chickens or have a new house, etc. The poor world, they need our sympathy. They have no idea of a God and know nothing of His Plan, why they are here—and they know nothing about Restitution. What a HOPE to live for if they knew about restitution. It would take all the starch out of life if they knew it. The world is happy in their ambition which takes their thought and time. It is well for the world that they have the ambition, for if it were not for that they could have nothing. None have what we have. If they had Restitution Hopes, would that compare with ours? No! God has given us EXCEEDING great and precious promises that by these we might be made partakers of the divine nature. He is giving us intelligence and right and proper understanding of life. He has put a new song in our mouth. O wonderful MYSTERY of God. The Creator of all things heavenly and earthly, has He such a Plan as that? He who created cherubim and seraphim, angels, archangels, etc.—the Great God now proposes to gather out a handful of this fallen race to exalt them to the nigh position of joint-heirs with Jesus. It is too stupendous for us to grasp. It is only through faith and the assistance of God that we can lay hold of these exceeding great and precious promises and make them ours.

You hath He quickened. What was the process? You were in a condemned condition. You heard a voice. ("Blessed are your ears.") You heard the Lord say, "You are a sinner but there is mercy in God—seek his face." We said, "Thy face, Lord, will I seek." How did we seek His face? Some of us through a tract or a Tower, etc.—we must come through His Son.

"Since my eyes were fixed on Jesus,
I've lost sight of all beside—
So enchained my spirit's vision,
Looking at the crucified."

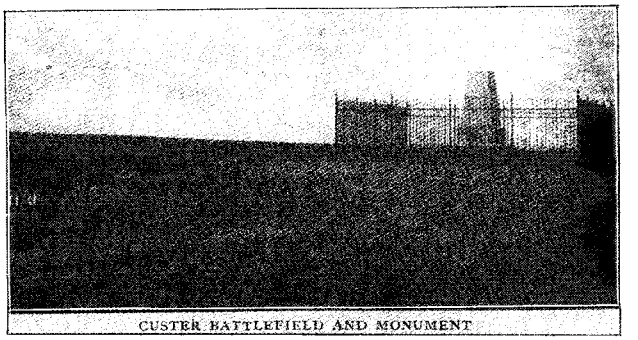
Then we began to see that God was in Christ reconciling Himself to the world. When we saw this we said, "Lord, I see all of this, how can I get my share—I believe it all." The Lord answered, "Are you striving to turn away from sin? Do you love righteousness and hate iniquity? I count you justified by faith." We answered, "Now may I count myself related to Thee and Thy dear Son. Dear Lord, I give myself to Thee, 'tis all that I can do. What wouldst Thou have me to do?" The Lord says, "Put a new robe on him!" To these the Apostle says, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, and your reasonable service." Not to give it up now in a word, but present it daily and hourly. Present it on the altar. This is the class that the Lord quickens. Then He calls us New Creatures in Christ. We find that we are not our old selves—old ambitions, desires, etc., have passed away. We sing, "Less of self and more of THEE." "What wouldst thou have me do?" The Lord answers, "Ye are dead; walk as New Creatures, according to the Spirit of the Lord. Having the promises before your mind's eye, set your affections on things above. If affections ever slip be quick to set them where they belong; promptly. Ask the Lord for forgiveness for anything which drew you away from the heavenly things." Then you realize that you are in the school of Christ, under trial, bearing tests. Every battle in which you overcome will make you stronger. You will receive a blessing even when you stumble.

You hath He quickened. Let us stay quickened. We COULD lose this light. The Apostle spoke of himself that there was a possibility of his becoming a castaway—a possibility of not being born at all. Let us reckon the trials of this present time as not worthy to be compared with the glory to follow. Put all of the earthly things in one side of the scale, all of the trials, etc., and the heavenly things on the other side, and the joys, the sense of the Father's love and watch care, the precious promises, etc., will go down with a bang. How could we swap again? The worldly have only an earthly glamor.

Faithful is He who hath called us. You hath He quickened.

LEAVING Butte about midnight, we started on a long ride of a day and a night en route for Denver. The friends made the most of the time and enjoyed the fellowship very much. Occasionally we would get a chance at Brother Russell for a little while at a time to ask him some questions, but as a rule he was busy from morning to night dictating sermons, Tower articles, answering correspondence, etc., so that the train was sort of a Bible House on wheels.

Our route took us past many places of historic interest. One in particular was that of the Custer battlefield, where General Custer and his army were all killed by the Indians not a very great many years ago. We could see the monument in the distance. Our hearts were glad as we realized that we have the truth which shows that the time is coming when the knowledge of the Lord will fill the whole earth, and mankind will love one another as brothers, and there will be no more horrible butcheries as was that Custer battle. We wonder what those Indians and soldiers will think when they come forth from the death state and will find that they must love one another if they wish to have eternal life, and that both must get it in the same way and from the same source. The train passes through a portion of the Custer battlefield, so that the



CUSTER BATTLEFIELD AND MONUMENT

passenger sees plainly the eminence upon which the 260 troopers of the Seventh fought until all were dead. A monument is there now, and a cross marking the spot where brave, gallant Custer fell. Near are marble slabs, each marking the resting place of a soldier. All now is peace and quiet—there where five thousand Sioux and Cheyenne warriors shrieked their battle cry that memorable June day in 1876.

WATCH TOWER BIBLE STUDENTS CONVENTION

DENVER, COLO.

UPON arrival at Denver we found that the convention had been in session for a day or so. Here we met many friends that we knew and it seemed very home-like. At this convention were Pilgrim Brothers Frank Draper and F. A. Hall. We were glad to see them as they had not been at any of the conventions along the route.

The following program was carried out. Part of which we were obliged to miss, however, as Brother Russell's appointment at St. Joseph, Mo., the next stop, necessitated our leaving Denver before their convention was over:

PROGRAM.

Brother F. L. Hall, Chairman.

THURSDAY, JULY 29.

10:00 A. M.—Opening Rally. Words of Welcome by the Chairman on behalf of the Local Church and on behalf of the Watch Tower Society.
10:30 A. M.—Testimony Meeting.
2:30 P. M.—Praise Service.
3:00 P. M.—Address by Brother C. T. Russell.
7:30 P. M.—Public Meeting addressed by Brother Russell. Topic, "Where Are the Dead?"

FRIDAY, JULY 30.

10:00 A. M.—Praise Service.
10:30 A. M.—Question Meeting, conducted by Brother Russell.
2:00 P. M.—Testimony Meeting.
2:30 P. M.—Discourse on Baptism by Brother F. Draper, followed by symbolic Immersion.
7:00 P. M.—Praise, Prayer and Testimony Meeting.

SATURDAY, JULY 31.

10:30 A. M.—Song Service.
11:00 A. M.—Discourse by Brother F. L. Hall.
2:30 P. M.—Praise Service.
3:00 P. M.—Discourse by Brother Geo. M. Hunt.
7:30 P. M.—Discourse by Brother F. A. Hall.

SUNDAY, AUGUST 1.

10:00 A. M.—Testimony Meeting.
11:00 A. M.—Discourse by Brother F. Draper.
3:00 P. M.—Address to the Public by Brother F. A. Hall.
7:00 P. M.—Symposium on the Fruits of the Spirit—Several Speakers. Love Feast.

DEAR FRIENDS:

It seems hardly necessary that I should say, You are welcome to our city, our homes, and to your convention. This honored privilege of welcoming a convention of Believers in "The Ransom," "The Atonement Sacrifice of Christ" to this city has been my happy lot three times before. Once in 1903, again in 1905, in 1907, and now in 1909. It begins to look now like we might count on a convention every two years if we may judge by past experience. However, our Heavenly Father only knows what is in store for us in the future, and we can leave this and all other matters in the hands of Him that "doeth all things well."

One feature of the Denver conventions which seem to differentiate them from any others, so far as I know, is that we are higher up in the air than any other city where general conventions have been held. On the steps of the State Capitol Building, two blocks from here, is a mark which indicates "One mile above sea level." So, to use a common phrase, "we are one mile high," literally speaking, and I trust, spiritually speaking, we are many miles above the level of the restless masses of humanity, tossing and clashing like the waves of the sea.

In harmony with our surroundings, which so often suggest to us many helpful lessons, as has been referred to so frequently by brethren who have been chairmen of other conventions, let me suggest a few thoughts along this line and call your attention to a Scripture text or two which it seems to me would be very appropriate as a keynote of the Denver Convention of 1909.

The text I have specially in mind is found in Psalm 121:1 and reads, "I will lift up mine eyes unto the hills from whence cometh my help," and the next verse right in connection with this is our year text which you, no doubt, are all familiar with, "My Help Cometh from the Lord."

Applying our convention text to our surroundings, let us call your attention to the snow capped mountains which you, no doubt, have already noticed from the higher points, from which the view is most sublime. Figuratively speaking, the highest hill, or mountain, or kingdom, of all, we believe, is the Kingdom of our Lord and Savior, Jesus Christ, which now is so near at hand that it almost seems like these mighty mountains, so near we think we can walk over and pick up snow in a few hours. But those of us who have attempted to reach the high peaks know they are much farther way than they look. If we were to attempt to walk up there we would find the way much different from what it appears from a distance. Narrow gorges, mighty boulders, rushing streams of water, immense hills, which from a distance look small indeed. And so with our experiences.

In the realm of spiritual things distance often "lends enchantment to the view," and we are liable to miscalculate and underestimate the difficulties which may beset our pathway, but it is better, perhaps, that we do this than that we always see the way far ahead and thus become discouraged and faint by the way. We often sing:

"One step I see before me, 'tis all I need to see,
The light of heaven more brightly shines,
When earth's illusions flee:
And sweetly through the silence come,
His loving, Follow me."

And so, dear friends, we have met together in this city at the foot of the mighty Rockies, and we can look up both literally and figuratively "to the hills from whence cometh our help," but especially let us look to Him who is able to supply our every need and may we become stronger for the time to come on account of our blessed fellowship together and the exchange of greetings one with another, the helpful thoughts which may be suggested by

the different speakers and the inspiration of fellowship and communion with the Lord and with each other, "building each other up in the most holy faith."

"A little humor now and then is relished by the wisest men," says the poet. Just a suggestion along this line as to our program. I had nothing to do with the arrangement of the program. If I had I am pretty sure my name would not have appeared, particularly as chairman. But now that it is there by the suggestion of others, it would seem, perhaps, that I was shirking my duty should I not try to fill the place assigned to me by the Committee on Program. You will notice that the "Halls" are getting quite numerous among us. Our brother in the Lord (not in the flesh, so far as we know) Pilgrim F. A. Hall is to have a part in our program and I hope you won't confuse his part with mine. If I could gain a little by his reputation it might be of advantage to me, but feel sure he would be the loser if you should come expecting to hear him when it might be my turn to speak. However, I am glad to inform you that what remarks I shall make will be quite brief and perhaps more in the nature of announcements, so be sure not to stay away for fear I shall weary you. As has been customary in past conventions, both here and elsewhere, the chairman is not expected to do much talking, but rather to see that some capable brother is on hand to lead the various meetings, and in some cases to introduce the speaker, so I believe our convention will be much more profitable if that method is followed, and as my time will necessarily be considerably taken up with looking after various matters which need attention, will, of course, feel free to call on both the visiting brethren and those who reside here to help make this, YOUR convention, the best which has yet been held. Perhaps there is no one living except Brother Russell who is more capable of welcoming you in the name of the Watch Tower Society than our dear Brother Pilgrim Frank Draper who has now been continuously in the Pilgrim work for some 17 years, and we are glad to give way to him for this part.

Although my name appears on the program, which was arranged entirely unknown to me, as chairman, still I am glad to say that I am not vain enough to believe this convention will be controlled by any human being. We are glad to believe the Lord, who is now specially directing the affairs of the harvest, has also an interest in our assemblings together, whether it be the large gatherings from points more or less distant, or whether it be the twos and threes gathered; as our Lord said, "Where two or three are gathered together in my name there I will be in the midst of them." And so, dear friends, we trust our present Lord will be the real chairman, and that all who may have any part in this series of meetings will recognize that every good thing cometh from above. Unless the Lord is in this work none of us want to be associated in it because all that is in opposition to our Heavenly Father and our dear Redeemer must eventually come to naught. While we shall strive by the Lord's help, your prayers and co-operation, and the help of all who may have any part in this convention, to conduct the sessions to the glory of God and blessing of all, still, nevertheless, we believe the Lord today is using human agencies largely, particularly in matters which concern us as human beings, and He is today bringing from the storehouse things new and old through that servant who He has chosen. We believe it would be well to have an assistant in the work of making this convention a blessing to all, and will ask that our dear Brother Pilgrim Frank Draper act as such an assistant.

3 P. M., Brother Russell Addressed the Interested on:

"The Fear of the Lord is the Beginning of Wisdom."

THIS discourse was quite similar to others which you will find in this report, so we will not here repeat. The friends gave close attention.

At 8 P. M. the Public Service was opened, the church being crowded, so much so that extra chairs were placed wherever there was room for them. Brother Russell addressed the public for nearly two hours on the subject of "Where Are the Dead?" at the conclusion of which the audience carried away every piece of literature they could get—the supply was far too small, as the Denver friends did not anticipate such a large attendance.

? QUESTION MEETING ?

QUESTION 53.—*Why are heaven and hell mentioned in the Bible if there are no such places?*

Answer.—We believe that there are such places. We believe that there is a heaven, as the Scriptures say: "Heaven is my throne, the earth is my footstool, sayeth the Lord."

Supposing that every one born into the world is eventually to go to heaven is one of the errors that we have fallen into. God, in the greatness of His wisdom and power, was pleased to create angels and then subsequently, in the further development of His plan, He was pleased to make this earth and then create mankind. He made human beings a little lower than angels. Man never was an angel, never fell from being an angel, and was never intended to be an angel. Made a little lower than the angels, just like them in respect to having the divine characteristics of mind and will, and in some respects God made man higher than the angels, in the sense of giving them dominion over the earth, but to the angels He never gave any dominion; He put all these things under the feet of men. Heaven was intended for the angels and for Himself. During this present time God is developing the New Creation and they are to be heavenly beings and are to go to heaven, and as the Scriptures state, they will have a nature not only like the angels, but in some respects superior to them, in that they will have the divine nature. We do not know how many orders there are of spirit beings, but we read about Cherubims and Seraphims. He informs us that He has put these all under subjection to Christ. When Christ ascended upon high, God said, let all the angels worship Him. But this does not interfere with God's plan respecting the earth, which He designed should be inhabited. It would be very absurd to think that after God had spent six thousand years in training the world, and then 1,000 years in making them fit for eternal life, if He were to blot them out.

As for hell, we certainly believe more about it than others, for *we* understand that *all* go there, while others put only part of the people there; but it is a different hell, it is the Bible hell, the state of the dead, sheol, and the whole world goes to sheol. Get your Bible and compare how this word is used all through the Old Testament. Good and bad all go there; they are all gathered to their fathers, and sleep with them whether they are good or bad. It would be very strange to say that they slept with their fathers if their fathers were in hell, for they are awake in the theological hell.

We do not deny that there is a hell and a heaven, but we do deny the nocturnal hallucinations that have come down to us from the dark ages.

Question 54.—*What is the state and condition of man after death?*

Answer.—After his death he is dead. He is waiting for God's time when He will, through Christ, bring him forth from the dead, and all who have gone down, not that he is conscious of it any more than you and I when we fall asleep at night. The world knows nothing in the interim. Their sons are brought low and they know it not, and they are honored and they perceive it not of them. There is neither wisdom, nor knowledge, nor device in the grave (sheol) whither thou goest.

Question 55.—Do you believe in universal salvation?

Answer.—I believe that the world was universally lost through Adam. I believe in a universal redemption, that Christ by the grace of God tasted death for every man.

I believe in a universal opportunity, for this is the very reason that God gave His son to die for the world, and all, whoever will have it on God's terms of a perfect heart and love for God and man, may have it. Whoever will not have it on God's terms cannot have it at all, but will be destroyed from the presence of the people.

Question 56.—If there is no heaven or hell, please tell us how you found it out?

Answer.—We have already said that there is a heaven, and enough space for all the angels and the saints. Our Lord said, "In my Father's house are many mansions, but I go to prepare a place for you." But He did not say anything about preparing a place for mankind in general. The time to prepare for them is in the Millennial Age.

Question 57.—Why does St. Paul command us to abstain from things strangled and from meats offered to idols?

Answer.—This was not Paul's command, for he did not so command. Paul had been teaching the Gentiles that all the regulations of the Law were given to the Jews, and were not upon the Gentiles, but that the Jews were bound by them until they came into Christ. Then there arose a discussion as some came down from Jerusalem and said that they had to be circumcised and keep the law. Then some said, Paul tells us this, and another tells us something else; so they had a general conference to ascertain to what extent the law of the Jews was upon the Gentiles. You remember James was the Chairman, noting God's providential leadings, and then Peter told how the Gospel was first preached to the Gentiles. Then the Conference of the Apostles concluded that they were no mandatory laws upon the Gentiles, and that they should not put any upon them. But they said, let us enjoin this upon them rather as a recommendation, that they abstain from things strangled, from fornication, and from meats offered to idols. Why did they make that recommendation? Because they believed that at that time it would be a wise matter to advise. We would suppose that abstaining from fornication would always be in harmony with God's will. But about meat offered to idols, Paul explains that the idol is nothing but a block of wood or of stone; it had not hurt the meat at all, but if any man would think that it had been hurt, if he had thought that something had happened to the meat, and that he would be dishonoring God if he ate of it, then Paul said: If there be any among you that are weak, and thinks that it is wrong to eat it, those that are strong should condescend to such an one.

Then as to things strangled. That was a custom among the Jews because blood was a type or symbol of life, and God commanded the Jews not to eat anything strangled. They do not state why they advised it, but they did advise it and they advised it after they had stated there was nothing in the law that was binding on the Gentiles.

Question 58.—Please explain Christ's promise to the repentant thief on the cross. Second, is the earth to be paradise?

Answer.—You remember the thief asked the Lord a special request, saying: Lord, remember me when thou comest into thy Kingdom. Our Lord has not come into His Kingdom yet, and hence the time when that thief wished to be remembered has not come. We are still praying, "Thy Kingdom come, etc." If Christ had His Kingdom, we would not be praying thus. The Lord answered the thief's request just as he requested. The word rendered "verily" means the same as "amen," so be it. I will remember you *when* I come into my Kingdom.

How, then, did it come that we got the wrong idea? It was because we were not fully posted in the Word of God. When our Lord died He did not go to paradise, but He went into the tomb. We read that God raised Christ from the dead; He was dead and rose from the dead on the third day, and He did not come back from paradise. You remember that when He did rise, one of the Marys clasped Him by the feet, but He said: Detain me not, for I have not yet ascended to my Father and to your Father, and to my God and to your God. The difficulty is because the "comma" is in the wrong place. As the Bible was originally written, there were not marks of punctuation; it is a modern convenience. What our Lord did say in effect was this: I say unto you today, notwithstanding that I am hanging on the cross and it looks as though I was a deceiver, etc., yet I say unto you today, this dark day, thou shalt be with me in paradise.

Question 59.—Were Enoch and Elijah quickened and glorified to the spiritual plane in their translation preparatory to the restitution work?

Answer.—Of Enoch, we are told that he was not because God took him, and that he did not see death. That is all we know about it. I am not at liberty to use my bump of imagination and tell you of things that are not written. Did not God take him to heaven? No. How do I know? Because Christ said (John 3:13): "No man has ascended into heaven." The Lord will take care of Enoch and he will not get the restitution blessings until the full Christ is complete, as you will notice from the 11th chapter of Heb., which includes all of these and states that they all died in faith, not having received the promised things, that they apart from us should not be made perfect. Then the blessings will come from the spiritual to the earthly. Through your mercy they shall obtain mercy. Enoch was counted as one of the fathers before, but now Christ has become the father as we read in one of the Psalms, which states that the fathers will be the children, because they will all get their life through Christ. Whoever is a life-giver is a father, and whoever receives life is a son. When He is the great life-giver in the Millennial Age, he shall be the father to the world.

Question 60.—How about Elijah?

Answer.—Well, Elijah was a typical character, for the Scriptures say he was. The transfiguration of Elijah was a picture or vision of the change of the Church at the end of this age, and the carrying away of Elijah in a whirlwind, and chariot of fire, represents the Church's experiences, in which we will pass beyond the vail—a whirlwind of trouble and fiery trials. Again you remember John the Baptist, who was beheaded. So far as life is concerned, we remember that God buried Moses, and so I presume God likewise buried Elijah. So far as the Jews were concerned he was taken up into heaven, and they saw him no more. But the Apostle says, "They all died in faith." We presume he afterwards died and was buried like other men.

Question 61.—Is it not a fact that Elijah was glorified with Moses on the Mount?

Answer.—We answer, No. The record is that Moses died and was buried. It is not, therefore, in the authority for anybody to say that Moses did not die and was not buried, and he cannot have life or knowledge until after the Church shall have first received her resurrection, because Moses was of the household of servants, and they without us cannot be made perfect.

Well, what about Moses and Elijah appearing upon the Mount of Transfiguration? Well, I was not there, but I had a representative, a reporter present, right on the spot, and he told us of the matter. What did he tell us? We read that, as they came down from the Mount, Jesus talking to His disciples—and He knew all about it, you and I do not—told them that they had seen a vision, saying: "See that ye tell the vision to no man until after the Son of Man is risen from the dead." And similarly John, who was there on the Mount, afterwards described it in the book of Revelation, the book of

visions. He tells us of this beast and that beast, with heads, horns, etc., and of the woman sitting on the throne, etc. Did he see these actually? He said, I saw, and I saw, and I heard and I saw—and he saw them all in vision, because those beasts never pranced around at all. God could have had a menagerie there but it was not necessary. John tells us in the opening chapter that these were visions, saying that these were signified—made known by signs, and as He saw in visions *there*, so He saw in vision *on the Mount*.

There was another on the Mount who gave us his testimony. "You remember," Peter said, "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my Beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, *when we were with him in the holy mount.*" That was what the vision was to illustrate. Moses represented the class living, on the earth, if you please, for he was the mediator or representative of Israel, and he would very properly represent them in that tableau. Elijah was there used to illustrate the Church. He is several times used to illustrate the Church. Christ is the Head of the antitypical Elijah, and you and I are members of the Body of that antitypical Elijah, and that great Prophet is the one that God is raising up from among the people, and this Elijah will be the one in the Millennial Age to restore all.

Question 62.—*Jesus, after His resurrection, being a spirit, yet appeared to the disciples more than once as in the flesh?*

Answer.—We answer, No. He did not appear to them as in the flesh. When He was with them in the flesh—"Made flesh and dwelt with them"—He went in and out and ate and talked with them, but He did not do that at all after His resurrection. He was with them a few minutes, and after a few words He would vanish out of their sight, which is very different from the way He did before and for the very purpose to show that He was changed. He was changed, as respects His general condition after His resurrection; He was a spirit being. Before His death, He was the Man Christ Jesus, having taken the human nature for the suffering of death, and after offering His body, He had finished His work and had no further use for that body, and so God raised Him a spirit being, as the Apostle said: "He was put to death in flesh, made alive in spirit." I know our common version says "by" the spirit, but it is "in" in both cases.

Question 63.—*Devils being evil spirits, is it possible for them to appear in the Church in flesh as teachers and deceive the Saints?*

Answer.—We answer that the tract on this subject will be better than we can give in a few minutes. However, we will say briefly that the evils spirits which were condemned at the time of the flood, of whom Peter refers when he speaks of the "spirits in prison," in the sense that they are restrained of the privileges they once enjoyed—they have not been permitted to materialize since the flood. The Scriptures say that they were restrained in chains of darkness *UNTIL* the judgment of the great day. That word "until" seems to imply that when we reach that time, then the restrictions are broken.

Our thought is not that God will release them from their restraints, but that God will permit them to deceive themselves in that they have found a different way of materializing aside from Him, and this is what the spiritualists claim. I don't know anything about it, however, and I leave them alone—I would not go to one of their seances for any amount of money.

Are you afraid?

No, I am not afraid of them, but I am afraid of the Lord. My reverence for the Lord would say that I should have nothing to do with them. I believe that those who put themselves in the way of their seances, materializations and manifestations, are running a great risk.

I want to say that I am not accusing the mediums of being in league with the spirits, because some, so far as I know, are genuine mediums, doing a genuine work and *think* they are communicating with the spirits of dead human beings. I mean that *to them* their work seems to be genuine. The evil spirits palm themselves off for the spirits of dead ones and thus deceive mankind, and so it is that the theory is kept alive; that, when a man is dead he is more alive than ever. The whole heathen world is under their dominion. So Paul says that they that worship these worship demons and not God. Then he spoke of some of the doctrines of devils. All of these are pernicious to the Church, and they take pleasure in deceiving God's people. Our expectation is that they will think they have broken over the restraints that God put upon them in the days of the flood, and then with this thought that they have found a way of getting around God, they will materialize as they did in the days of the flood. Our spiritualistic friends, not that I am friendly with them, but the people who are deluded by spiritualists are all my friends, and all who are under the delusion are my friends, and those that are not under the delusion are still more my friends—our spiritualistic friends expect this power to grow and that they will materialize and walk the streets, and it will not surprise me if they get that power. They are bound by the chains of darkness until that time, then God will wink at this, partly to test them to see whether all these centuries of experience, in which they have seen the origin of sin, and have had a glimpse of God and righteousness, He will allow them to do this, to think that they are circumventing His plan, also that they may have a part in bringing the great time of trouble in with which this world or age will end.

Will they appear in fleshly bodies in the Church as teachers to deceive the saints? The Lord said—and it is so much better to have what the Lord said than anything that Brother Russell might say—if it were possible, they would deceive the [illegible], the Saints. That would imply that it will *not* be possible, but that it will be possible to deceive *everybody else* than the Saints; hence the importance of being Saints and of keeping very near to the Lord.

Question 64.—*How should Christians follow the admonitions of James* 5:14. *"Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil, in the name of the Lord. . . . and if he hath committed sins, they shall be forgiven him."*

Answer. "And if he hath committed sins," that I consider the essence of it. The intimation is that such an one has committed sin, become estranged from God, and is unable to go to Him. Therefore in this sad and separated condition, "Though he hath committed sin," he may call for the elders of the Church and confess his fault, as the Apostle said: "Confess your faults one to another and pray one for another." This I would understand to be spiritual healing. Why not physical healing? To understand it so would be to understand it out of harmony with the whole Bible, which tells us that instead of expecting physical healing, we are to lay down our lives in sacrifice. There is not a suggestion anywhere that our Lord's disciples were healed by Him. While Jesus sent forth His disciples to heal others, He never told them to heal themselves, and they never did, and Jesus never healed them. In the case of Paul, he mentions several brethren who were sick, and the Lord had mercy and finally healed them, but the Apostle did not command any magic work to be done for them, nor give them any aprons or napkins, etc., but he did to others. When Peter's wife's mother was sick of a fever, then she was healed, but not Peter nor any of the disciples. Hence, if James' statement is to be regarded as a general one to the Church, it would be contrary to everything else in the Scriptures.

When you and I were accepted, we were counted as having received restitution or life, and were admonished to present our bodies a living sacrifice. When our Lord was worn and tired from labor of preaching and teaching, did He pray to be healed? What did He do? He sat on the edge of the well and rested, just as you and I would do if we were tired. When He was hungry, did He command the stones to be made into bread? No, He said it

would be using power improperly. But, He did use that power for the feeding of the multitudes, and He may have eaten some of that which was provided for the multitudes, which would not have been a special use of His own power for Himself. *We* are called to sacrifice, and not called to restitution—that will be in the next age.

A friend of mine, believing in Present Truth, called upon me one day and said he had a cold. I drew out a drawer and said I would give him something that would help him. He said, "No, the Lord is my healer, and I will get over it in two or three days." "Oh," I said, "I thought I might help you over it sooner." I then remembered that he had the thought that if he had a toothache, or earache, or a corn that the Lord would heal him. He was inquiring for a brother and said he was so sick that his life was despaired of, and he also believed the same way. I said, "Brother, I will take this opportunity to tell you something. You believe that you should take your aches and pains to the Lord and then wait. Now, brother, I would like to call your attention to this fact that this brother, notwithstanding he has the Lord as his healer, is now so sick that you can't even see him, and then after being sick a long time, then gets a doctor and gets well. Now you are sick, and I remember several occasions when you have been sick. Now, while I am not boasting of the Lord being my healer, nor of my suggestions, I want to tell you that the Lord in His providences has so overruled in my life that I have been but one day in bed sick in forty-five years. Now, brother, do you think it would be better for the Lord to keep you well or to let you get sick and then heal you?" He seemed to see that the Lord could keep him well.

My thought is that you and I have a perfect right, according to God's arrangements, to do anything that we can properly, and [illegible]ing for our physical health. When you are hungry, you eat meat and bread and potatoes, and they are some of the very best medicines. Also a little sleep. Now we do not think of doing without these. And if I thought that a pinch of catnip or anything else would arouse the liver and settle the stomach, I would not hesitate to take it any more than to take bread or potatoes, and I would think I was using the same common sense in caring for my body. We read: "Of all the herbs of the field you may freely eat." Do the best you can, you are a groaning creation, do anything for your relief. When I take some medicine I am not doing something but that is open and common to all mankind. I have consecrated all that I have to the Lord, but He never expected me to give up the eating of bread and meat, or of taking some catnip if it was good for my stomach.

Question *65.—Col. 1:24: "Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake."*

Did Paul and does the Church now suffer for the sins of the world?

Answer.—A good deal depends upon the way a thought enters and proceeds through the mind. What does the questioner mean? What had the questioner in mind? Words are poor vehicles to express thoughts. This is what I understand to be the question, or at least I will answer it in this broad way, which I trust will cover it:

Paul recognized that he had been invited to become a joint sacrificer with Jesus and to fill up that which was behind of Christ's afflictions. What did Christ suffer for? Whatever Christ suffered for was what Paul wanted to share in; he was going to fill up that which remained behind. Now, what did Christ suffer for? "He suffered the just for the unjust." He died for our sins; He died as a sin offering. Did Paul, and do we die that way also? I answer, certainly. Is this shown in the Scriptures? It is most clearly shown—it could not be more clearly shown. Then why did the Apostle state, "for his body's sake, which is the Church?" I answer, that is the way Jesus laid down His life. Jesus did not suffer for the Gentiles and wicked people; He gave it all to the service of the Church. The way you spend your life, and the value of your sacrifice are two different things. He was to lay down His life sacrificially, no matter how; He was laying down His right to life, His earthly life rights; these became an asset, a valuable thing in His hands, to be applied for somebody else's benefit, and when He ascended upon high He applied it for the Church. We see that it will pass through the Church to Israel, and through them to the world—all the families of the earth. But, *mark you*, while that was *the way* He was offering Himself in the Most Holy, *the value* of His offering was another thing. The thing to do while on earth was to lay down His life. Well, He could have laid it down in sawing wood, or in a hundred ways. What did He choose to do? He chose to use it as wisely and profitably as He could. He laid it down for the poor and needy, the sick, the lame and the blind, giving them vitality from Himself, as He found opportunity. *But the way He used His strength has nothing to do with the value of the blood offered.* KEEP THE TWO THOUGHTS IN MIND. The one is the sacrifice of earthly rights, which are to be applied for us; and the other, the way in which He would die, use up His strength, etc. He might have spent all His time in antagonizing the Pharisees and they might have crucified Him just the same. But if so, He would not have done it in the wisest way. He laid down His life for the Church, the 500 He met after His resurrection were the ones He specially served.

So, then, with you and with me, so far as you and I are concerned, it is not enough for us to say, I consecrate my life to the temperance work, or to serving my family, or to serving one of the nominal churches—it is not for you to decide. It is for you to give your life to God, and let Him decide your course, how you will spend this day, tomorrow, etc. Give all to the Lord, and then He tells us here, through the Apostle, that it would be best to lay down our life for Jesus' sake, and He gives us an example of how He spent His life. You understand that His life was consecrated to the Lord and that He should serve the Church, and so with us. But the value of the sacrifice is one part, and the way it will be applied is another matter altogether.

SIN-OFFERING: You remember the day of atonement which came to the Jewish nation once a year, about the 10th day of the seventh month, they were told to afflict their souls, etc. So all the Jews to this day, although they have no priest now, and cannot properly observe this atonement day, yet on the 10th day of the seventh month they afflict their souls in the sense that they fast and deny themselves. What they did originally was this: When this atonement day came, the High Priest first went out, took a young bullock which was for himself. He did not take it from the congregation; it was the High Priest's bullock, which represented himself, and after offering it, he took the blood into the holy and most holy and sprinkled it upon the Mercy Seat to make an atonement, to make satisfaction for sin. You remember the Mercy Seat was the propitiatory, which signifies the place of propitiation, or place of satisfaction. Now whose sins was atonement made for by the blood of the bullock? For the sins of himself, his body and his household, the house of Levi—they were his house. He was the head of that tribe. What do they represent? The Body of Christ, which is the Church. When He, Jesus, made an atonement for Himself, He made atonement for us, His Body, who are His house, the house of Levi, the household of faith—all who believe in the Lord Jesus Christ and have turned from sin and are seeking to serve the Lord. Was that sufficient, or did they need any more? That was sufficient for them. Did it go out beyond them? No. Then what next? He went out and laid hold upon one of the goats at the door of the Tabernacle, and slew it, and offered it, *as He slew the bullock, for a sin offering.* (By the way, He did not provide the goat, but it was taken from the congregation of the people, representing the Church taken out of the world.) He slew the goat, and the goat represents those who are the members of His Body, and when He had slain it, the body was burned without the camp, and the blood was sprinkled just as he sprinkled the blood of the bullock, but not for the same people, but to make atonement for all the other tribes outside the tribe of Levi. Paul and you and I can have part in this secondary part, as the antitypical goat. We offer ourselves at the door of the Tabernacle, then He makes us representa-

tives of Himself, then our sufferings are the sufferings of Christ after that. Because God has accepted you through Christ, your sufferings are counted as a part of His sufferings; you are suffering with Him and for the same thing as He suffered, and thereafter you are no longer a goat. Did the goat go into the Most Holy? No, neither did the bullock; both perished outside the camp, representing the earthly or fleshly conditions. Neither of these went into the Most Holy. What goes into the Most Holy? Why our Lord Jesus Himself individually as a New Creature, begotten of the Holy Spirit, goes into the Holy, and you and I also when we are begotten of the Holy Spirit.

So, then, you see, Paul was a member of the Body of His sacrifice, but as a Royal Priest, he was a member of the Body of Christ. In one sense of the word you are earthly and are dying, and in another sense you are a New Creature, a Member of the Body of Christ, seated in the Holy, eating of the shew-bread, having the light of the golden candlestick, and offering incense upon the golden altar.

The Apostle speaks of this goat or Church class when he says: "Let us go to him without the camp, bearing his reproach." Remember, as the Apostle said, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." No other sacrifices were burned without the camp, only the sin-offering. "Let us go to him," or be a part of the sin-offering. THAT IS OUR PRIVILEGE, *IF* WE CAN SEE IT.

Question 66.—If you did wrong and recognized it later, and asked forgiveness, should we expect chastisements?

Answer.—I suppose the brother means that, if I did wrong, if I recognized it, and asked forgiveness, should I expect chastisements? Yes and no, according to circumstances. The degree of intelligence would determine. If there was knowledge of it, the Lord would exact certain penalties, even though you asked for forgiveness. Just as in the case of a child. You might say to it, "You shall have no dinner today if you do that." He may do it and then ask your forgiveness, saying that he is sorry. You would forgive him, but would say, "While I forgive you, I will have to do as I said and punish you; you must go without your dinner." So our Lord may bring us back into fellowship and we may have forgiveness, and at the same time, He may allow some chastisement to follow.

Question 67.—To what extent should the brethren endure unsound teaching on the part of Elders or others, and how remedy such conditions?

Answer.—Well, dear friends, there are some things to be endured, but the Apostle intimates that to endure unsound teaching is to participate in the wrong doing, that we should not endure unsound teaching at all. If there are any enduring such, we feel that it is their duty to protest. Now, that does not mean that his view is right and everybody else's view is wrong. But, suppose I was here in a class in Denver, a member of the class, and suppose somebody, either in public or private, was teaching certain things which I believed were wrong and injurious to the household of faith, it would not be proper for me to sit by and simply say, "I am not teaching the error." My silence would be giving consent to it. It would be proper for me to see an opportunity to kindly, and patiently, and clearly, and positively to set forth what I believed to be the error and the Bible teaching on the subject, etc. After I have done my duty in that matter, it would not mean that I must insist that everyone must come to my view of the matter. I have had my say and if somebody else wishes to have his say, he should have his say also. The Church of Christ is not to be hidebound, but all should have the privilege to have the truth, but all things should be done decently and in order. My duty should end at the time of expressing my convictions and reasons for them, so that I should not need to get up half a dozen times. I should give Scripture reasons and they should give theirs. All the Lord's people should recognize those as the highest teachings. Suppose, then, that the majority of the class decided against my view of the matter, what then? Should I say: Here is a teacher that is not biblical; shall I absent myself from the class and not meet with them? No. I would say, "I have done my duty thus far to the class, I will continue and perhaps another opportunity will come in which to present my views. If another opportunity came, I would hold to my position as long as I thought it was right, but I would not make myself obnoxious.

What about others not in the class? I would say, "Friend, neighbor, I thank you for your words, we have given them consideration and we have dismissed the matter, and you will please not trouble us again.

How remedy it? If the unsoundness was on the part of the Elder, if near the time of election, wait and see that you did not elect anybody that was not sound. If you knew it at the time you elected him, then you are at fault. *You have no right to vote for anyone you do not know to be clear in the truth.* You will find everything on that subject in the sixth volume.

I have found that sometimes the Lord's people feel a hesitancy, and say, "Now, I don't like to vote for so and so, yet I do not think so and so is fit for the position of Elder. You are doing wrong in keeping quiet and voting for him. God wants to have in His Church those who have character, recognizing principle, and who will act in accordance with that principle. It takes some overcoming on your part to overcome your timidity, and that is all the more reason why you should do your duty; because, none but overcomers are to be of the elect class. I admire that character that does not like to be quarreling and disputing and hurting others' feelings; we ought to have that disposition, and there is a kind and gentle way of saying things that are pretty plain, and you should let all know that you have nothing but the kindest intentions when doing your whole duty. The Church should take time and deliberate as to who should be your Elders. You are representing the Lord and you are representing Him in your vote. We want to feel the responsibility of our vote in the Church of Christ more and more.

Question 68.—Is it possible for all who are called to the high calling to reach the perfect mark of love, and how?

Answer.—It is possible for every human being to reach that mark, and more than that, every individual who will ever get eternal life, either as a member of the little flock, or great company, or of the restitution class, whoever will receive eternal life on any plane will have to come to that place or mark of perfect love; because God will not give eternal life to any others. The law of love is the least thing that God will recognize. According to the spirit, you are under the law, and you are obliged to live up to everything in the spirit that the Jew was commanded to do in the flesh. You remember how it reads that, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength." Won't a little less than that do? No. Oh, but I have weaknesses of the flesh and cannot do the things that I would. Well, the Apostle said that the Lord is not judging us now according to the flesh, but according to the sentiments of your hearts. If it is full love for the Lord, all your soul, mind, and strength, then you are up to that feature of the perfect mark. You cannot do more if you like, and you cannot do less. If your heart is not all of that you will not be of the Little Flock or great company, but such will go into the second death. All must come up to this standard in their hearts, or they will all die the second death.

What about the second commandment, "Thou shalt love thy neighbor as thyself?" It relates to mankind. How? Get the best of him in a trade or take advantage of him? No. You must treat him as you would want him to treat you. That would not mean, however, that you must exercise your judgment for him. If he thinks his farm is better than yours and you make a trade, you both go into it with your eyes open, but to take advantage of another would not be loving as you should. The Church must do more than that. How? This way, my dear brother: The law never requires sacrifice on your part, simply love your neighbor as yourself, but what the Father requires of those who will be Members of the Body of Christ requires more than that; namely, that you sacrifice your earthly rights and lay them down. Jesus did

it and it was more than the law required. He laid down in sacrifice His earthly rights, His interests. Oh, well, you say, we sacrifice our earthly interests, but we do not think them worth much. That is right, but you must sacrifice them.

Question 69.—Will the Ancient Worthies have need of and be under a Mediator during the Millennial Age?

Answer.—No, they will be agents of the Mediator. So far as the Mediator is concerned, they will be the Mediator in the flesh dealing with mankind. They will not need a Mediator for the same reason that Abraham did not need one way back there thirty-five hundred years ago when God called him His friend, and made a covenant with him. He did not need any and will not need any when placed with the other Ancient Worthies in the Millennial Age. The Mediator will be the Lord Jesus the Head, and the Church, His Body.

Question 70.—Is promiscuous kissing advisable among the sisters in the truth?

Answer.—Well, I might be entrenching upon somebody's rights if I were to give some law on the subject, but I am not a lawgiver, merely a law interpreter, that is all. Some people might like it, and some sisters might not; so, love in the matter should be the rule and it should lead us to be very careful and considerate, and if I were one of the sisters that liked to be kissed, I should not take offense if they did not. Besides, scientists tell us that kissing is a means of communicating diseases, and therefore, not a very wise proceeding. I should think that as a rule a good, hearty handshake would be quite sufficient, but if any like to kiss, I do not know of anything in the Scriptures to hinder, and the law of love is the only thing between the sisters kissing each other, and the brothers kissing the brothers.

Question 71.—Give the scriptural qualifications for the election of Elders and Deacons.

Answer.—See the Sixth Volume, which has more than forty pages on that subject. I think it would be well for the leader to call attention to the matter a month before election, and suggest the reading of the matter in the Sixth Volume so that all might have the matter fully in mind.

Question 72.—When will Adamic death cease? Will there be births after the time of trouble?

Answer.—My understanding is this, dear friends: That the time of trouble will, so to speak, paralyze the whole world, and that is the time mentioned in the 46th Psalm, where the Lord, after speaking of this time of trouble, says He will break the bow and cut the spear asunder and say, Be still and know that I am God. That is the first great lesson that the world will learn—"Be still!" They have been running hither and thither and learning about evolution and everything but the Lord's Word. They should have learned this lesson long ago that, "The reverence of the Lord is the beginning of wisdom," and to know that He is God. They will have to take a little time to get still. God does not wait for them to recover, but begins the new order of things. The Ancient Worthies appear and Israel under the New Covenant arrangements, and when they are established the other nations will see their blessings and prosperity under God's supervision, and will see that they have the Ancient Worthies, Abraham, Isaac and Jacob, etc., and they will say, "Let us go up to the mountain of the kingdom of the Lord." See how He is teaching the Jews, "He will teach us of His ways, and we will walk in His paths, for the law shall go forth from Mount Zion, and the Word of the Lord from Jerusalem," and "the desire of all nations shall come." They will begin to see that this is what they have always desired, God's government, peace, prosperity, enjoy life, etc. They will see that the only way for them to get God's blessing will be by coming in under the New Covenant arrangements through Israel. If they do not, God will not recognize them, and as the prophet says, There shall come no rain upon them. Is that literal rain, or in the sense of blessing? Perhaps both. The Lord is going to use all the powers and forces of nature to give lessons and instructions, and He will call for the corn to increase, and for the wilderness to blossom as the rose. The whole earth will be at the command of the Lord, and everyone that doeth righteousness shall be blessed, and he that does not shall be punished, and then the whole world will learn that righteousness pays. Some people now do not think it pays to be honest, but they will then, for they will be blessed, and any out of harmony with God will receive some kind of chastisement that they may all be brought to God and be lifted up out of their death conditions.

When will Adamic death cease? It will be going on in these fallen natures. God's blessing will come as a result of the New Covenant, and only those who are under the New Covenant will get God's blessing; it will begin with Israel, and then as the other nations see the blessings of Israel and realize that the blessings come because of their relationship with God, they, too, will want the blessings and will want to come under the New Covenant arrangements.

How soon after the time of trouble? It will depend upon how soon those nations come to a knowledge of God, for there will be no way of getting life except through the Son—that is the rule now, and will be then—"He that hath the Son hath life, and he that hath not the Son shall not see life."

Will there be births after the time of trouble?

I understand that things will go on in a natural way. First of all, those under the New Covenant arrangement, after they begin to line up, they will have higher aspirations and nobler qualities of mind, and births will be fewer and fewer, so that at the end of the Millennial Age, births will entirely cease, and there will gradually be a change in the human family corresponding to the change in the beginning, only in the opposite way, when God separated Mother Eve from Adam's side. Our understanding is that the whole human family will be as Adam was before the separation. It will not mean that the sisters will be blotted out, but that they will take on the other qualities, and men will take on the more gentler qualities. The perfect life will represent the gentler qualities as well as the stronger qualities, so that both men and women of the Millennial Age will be perfect, as Adam was before Eve was brought forth.

Question 73.—"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." (1 *Cor.* 14:34, 35.)

Please explain and harmonize these Scripture statements with the statement of 1 *Cor.* 11:5, *which reads:*

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven."

Answer.—You will find those Scriptures treated very elaborately, very perfectly, and a lot more on the subject in the Sixth Volume. I do not think you have been studying the Sixth Volume enough. Some want to know when the Seventh Volume is coming out, but I do not think the Lord will allow it until the Sixth Volume is more thoroughly digested.

Closing Remarks.

After the Question Meeting, Brother Russell made a few closing remarks, and, in brief, stated that he trusted we would all remember the discourse of the day before, that "The Reverence of the Lord is the Beginning of Wisdom," also that it is the middle and end, and he hoped we would get it so thoroughly in mind that it would enter into every thought, word and act on our part.

Discourse by Brother Frank L. Hall. Subject: "THE GOOD AND EVIL OF CRITICISM."

SYNOPSIS of Address by Frank L. Hall, Chairman of the Denver Bible Students' Convention, delivered at 11:00 A. M., July 31.

Dear Friends: It is not our purpose this morning to give a set discourse or lecture, but rather to make just a little heart-to-heart talk for the benefit of us all. We have found in our experience that talks of this kind do quite as much if not more good to the one who speaks as they do to those who listen, and after the two days of fellowship and listening to the able ones who have addressed us, it may seem rather uninteresting to listen to one who has no special talent in this line. However, we will try, with the Lord's help and with your forbearance, to offer a few thoughts along the line of our subject.

Text, Matt. 7:1, 2: "Judge not that ye be not judged."

The word "criticism" is not a scriptural word so far as we have been able to learn, in either the common or the revised version. It is a modern word and seems to be especially appropriate to modern times, as the disposition to criticise seems to be more prevalent, perhaps, now than ever before.

The word "judge" as used in our text and various places in the Bible has a similar significance, it seems to us, but like most other words, this word has a variety of meanings.

We wish to consider it only in a limited application as applying to fault-finding and to meddling in other people's business. It is a common failing for us to take more interest in other people's affairs than we do in our own. It is this disposition which the Apostle Paul mentions in 2 Thes. 3:11, and in 1 Tim. 5:13, and the Apostle Peter in his Epistle, 1 Pet. 4:15, seems to convey about the same thought when he speaks of meddling in other people's affairs.

Before considering the evils of criticism we might call attention to the good there is in it and a proper use of this faculty. I think we will all agree that it is right and proper to criticise doctrines or teachings if we believe them to be wrong and injurious. In fact, a large part of our time during our meetings is taken up with pointing out the erroneous teachings of those who set themselves up as instructors in religious matters. It is proper to criticise any teaching which we believe to be error and designed to bring injury to others. Nevertheless we need to be on our guard even in matters which concern people in general and the household of faith in particular.

There are right and wrong ways of correcting the doctrines which we believe to have an evil tendency. For instance, we believe our friends of the various denominations are teaching error along various lines, but we are not to sit in judgment on their cases and attempt to correct them unless we are sure our advice or help is desired by them. If we should go into a meeting conducted by others we should first find out whether or not we are welcome to speak freely as to our understanding on any subject that may be under consideration.

Points to be Remembered.

1. While it is not proper for us as the Lord's people to criticise the conduct of others unless it may affect us directly, still if our brethren or sisters should fail to observe the Scriptural rule as given in Matt. 18:15-17, we should not ignore them unless we are sure they understand the subject and are violating the Divine instructions wilfully. It is so common for people to criticise that many do it thoughtlessly, and some ignorantly, because they have not been instructed in the Lord's way of settling disputes, etc.

2. Our Lord's instructions in Matt. 18 do not seem to us to apply to public matters, but rather difficulties that may arise between individuals in the Church. There are questions which concern people in general, other questions which concern the family only, others which concern the Lord's people and others which are personal matters only. On account of our inability to always determine to which class the different questions which may arise may apply, we are constantly getting into difficulty when we might avoid it if we would but stop and consider and see that certain questions which we think need to be considered by us really were none of our business. The Apostle Paul offers a suggestion in his second letter to the Thessalonians, 3:11. He says: "We learn that there are some that walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort, by our Lord Jesus Christ, that with quietness they work and eat their own bread."

Notice that the Apostle seems to think this of enough importance to make it a command. Our experience confirms the advice of the Apostle to the effect that those who do not have some active occupation, either in the Lord's work or in providing things honest in the sight of men for those who may be dependent on us, are almost sure to become busybodies in other people's affairs, so we need to keep in mind this admonition.

The disposition to criticise seems to work to the disadvantage of the one who criticises, but nevertheless some continue to practice it even in the face of continual defeat. The most charitable view to take of the matter is to recognize that their minds are often unbalanced along these lines. Our minds are all more or less warped and twisted, but some are worse than others.

3. Exaggeration respecting matters which properly enough need criticism or correction; making them worse than they really are. The caricature and cartoon in our daily papers and magazines are illustrations along this line. It is so common for us to get distorted ideas of things, and when a report gets started it is sure to grow worse each time it is repeated until finally it becomes many times larger and almost opposite from the truth.

4. We should be very careful not to take sides with those who may be engaged in disputes unless we are sure it is a matter which concerns us, or at least unless there may be an opportunity for us to act as a peacemaker and bring about a reconciliation.

An improper way to attempt to correct wrongs which we may think need correcting is to go on the property belonging to others or rented by others and attempt to give advice or to speak at a meeting conducted by others, unless we first have the consent of those in charge, who may properly represent those who are responsible for the meeting and who have arranged for the expenses.

If we have some message to deliver which we think is of importance to any particular company of people we may properly advertise to speak at some public or private place, and if, after we have arranged for such meeting, it will be proper for us to present our views or understandings of the Lord's Word. But to cause a disturbance in the assemblings of others will only bring on ourselves the ill will of others, and instead of doing good and advancing the interests of our cause will probably bring the reverse. We should keep in mind that not all who profess complete consecration to the Lord are carrying out their consecration in reality, and there are many wolves in sheep's clothing, as our Lord plainly stated and warned us to be on the lookout for such.

One of the proper uses of criticism, it seems to us, is that we may be able to differentiate between those who are tearing down the Lord's work without giving something good in its place, and those who are honestly striving to correct wrongs and errors. With the former class we are to have nothing to do, as the Apostle admonished us, but

rather reprove them both publicly and privately, but with the latter class we are to strive to help them in every way we can, pointing out to them wherein they may be in error according to our understanding of the Lord's Word.

5. The important thing to remember in connection with this whole subject is that we must have the Christ-like spirit in all our endeavors to serve the Master, and especially if it seem necessary for us to criticise and correct wrongs that may exist and need correcting. If we show the spirit of fault finding and contention we may be sure the Lord will not use us in pointing out the truth to any extent, though He may overrule even this wrong course on the part of some to work out good by causing His people to become more zealous for the truth, even as He causes the course of Satan to work out His purposes in the end, but Satan himself will be the sufferer for his wrong course.

Whether criticism is offered with evident intention of tearing others down that we may build ourselves up is the test that should determine our attitude to those who oppose. So far as our observation goes, most of those who criticise the representatives of the Present Truth do so either ignorantly or wilfully because they desire to be looked to as leaders and teachers. It is not for us to judge the heart or to say who is wilfully doing this, but we have great need to continually watch and pray that we do not fall ourselves. It is a safe rule to have no company with the unfruitful works of darkness, but rather reprove them, both by precept and example.

Synopsis of Discourse by Brother Geo. M. Hunt. Subject: "CHARACTER DEVELOPMENT."

DEAR FRIENDS: It is our pleasure to speak to you this afternoon on the subject that is of most vital importance to every spirit begotten one present, character development. I am sure we are most of all interested in the development of the "new creature" so that eventually it may be brought forth to birth. First "begotten," then "quickened," then "born" from the dead and passing into the "spiritual body" in the spirit realm into the very presence of Jehovah. Why have we been so highly favored with more knowledge than other members of the body in the past? We answer, for a variety of reasons, one of which we wish to mention particularly. Some of us have been "called and chosen" very late in the day and have only a very short time in which to make our calling and election sure, therefore our dear Father of love has favored us with an abundance of knowledge so that by His Grace we may be able to clean up our characters in the shortest possible time. Jesus said, the "good seed is the word" and the "good ground" is our heart. What will the good seed do for us if received into good hearts? We answer, we are begotten by the seed or word (**Jas. 1:18**), thus becoming an embryo "new creature." This must grow in order to be fit for the birth. This process of **growing** we will call "receiving the ungrafted word" or **"overcoming."** How may this be accomplished? By continually **"engrafting"** the "word" on to that which we have already received, thus getting a further knowledge of "His will concerning us," permitting it to sink down deeply into our **hearts** and letting its spirit become a living principle in our lives. "With the heart man believeth unto righteousness" and not our heads only. Let us then "receive with meekness the engrafted word" at any cost, even though **painful** the humbling it may be; because it is no more than we are promised at our begettal. Let us not "draw back" or grieve our minds in following this out in the most complete sense by His help. By so doing, His rule will keep coming into our hearts more and more, "that we might not sin against him." (Psa. 119:11.) "Hiding away his word in our hearts" and keeping it there. But, says one, it runs out of my "leaky vessel." And I am slow to receive it—how may I overcome according to this method? We answer, "Hold fast to that which thou hast" received and not to that which you have not received. What you need and what I need is to receive all we possibly can as individuals and hold fast to this. It is more difficult to receive an idea than to retain it, and if once received it may be retained (the spirit of the matter, at least), by following out the Divine instructions. **"Let it be thy meditation** all the day." "Meditate **on these things in the night** watches." "Think on these things." **(Psa. 119:97, 99, 63:6;** Phil. 4:8.) By persistently pursuing this course, even though it be a sacrifice to do so, we may feel sure we may be able to "keep just what is necessary for our personal good." "Whoso *keepeth* his word, in him verily is the love of God perfected." Thus seeing His law of love coming into our hearts more and more, we rejoice with fullness of joy." "Hereby know we that are in him," and "the spirit itself beareth witness" that we are His children and "the peace of God keeps our minds and hearts through Jesus Christ."

Does He get disturbed in His spirit because someone makes a mistake or does wrong? We answer, No. True, "His wrath is revealed" but His peace of mind is perfect, and if we have the peace of God our peace is perfect according to the spirit. "Thou wilt keep him in perfect peace whose mind is stayed." One answers, I confess my peace is not always perfect, even knowing "all things" are for my good—sometimes these trials are almost "grievous." I want to be polished but I can't really delight in it. I know the Lord wants me to do this, but I can't take delight in doing it. Why is this? There is only one answer—love is deficient. "I delight to do thy will, O God, for thy law (of love) is within my heart." If we don't take delight in "willing and doing His good pleasure" it means we are to get more of His law of love in our hearts and put away the "will of the flesh." "Thou shalt have no gods before me"—fleshly desires, deaden these. "Thou shalt love the Lord thy God with all thy heart, mind and soul." If we be true we will "delight to do thy will, O God," and be pleased to "lay down our lives for the brethren," since this is "pleasing in his sight." (1 John 3:16, 22.) "Great peace have they which love thy law and nothing shall offend them." (Psa. 119:165.) Some have confessed He has been slightly offended. Why? Because he did not have enough of the law of love in his heart. Dead men cannot be offended. "Ye are dead," then neither can we be offended when this is true and His law of love operating in our hearts, then we have "great peace." "Great peace have they which love thy law and nothing shall offend them." "*Above all things* have fervent love among yourselves, for love shall cover a multitude of sins." "*Above all things* put on love which is the bond of perfectness." **(I Peter** 4:8; Col. 3:14.) Love fulfills the law; love, **"unfeigned"** love. Our love will be sure to be shown by our **"zeal."** Lesser's translation reads: "The zeal for thine house hath eaten me up." Again, Col. 1:24, "Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ for his body's sake, which is the Church." For whom are we exhorted to "lay down our lives?" For the brethren. Some one says, Was not the Lord's goat sacrificed "for the people?" **Yes, but how we** lay down our lives, and for whom the **Father is pleased to** accept the sacrifice and apply it, are **two different things.** The test is self sacrifice and unfeigned **love for the brethren.** The Apostle says he rejoiced in **his sufferings** for the body's sake. Why did he rejoice? **Because he loved them** as Jesus said He should love them, **"This is my commandment**, that ye love one another **as I have loved you."** It is possible that sometimes **our sacrifices for them may** not be **fully appreciated. Let us "think no evil"** or inwardly **complain, knowing we ourselves are not always able to appre-**

ciate as we desire. Let us remember that our dear brother has the same difficulty as ourself, and is no doubt as much out of harmony with this weakness as we are; therefore will we gladly throw the mantle of love over all of his imperfections and see him as acceptable in the merits of the beloved as well as ourselves. Some may have once wished that they too might have had the privilege of washing the dear Redeemer's feet, as did Mary, and felt they had no such opportunity. Today, dear friends, we have the poor, weary "feet" with us and *it is our special privilege to "wash the feet* and serve them and fill up that which is behind for the dear feet." Thank God that inasmuch as we do it unto these we do it unto Jesus! Let us let no opportunities slip by. How careful then we should be in every word and act toward these, for Jesus said He would accept it as unto Himself. "Take heed that you do not despise one of these little ones"—for us to do thus indicates we do not love the Saviour, we do not love His spirit. "If any man have not the spirit of Christ he is none of his." In doing a service for the "feet" we must stoop or else we can do them no service at all. Let us always be willing to stoop to one another. The feet are naturally the filthiest part of the body, but our service to them only serves to test if our love is genuine. Let us become more humble and be willing to learn of one another—also to humble ourselves in God's sight and acknowledge in everything that we can of ourselves do nothing; that our own advancement in knowledge and growth in the fruits of the spirit are the results of divine power given us. Lack of humility is the acting out of a falsehood, for there is no power but of God, and he who inwardly feels he is doing something in his own power deceives himself and acts out that which is false, and is to that extent in harmony with Him who said: "I will ascend up and be like the most high," and exercise a power of my own when really having no power of his own at all. God helps us to "worship him in spirit and in truth," "in righteousness and true holiness." Not with the ambition of becoming a "King," etc., but in the language of the Master, paraphrased, which we quote: "O, righteous Father, the world hath not known thee. I have learned to trust thee where I cannot trace thee; therefore if it be pleasing in thy sight, glorify this thy Son that thy Son may glorify thee and make manifest unto others thy righteous law that they might be blessed and thou glorified unto whom all honor is due. Father, glorify thy name."

If these things be in us and abound they shall constitute us that we shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ, and we shall never fall, but receive an abundant entrance into the kingdom. More than we could ask or think. God help us all to keep sweet unto the end. Amen.

Discourse by Pilgrim Brother F. A. Hall. Subject: "MYSTERIES OF THE HARVEST DAYS."

DEAR FRIENDS: There are mighty mysteries unfolding to those who have made a covenant with God by sacrifice, and how we have been enjoying and feasting on some of the "deep things." Not all Christians may know these. Only the sacrificers, only the mystery class, those who have fellowship with the reapers. (Eph. 3:9.) This is the day of unsealing things that in other ages were not known, and oh, how swiftly do we see one event crowding on another!

Among the wonderful mystical pictures of God's Word is the delivery of His people out of the Land of Egypt. There is something awe inspiring about it. We feel like standing with uncovered head and abated breath while contemplating the work of Moses, yet Moses was only a man.

True, all true, but just think what it foreshadowed. Think of the mighty outworking of the fulfillment of that marvelous type. Are we today not verging into the antitypical darkness that is covering the earth and the gross darkness that is settling down like a mighty pall over the people? Do we not see it all approaching, the lice, the sores, the hail, the blood, all; and a "time of trouble" for the world in the death of their first borns? Yes, we are in it, and "blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days." There was no darkness for God's people in that day, for "all the children of Israel had light in their dwellings." Therefore let us rejoice in the light today.

Looking backward we see Moses directing the work of that deliverance, but *Aaron was his mouth.* Aaron spake the words of Moses. It was wonderful, all through the typical time of trouble, as we trace each event. We can never get the understanding of the full significance of that time of travail upon Egypt until we see this present evil world as shown in Isa. 19 to be the antitype, and that God's people now are soon to be delivered into the antitypical land of Canaan by mighty signs and wonders. The seven last plagues of Rev. 15:1 is to fulfill the wrath of God. While Moses' work in those days foreshadowed the delivery of the world out from under the great taskmasters of today, and from under the rule of the antitypical Pharaoh, Satan, there is a deeper jewel of truth buried beneath that earthly debris which is heart satisfying to those who love the "deep things."

Moses told the Israelites to take a lamb and slay it. They were to sprinkle its blood on the door posts of each house. No first born member of the family was to pass through the door into the darkness that night previous to their departure. The very air was laden with mystery, with death. Within the house was safety. This scene presents to us the Gospel Age when the blood of "our passover" rests upon the door posts of the house of God, the household of faith. All of God's people have shelter under the precious blood of Christ, who is our passover, sacrificed for us. (1 Cor. 5:7.) Paul here positively connects us up with this type. The Feast of the Passover was one of the chief ordinances of God to keep fresh in the minds of the people His wonderful grace in passing over their dwellings, thus sparing their "first born" sons from death in that dark night in Egypt. The destroying angel passed through the land and slew all the first born, both of beast and man, even to Pharaoh on his throne. Jesus being the first born from the dead, the first and only begotten of the Father, the inheritor of all the wealth of God, "All power in heaven and in earth is given unto me." Then, looking at the undertone, we see why the Church is called "the Church of the first born." Being members of the body of "the Christ," Jesus the head and the Church His body, as elaborated in 1 Cor. 12:12-27, they thus become joint heirs in this power in heaven and earth.

Primarily we receive all things from God through Jesus. The world of mankind is to receive all things from God by Jesus through the Church. The first born son of God, in the larger mystical sense, is not yet born. "Blessed and holy is he that hath part in the first resurrection, for over such the second death hath no power." No, this is the first born son of God; divine, immortal, and is to inherit all the wealth of the Father. In this deeper view of God's plan also we can understand how and why all the families of the earth are to look to this "Christ," this "seed of Abraham" (1 Cor. 12:12, 13 and Gal. 3:16, 29) for a blessing.

It was a common law of early days, and may be seen carried out in the inheritances of Europe today, that the first born son inherited all the wealth of his father. The other children of the family necessarily looked to the elder brother for benefits, just as all the children of God on any plane of life must look to God's first born Son in the ages to come.

In the destruction of the first born ones of Egypt the Father is illustrating to us that no first born inheritor of anything of this world can take it into the Millennium. "Behold, I make all things new." All in that day who shall become sons of God, represented in the *families* of the Israelites, must receive *their* blessings from their Redeemer, the elder brother, though on a higher plane of life. During that night before the glorious and successful deliverance in the sunlight of the morning, the people of God, the Israelites, were to eat the lamb with hats and coats on, shoes on their feet, a girdle about their waist and staff

in hand, representing themselves as pilgrims. They were in a strange country, not in their native land, even as the consecrated, spirit-begotten sons of God in this Gospel Age night are journeying to their heavenly home, having their citizenship in heaven. This Gospel Age is thus likened to a night, and we can see how God has placed the twelve Apostles as fixed stars in the present ecclesiastical heavens and the Jewish law dispensation, with its prophets, ceremonies, etc., representing the moon. Both the moon and stars are luminaries, yet neither has inherent light. They are reflecting the light from the sun of righteousness to the household of faith, and in addition to this we have this lamp to our feet, this divine word, as a light to our pathway. Those who are walking after the flesh—worldly ideas, standards and desires—are walking in darkness and stumbling and falling, but those who are following after the words of the Master ("My Words, they are spirit and they are life"), are walking in the light, are walking after the spirit.

Isn't it wonderful how the Lord has placed such lights in the world for His people and the darkness comprehendeth it not? Dear friends, if we could only remember that there are but two spirits in this world; if we could only realize this! Do you understand what I mean by two spirits? One a spirit of error, the other a spirit of truth; one a spirit of blindness, the other a spirit of illumination. One leads to death, the other to life. One hates, the other loves; one selfish, the other self-sacrificing. When we oppose the Lord, His truth or His people, the blinding spirit immediately enters into us as it did into Judas. Oh, what a fearful thing such a spirit is! How it obscures the simplest Scriptures! How it confuses our reason! Those who get it seem to become dazed, and know not that they are falling. God help us all to be wise. The days are evil, the perilous times are upon us and who shall stand? Only those with simple, childlike hearts. (Luke 14:11.)

That lamb in Egypt was to be eaten with bitter herbs and unleavened bread. All of the Lord's faithful ones of this age can testify to the bitterness mingled with the eating of the sacrificed life of our dear Redeemer and what blessings the unleavened, undefiled bread has brought to each child of God. Let us also put away all leaven out of our houses, our bodies.

When this Church started down the centuries from Calvary, the Lord gave good, wholesome advice as to her conduct. She was warned, and thus forearmed for every danger. While we are informed that the heavens must retain our Lord until "the times of restitution," that He could not officially return until the due time, yet He said when He left, "Lo, I am with you alway, even until the end of the age," "and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

The first three chapters of Genesis show the fall of man into sin and death, while the last three chapters of the Bible show the lifting up of man, back to harmony and peace with God, and the central figure in this love story of Divine grace is Jesus, the hero. As we further contemplate this wonderful book, we are charmed with the spotless purity of the beautiful creature that is to become the bride of this hero.

No natural man can understand the sweet, tender love scenes that pass between these two, neither can natural eyes read the secret missives of love from the Master to His bride-elect. The Lord has hidden this mystery under symbols, dark sayings and parables. In John 21 the ordinary Bible reader would see only a good fish story, but how fraught with interest is that scene to the new creature!

The scene was laid along the shore of the sea of Tiberias. After Jesus' death the disciples, no doubt, were wondering what would happen next. The Lord had appeared to them twice before, yet they had not been instructed along any special line of work. John tells that "the spirit had not yet been given because Jesus was not yet glorified," and could not be given until He had ascended to the Father to present His blood on behalf of the Church. They had been instructed to remain in Jerusalem "until ye be endued with power from on high," with the begetting or with the gift of the holy spirit. Those must have been dear, precious days to the disciples, bathed as it were in the very mystery of God.

Notwithstanding all this, it seemed that something should be done along the lines of supplying the natural necessities, so Simon Peter saith unto the others one day as they probably were standing about: "I go a-fishing, I feel that I ought to be doing something." The others replied, "We also go with thee." They went forth and entered into a ship (or fishing boat) immediately, and that night they caught nothing, but when the morning was now come Jesus stood on the shore, but the disciples knew not that it was Jesus."

What a scene this opens up to view, the undertone, the hidden mystery. Today Jesus stands on the shore of the turbulent mass of humanity—the sea. He sees the boat near at hand containing His disciples who have been fishing for eighteen hundred *years*, striving to convert the heathen, and asks significantly, "Children, have ye caught anything? have ye accomplished anything?" No, they must acknowledge that they fished all night—all through this dark night of the Gospel Age, and caught nothing. You see it was not the time to fish in the "sea." Jesus did not instruct the disciples to go fishing but to follow His instructions. He revealed to them His knowledge now of the times and seasons by saying, "Cast the net on the right side of the boat," on the Millennial Age side, and ye shall find. The draught of fishes was marvelous, and John, the "disciple whom Jesus loved," recognized the Lord, not by sight, because "the disciples knew not that it was Jesus," but by the signs of His presence, His works. When John declared that it was the Lord, Peter waited for nothing more but lunged into the water and made for the shore. Peter's loving zeal was very acceptable to the Lord at all times, and the Lord showed His special love for him and especially also for John and James, who usually were

chosen out to attend the Lord on various occasions. This does not signify that He did not also love the others, but there was a difference. He seemed to have a loving preference to these three, just as we love some more than others. If James were among the fishing crew, he probably counseled them to wait and save the draught of fishes, which was very large. When they finally brought the net to shore they found a fire of coals and fish laid thereon and bread—a feast prepared for them. Just as He tells us in Luke 12:35-46, when He returns He is going to gird Himself and make all the faithful, watching Johns, the discerners of all the signs of the times, sit down to a feast, and He tells us how He is to serve it. There is to be a steward, not a "little flock" of stewards, but one. "That" steward, who is to be a "wise steward." I am so glad the Lord is able to choose wise men to carry out His designs. The only way that we can judge of a man's wisdom is in the works that he does. You will "know them by their works." This steward is to be also a "faithful" steward, so we are glad that no one is going to take His place. We must not get the feast of Luke 14:15-24, which was first offered to the King's "friends," fleshly Israel, at the time of Jesus' first advent, mixed up with this feast. That one was prepared by Jehovah when Jesus began to preach the gospel of the kingdom. That was the first invitation sent out. Some of those friends had bought land, some had just married a wife, and had done one thing and another and desired to be excused. This so displeased the King that another second invitation was sent out into the streets to the poor and the maimed and the halt and the blind, and when there was still room the lord of the feast ordered his servants to go into the byways and hedges. The high officials of the Church of Israel would not respond. There was but a remnant who did receive the Messiah and these formed the nucleus, or those who were left of the twelve tribes of Israel. The others were broken off as unbelieving branches in the good olive tree, or the genealogical tree of Abraham. Now the work of the Gospel Age has been grafting in wild olive branches into this family tree to the predestined number of 144,000, or in the other picture, a sufficient number to fill up the twelve tribes of Israel, twelve thousand in each tribe, as stated in Rev. 7:4 and Rom. 11:25. This would mean filling every seat at this Gospel Age feast, which we understand was accomplished in 1881 when the call to this feast ended.

Now the feast of Luke 12:36-44 is another matter entirely. This feast began in 1881. It represents certain present truths that were never seen previously because not due. They were to be set before the watcher, after Jesus' return at His second advent. The one special, faithful, wise servant or steward was to be made ruler over the dispensing of all present truth to the household of faith. These scriptures cannot be wrested out of their meaning. One man was to be the one source through whom the Lord was to serve His household. "Of a truth I say unto you that he (the Lord) will make him ruler over *all* that he hath." (Verse 44.) The facts in these days prove this to be true. It seems to be pure assumption for any man to usurp any of the authority vested in this "one servant." Let us touch lightly the things of God. We cite you the cases of all those in the past who have attempted to interfere with the work of this "wise steward." Where are they? In the harvest work, or out of it?

Look back! Since 1881 have not all of the stout hearted ones against the "one steward" proposition, those who have opposed it, been relieved from harvest work, nearly all of them in past years being now in outer darkness? Does this mean anything?

The Lord has His own way of doing things, and the burning question with you and me, dear friends, is: Can we afford to attempt any improvement on present methods? Has present truth thus far accomplished its mission? Do you care to mix up with those who are aspiring to be wiser than the Lord's appointed "wise steward?" This is only one picture of the Lord's manager of this harvest work. Notice that He changes the scene in Rev. 7:2-4. Here He calls attention to a sealing work on those who since 1881 are still sitting at the table of the Lord's parable of Luke 12. The angel or messenger here *arises* from the east. He does not *come down* from heaven as the angel of Rev. 18:1. This angel *ascends into prominence* from the way of the rising sun of righteousness, and is a member of the sun class, Matt. 13:43,—a member of the "Christ" body. He alone has the one seal of God, and in verse four it is noticeable that He has the honor of sealing the whole 144,000 members of the Church, both those who are still in the flesh and those who arose from the tomb in 1878 and who are now waiting on the other side of the vail until the general assembly or gathering of the last members at "the feet of Him" has been accomplished. "Blessed are the dead who die in the Lord" now. They are joining this mystic throng and soon they shall all be caught up together, not having to sleep as others before 1878. Caught up in the present clouds of trouble to be escorted by the Lord into the place He went away to prepare for them nearly two thousand years ago. As this God family ascends to the Father, do you not think that all the created intelligences of the spirit world will shout hosannahs to the King? Will that not be a wonderful scene? The very universe will celebrate this event.

Who disclosed to you the secret of the six seals which were broken by our Lord in Rev. 6? Was it not this one steward as though they were courses at this banquet or feast? Who unfolded the Book of Daniel? Was it not a part of the Divine plan of the ages sealed with seven seals as shown in Rev. 5:1? This understanding of present truth is surely the sealing mark of this angel who has the seal of the living God. We, all of us, dear friends, have the privilege, under the instructions of this angel, of assisting in the sealing work.

This angel never claimed to be the manufacturer of this seal. It was so stated of him hundreds of years ago because he is a wise angel, a "wise steward." (Rev. 22:7-9.)

The book of Revelation alone is not this seal. The seal is "present truth," due to the household of faith, now, since 1881. Dan. 12:4, 8, 9 tells us positively that no human being, not even Jesus, as He declared, himself (Matt. 24:36), could know what that prophecy meant. It was written during the 70 years of Israel in Babylon, and Jesus had access to this as to all other prophecies. Verse 4 locates the time of its unsealing—when knowledge should be increased and present day travel should be inaugurated. Who opened up this entire prophecy? Did not the "wise steward" as a part of the feast that the Lord set for the watchers? It is a part of the sealing.

Dear friends, Moses, the mediator between God and Israel, was the type in delivering God's people out of Egypt of the greater mediator, Jesus, who now is in the midst of delivering God's people out of the anti-typical Egypt. God gave to Moses his brother as a mouth? Why should not the invisible antitypical Moses have a mouth now to speak His word to His people? This all looks reasonable to me—that this one "wise steward" could be the mouth of this day. Surely Moses uttered nothing in Egypt, even as the Lord's voice is not heard.

If we would see the sealing work going on let us turn to Ezek. 9. Six men are here mentioned among whom was one clothed in linen, "the seventh, possibly, thus showing how all have part in the present harvest work, seven being used in scripture as a symbol of completeness. They come from the way of the *higher gate* that lieth toward the north." The Christ will be the higher gate. The group of stars, the Pleiades, lies in the north, the star Alcyon being the dead center of the universe from which God wields His power. It is believed that His throne rests upon it, in which Jesus now sits, and to which we are invited. (Rev. 3:21.)

This seventh man with the inkhorn clothed in linen is the chief to whom alone the Lord gives orders. The others were to follow Him, not go before, nor even with Him, but to follow him and smite, use the sword of the spirit only in all the smiting, and smite to kill. The truth alone today is doing the separating. This is the day when the Lord has returned to reckon with His servants to whom He gave the "pounds and talents." If a man did not trade on his justification, his pound, and get interest or profit by a spirit begetting, it was to be taken away from him and the favor or grace of the Master given to him who appreciated it. Thus the justified servant had received the grace of God in vain, so he was cast into outer darkness or he lapsed back into his original condition, death; he was slain.

The truth, the sword of the spirit, has either a savor of life or of death to it, and this is the day of either attracting or repelling.

These seven men entered into the city, Jerusalem, the nominal Church system, to seal the saints with an intelligent understanding of "present truth," and they stand by "the brazen altar" which represents Jesus' perfect and all sufficient ransom sacrifice made for both the Church and the world. (1 John 2:2.) They contend earnestly for the blood of Jesus Christ, which cleanseth us from all unrighteousness. Notice how the orders from the Lord are all given to this one man having the inkhorn, and he alone was clothed in linen. Then in the last or eleventh verse, hear, "Behold, the man clothed with linen, which had the inkhorn by his side (indicating him as a writer, author), reported the matter, saying, I have done as thou hast commanded me."

Dear friends, have no fear of the Lord's one steward being displaced by any power in the earth. He is to finish the work that the Lord has given him to do, however much that may be. The great prophecy of Zech. 13 shows the harvest of the Gospel Age, the cutting off of the two spirit classes and the bringing the third part, the world, through the fire of affliction and purifying them as (in like manner by troubles and sorrows) the silver class and the gold class were purified, refined. While our dear Redeemer applied this prophecy relating to smiting "the shepherd" to Himself, saying, "All ye (all who were with Him then) shall be offended because of me *this night*, for it is written I will smite the shepherd and the sheep of the flock shall be scattered abroad." I say while our Redeemer applied this prophecy to Himself, His work there all foreshadowed the scenes and work of this harvest. It has been pointed out that John the Baptist's experiences typified a work here. Jesus died on Friday. He lay in the tomb over Friday night, all day Saturday, and then rose from the tomb very early in the morning of the third day. Paul tells us in Rom. 6:3 that we who were baptized into Christ by the one spirit of 1 Cor. 12:13, were baptized into His death. His death occurred on Calvary, eighteen hundred years ago, and the Church died in Him then.

In this deeper sense we recognize the type of the goat in Lev. 8:18-21, showing how Jesus the head, unwashed. He needed it not, was laid on the altar first, then the pieces of the body washed "by water through the word," laid one by one to the head and burned. The larger Christ went into the tomb on the Friday of the larger, thousand year day week which began at the creation of man and will end seven thousand years later at the close of the great "Lord's Day" or sabbath of the world. This thousand year day week is called to our attention in Hosea 6:1-3. Israel as a nation also died in this same Friday of this larger week and as Israel speaks as it were from the dead, we listen. "After two (thousand year) days will he revive us (in resurrection as a nation). In the third day (the Lord's Day, Millennium), he will raise us up and we shall live in his sight," as recorded by the mouth of all the prophets, especially in Acts 15:13-17. "Then shall we know (the Lord) . . . his going forth is prepared as the morning (of the Millennial day, as the sun of righteousness is about to rise). In 1878 we have every reason to believe that the body of the larger Christ began to come forth from the tomb. While the Gospel Age seemingly is long, yet in this picture it is a death scene and resurrection of "the Son of God" in the third day after His death on the Cross; so, dear friends, we see an undertone, a mystical part which the type foreshadowed. While Jesus was smitten, being the leader or chief one of the harvesters in the flesh, visible to men, I am inclined myself, personally, now, to see the other chief visible reaper in the flesh to be the "wise steward," and I would not be surprised to see the sheep scattered in a similar manner.

Dear friends, Brother Hall is only reasoning on this matter. He is not striving to magnify a man. I keep thinking how Moses was back in the shadow. While he was the mind that directed matters, he had a "mouth" who did the speaking to the Egyptians.

The man clothed in linen who went in among the wheels, in Ezek. 10:2, must be the same man in linen of the ninth chapter.

This one servant of the Lord of this harvest seems to be found all through the Bible where the harvest work is going on—whoever he is. One of the chief branches of the harvest is the colporteur work, and here he is again. You will find in Ezek. 33:26-33, a picture of the colporteurs as they stand in the doors and by the walls on the porches of the house talking to the people of Christendom. They say "Come, I pray you, and hear what is the word that cometh forth from the Lord," now, as meat in due season. People buy and read the books, they like to hear the new (?) religion, but they do not all lay hold of it. Their mouth speaks of the love they have for the Father, but they hold on to the world. "And when this cometh to pass," when this work is finished, ("lo, it will come), then shall they know that *a prophet* hath been among them." Who is this specially mentioned prophet, think you? Is it not the one steward?

When Jesus said to Peter, "Follow me," and John started to follow also in the fishing picture of John 21:19-22, we may wonder at the statement of the Master when Peter asked "What shall this man do? Do you want him to come too?" Jesus answered, "If I will that he tarry till I come, what is that to thee? Follow thou me." The other disciples supposed that John would not die. Eugene Sue also saw in this statement a basis for his novel entitled, "The Wandering Jew," but we know that John did die and that was one of the hidden statements that a loving, John class of faithful saints would cling close to the Master all down through the ages until our Lord returned. Our Lord has shown us this class in the picture of the great antitypical sacrificing high priest of this great antitypical atonement day, the Gospel Age. John, the loving Apostle whom Jesus loved, was shown in signs, visions, etc., the unfolding of Revelations by the Angel of the Lord, stated in Revelation 1. We call attention to how the Lord revealed His truth as it became meat in due season. Unless we recognize the Lord's due seasons and His method of feeding the meat to His people we may not get the needed instruction from His Word. We are informed by the title of the book of Revelation that it means things to be revealed, and verse one says they were to begin unfolding "shortly." The John class all down through the Gospel Age has had a commission to "bear record of the word of God and of the testimony of Jesus Christ," and we are quite well aware that any man who will faithfully do this, who will live godly in Christ Jesus, shall receive persecution. Wonderful, isn't it, that they will beat on you for being good?

John sends his message from the Lord to the seven churches which are in Asia. This is the way the Lord covered up His work from the wise and prudent. The symbol seven should be kept in mind all through Revelation, the seven spirits, the seven churches, stars, candlesticks, plagues, trumpets, etc., refer to the complete thing. There is but one spirit by which we are all baptized into Christ, so the seven Churches present to our view the Gospel Age divided into seven periods of time. As the John class, the antitypical sacrificing high priest, the Church, passed into the first stage, we are introduced to the Ephesus Church. As it appears in passing through the second stage we have the Smyrna Church, the third stage or division Pergamos, and so on down, Thyatira, Sardis, Philadelphia, and lastly Laodicea. We today are in Laodicean division, and as the great harvest, not only of the Church, the true vine class, takes place in this period, but that of the world also, the false vine, Christendom, occurs. A large part of the prophecies and the Bible deal with these days. The overseer of such a mighty and extensive work as it radiates from Jesus' seat or headquarters on earth, which must be established in the city where His chief servant on the fleshly side of the vail sends forth his orders in the form of harvest literature; I say the general overseer of the harvest interests has arranged that the brethren shall not be in darkness, because "of the times and seasons ye have no need that I write unto you." Ye are children of the day (Millennial Day). Ye have risen with Christ by faith to walk in the new life—new creature life, and this whole matter is for spiritual eyes and ears only. "To him that hath an ear."

John tells us that he was on the isle "called Patmos," a barren, desolate, rocky island in the sea, probably as a convict, a prisoner. He tells us he was there because of

and for the Word of God, and for the testimony of Jesus Christ. This may foreshadow for the John class of the end of this age a Patmos also, an ostracism, as expressed in Bible comments, a complete isolation and imprisonment of the Church in the closing days of this age. He was in the spirit on the Lord's day. Our disciple friends make much of "The Lord's Day." It may be that our Master permitted this day to shine forth now in order to bring to mind the greater "Lord's Day," the Millennium. "The day of the Lord" is mentioned often throughout the prophesies as times of restitution. While the Apostle John was in the spirit—in a trance, may be. We know that we now are in the greater "Lord's Day" and have been since 1874, and we are in the spirit also—the spirit begotten condition, and we are seeing the actual fulfillment of the things that the Apostle John saw in vision. John heard behind him a voice as of a trumpet. Our voice that we, the John class, hear is the voice of the prophets and Apostles, and unless we turn and look backward to the old theology we can never see what John saw—the seven golden candlesticks. This was the one golden candlestick of the first apartment of the tabernacle taken apart. One lamp for each division of the Gospel Age. This represented the complete Church, gold, the divine nature; beaten work, every son whom he receiveth he scourgeth—beats them out. The central upright standard of the lamp can represent the true vine, the branches of the vine the several or six other limbs of the lamp. The high priest renewed the olive oil which furnished the light every seventh day. "The anointing which ye have received of him abideth in you." This olive oil was the base of the anointing oil which was poured on the head of the high priest at his anointing and ran down onto the body. The antitypical anointing oil—the holy spirit, is that which illuminates each member of the body of Christ, and as a whole, each illuminated member together, the Church, constitutes the candlestick.

The Church shows as a light in the world, Matt. 5:14, but its special mission has been to give light to all in the room—the first apartment of the tabernacle, building one another up in the most holy faith.

The revelator shows us the John class garbed as a sacrificing priest in verse 13 of Rev. 1. "In the midst of the seven golden candlesticks one like unto the Son of man." We know men chiefly by their faces; therefore this is "the Christ" Jesus the head and the Church, His body. It is proper to say like unto or looking like the Son of man, who was "clothed with a garment down to the foot (one garment, a white linen robe), and girt about the paps with a golden girdle," not in garments of glory and beauty. His head and hairs were white like wool, showing him to be venerable, or one to be honored. It is proper to represent the head of this Christ as glorious. To the head all honor is shown among men. No one addresses the hand or leg. The garment covered the body of this priest, and the body of the John class, the Church, has been veiled throughout the Gospel Age. The papacy was careful to keep the faithful ones out of sight during the dark ages, but now the feet of the body shines forth, shows beneath the robe, and is represented as like unto fine brass, as if it were melted in a crucible. We may not know much of the John class as it passed down through the middle stages of the age. There is no history of them. The world heard little if any of their groans and moans as their limbs were stretched on the rack, their tongues pulled out, eyes blinded with hot irons and every other form of cruelty resorted to to suppress their record of the Word of God and their testimony of Jesus Christ. Then man had no higher standard than a god of eternal torment, but now we have a new song in our mouth. Even the loving kindness of our God. (Psa. 40:3.) Our hearts are filled with praise and joy, so how could loving hearts torture fellow creatures. Men in this world strive to live up to their standards. They were living up to the standard of character that Satan gave them, hence the inquisitions. The same spirit is setting the same standard today, but the workshops have been changed for the more refined laboratories of poison, a death no less sure, however.

The various stages of the Church since Pentecost has received sweet, tender messages to the faithful, but a rebuke to the forward. It is also significant how these messages were sent to the Churches. Nowhere in the Bible is God pictured as dealing with classes or a class of men personally. Let us note carefully how the Lord opens to us His mysteries. In addition to the twelve fixed stars, the twelve Apostles, He has given the Church a special servant in each of the seven stages who handed forth to the household meat in due season. This is shown to us in the seven stars, in verse 16, Rev. 1. We are glad to note that these seven stars are in the right hand of this priest, Jesus. His right hand represents His best power to hold them up, to hold them safely. Starlight is a heavenly light, a reflection from the sun. We may not know surely who the stars were of the past stages or divisions of the age, but we may surely see the bright shining one of the Laodicean period. "Star differeth from star in glory," even on this side of the vail, as manifest in the brilliancy among these seven. Paul may have been the star of the first stage. We can only surmise. He certainly was a bright shiner. He wrote nearly all the New Testament, but who can fail to see the bright star of today. We are not referring to the beautiful "day star" now heralding forth the morning, but to the last of the seven being held in the right hand of our dear Redeemer. God gave the candlestick as a steady glow down the centuries, but the light from each of these special stars as it arose in the ecclesiastical heavens of this past night, brought a special testing light, which was either good or bad for those who came under its influence: so also today. Some are falling, some are winning and standing. God help us all to stand. The Lord told His faithful ones when He departed, "Lo, I am with you alway, even to the end of the world," and this message has been verified all the way down. He sent a loving message by each one of these stars to encourage and instruct His people and it is worth the time to put it down in the form the Lord used, "Unto the angel (one servant) of the Church of Ephesus write." We note He sends no message at anytime directly to the Church, but to an angel or messenger, and He explains in Rev. 1:20 that the angels and the stars are all one and the same, that they represent His "one servant" in each stage. Notice also that it was to each stage He sends the message addressed "Unto the angel of the Church of Smyrna," "Unto the angel of the Church of Pergamos," "Unto the angel of the Church of Thyatira," etc., and lastly, "Unto the angel of the Church of Laodiceans write."

Should it be difficult for us to locate this Laodicean star? It does not seem so when the dogs are barking at it, and so many are throwing sticks and stones to knock it down, but somehow it shines brighter day by day.

In a retrospective view we see how the Church has passed throught the dominion of the Prince of the World during a night time; yet God has made special provision in lighting her pathway. In Rev. 12:1 she is represented as being clothed with the sun, with light. The moon was under her feet as a firm foundation for her faith, then crowned with twelve stars—the crowning feature. The light from the fixed stars of the ecclesiastical heavens has ever been her comfort. She needed no other revelation than that which God has provided in His Word. The moon threw a reflected light on the things she was to endure, revealing the sufferings of Christ which were behind that the offering up of the Gentiles might be acceptable to God. In His own due seasons she has been refreshed and strengthened through the stars, angels, lamp light in the holy, etc., but through it all there has never been the like of the present time.

While the darkness on the world and Christendom generally is settling down almost thick enough to feel, yet the light in the dwellings of the first born is growing brighter and brighter. This light is searching out the intents and purposes of each heart, and God purposes to show us that the motive behind every word, every thought and action must be the incentive of a pure heart if we would be a copy of His dear Son.

Dear friends, loyalty to all the various agencies or sources of the truth today, as well as in the past, is the same in the Lord's sight as being loyal to Him. This He plainly states in Matt. 25:40. If we reject any member of His body we are rejecting Him, and those in the past, yea, and in the present time who have done this have been lopped off the vine even as though it were a branch that causes ir-

ritation and bleeding and possibly death of some of the other branches. Dear friends, let us avoid those that cause divisions.

There is a difference between helping the man who is falling to stand again and in being dragged down ourselves by the one who is falling. Do we not know that a drowning man will drag with him to death those who do not wisely render assistance? Right among us here tonight are those who would lead us into "outer darkness" if we listen to them. To him that hath not a love for the truth, Paul tells us, that is to those who do not carefully weigh, compare for his own safety, everything presented to him as doctrine, "God shall send strong delusion that they should believe a lie." (2 Thess. 2:10-12.) When "false brethren" attempt to show us how the Lord's "wise steward" has made grievous errors and that the Lord is using them to show us how unreliable he is, and how we should beware of getting bound into another bundle, let us be wise as a serpent and as harmless as a dove, cutting loose entirely from them so long as they are astray. No matter how dear they may have been to us, we cannot afford to risk our crowns by taking any chances whatever. This is all a part of the testing of the present day, the "strong delusion." Do you not see the separating even among us now of those who are careless, neglectful of study, of cultivating the spirit of love for one another; from those who are deeply in earnest in this matter? Are these two classes not becoming more manifest day by day? What does this mean? Is the last final test upon us, and are those who are cool or indifferent in the harvest work now being cooled off faster until finally they become perfectly cold? There are not a few who have become critical and are smiting with that unruly member, the tongue. It is sad to hear unjust and sharp criticism among the Lord's dear ones who have run well thus far, but now seem inclined to side with those who are falling. Let us wake up, dear brethren. We are in the day now, the sun of the new morn is gilding the watch tower, the mountain peaks are golden and soon we shall shine forth as the sun in the kingdom of our Father if we can only hold on a little longer; if we can withstand the delusions on every hand a few months more.

Think of the grace of our God in showing us these mysteries, is unfolding unto us His plan. Let us be thankful in all things, give credit to our dear heavenly Father for every gift of knowledge and wisdom and see to it that we keep awake noting the source of present truth, tracing every rivulet to the fountain. All we eat at this feast for watchers is wholesome and nourishing, but do you want anyone walking about this table who has left his own seat to place on your plate something for you to "just taste of," something different from the food on the table? If the food we have keeps us spiritually healthy; if the Church has been built up, strengthened, blest, glorified, beautified with the grand teachings from the Watch Tower Bible and Tract Society, which has made the dear old Bible a new book and illuminated every page of it, let us hold fast that which is good. We have proved all else and found them wanting. May God's peace and grace abide with us all. Amen.

Discourse by Pilgrim Brother Frank Draper. Subject: "THE MIND OF CHRIST."

Text: *"Let this mind be in you, which was also in Christ Jesus"—Phil.* 2:5.

THE word mind, in our text, evidently means Spirit—disposition, as per 1 Cor. 2:16 ("But we have the mind of Christ"), and Rom 8:9, ("If any man have not the spirit—disposition—of Christ, he is none of his").

In the preceding clause of the last text Paul intimates that God's Holy Spirit dwells in each fully consecrated person's body (See also 2 Cor. 6:16), and that those who are in possession of His spirit are not regarded as existing in the flesh, but in the spirit. The entire text shows that the Spirit of God, and the Spirit of His dear Son, in a child of God, are the one and self-same Spirit.

The 8th verse reads: "They that are in the flesh cannot **please God,"** intimating that persons who have not received God's Holy Spirit cannot be fully pleasing to Him now—cannot be fully in harmony with Him.

Various portions of the Word show that God is dealing only with the "New Creation"—the Church—class, in this present age, and that to get into this class a person must, after being justified by faith in the merit of Jesus' sacrifice, fully surrender his will to God's will, thus presenting his body in sacrifice to God. (Rom. 12:1.) When this step is taken, the person is no longer in the flesh, from the Divine standpoint. His body having been offered in sacrifice, and the offerer having received a measure of God's Holy Spirit, he is hence**forth a "New Creature" in the Divine estimation.**

Perhaps we once entertained the idea that when a person forsakes sin and "believes with his heart into righteousness," he thereby becomes a member of Christ's Body—a disciple. But we now see how plainly the Bible teaches that those are only preparatory steps. They having been taken, the person is now eligible to present his body "a living sacrifice to God." If he fails to do so, he thereby evidences that he does not possess the Spirit of the Master, and, therefore, is not His—not a member of His Body. The beloved Master not only lived a holy, pure life, but, additionally, was perfectly willing to sacrifice His humanity, and every earthly possession to please the Father. See how this is set forth in Heb. 10:5-9. Only such, then, belong to Christ—are members of His Body—as have fully surrendered their human wills to the Divine Will. And the Divine Will is that Jesus' disciples shall sacrifice and suffer with Him now, that they may share His glory and honor hereafter.

We now come to consider more particularly what constitutes the "New Creature," of which mention is made in 2 Cor. 5:17, and in this connection we will consider one of the most misunderstood and wrongly interpreted texts in the Bible, viz., 1 John 3:9: "Whosoever is born (begotten) of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born (begotten) of God." Our "holiness" friends, and some others, apply this to the human nature, of a child of God, which, quite evidently is an error, because it is plainly set forth in Gal. 5:17, that the fallen human nature is constantly antagonistic to the desires of the "New Creature," called "Spirit," in that text. And in 1 John 1:5-9 the teaching is most plain that our bodies are not perfect.

Our friends who say "We have no sin," have failed to note the clear distinction the Bible makes between the "old man," "baptized into Christ's death," and reckoned dead by Jehovah, and the "New Creature" "Baptized into Christ's Body," and reckoned as alive by Jehovah. They have failed to see that the human nature was **not "begotten** of God," and that the "New Creature" **has thus been** begotten, and that the latter could not sin **because it is** the mind (disposition) of Christ. We **have always liked** what is stated on this subject in **"Tabernacle Shadows,"** page 54, paragraph 4, "The New **Creature cannot sin."**

If the "mind (disposition) of **Christ" could exist in the** abstract, separate from **our human body, it would be absolutely perfect, i. e., the Spirit or disposition of Christ**

itself is perfect and is the Heavenly treasure we have in frail, "earthen vessels." In other words, the "seed" of begetting is perfect because it is the mind or disposition of Christ. This "seed," then, is the "earnest" of the glorious inheritance the faithful overcomers receive when they will see Jesus "as He is."

Whoever does not possess that seed will not get a body like the Master's glorious body. The "Seed" is the embryo "New Creature." To produce the perfected "New Creature," it must be cultivated and developed.

We will now note some texts which seem to suggest that God regards the "Seed," the new mind, as being perfect. (Eph. 4:24.) "And have put on the new man, which after God, is created in righteousness and true holiness," and Col. 3:10, "And have put on the new man, which is renewed in knowledge after the image of him who created him." Ah, yes, we now see that this "new man" comes from God through Jesus to the fully consecrated follower of the Master.

In Col. 3:5, God's peoples are admonished to "mortify their members *upon the earth.*" From God's point of view our new natures are not upon the earth, but are in a heavenly condition, illustrated in the "holy," the first apartment of the Tabernacle. The "New Creatures" are "sitting with Christ Jesus *in heavenly places.*" But their old natures are still upon the earth—"of the earth earthy," and their members need mortifying, putting to death, because they are antagonistic to the heavenly interests of the "New Creature." Therefore the "old man" and not the "New Creature" needs constant restraining. The "New Creature" should be constantly encouraged—developed, and not restrained—by "seeking the things above"—heavenly things—"setting our affections on things above," etc.

To keep our bodies in subjection, our human wills must be fully resigned to the Divine Will. When in this attitude, God's Holy Spirit dwells in us richly, producing in us the mind—disposition—of Christ; and to the extent that the human will revives, the "mind of Christ" is crowded out.

Our wills are only reckoned dead by the Lord. And they are thus reckoned because we are fully surrendering them to God, enabling us to say heartily, with our beloved Master, "Father, not my will but thy will be done." Jesus' Will was fully surrendered to the Divine Will, and if we are Christ's, ours are also.

Were our wills absolutely dead we would be, practically, machines. Ah, yes, so much depends on the will!

I can now better appreciate "Tabernacle' Shadows'" presentation of the subject, how the "door," or "first vail," represented the human will, that must be sacrificed, fully surrendered to God—before the "holy" can be entered, and the work of the Priestly office be performed, not by the "old man," but by the "New Creature,"—represented by the Priest, offering acceptable incense on the "golden altar."

The human will fully surrendered to God, the human nature is sacrificed in the "Court," and the "New Creature" is now in the "holy" performing services acceptable to God.

Sometimes we are asked the question, "Could the "New Creature" go into the second death? We think not. Strictly speaking, there is no *new nature* in a child of God, while in the flesh, because body, and not mind, constitutes nature. At present "we have the mind of Christ," and thus are begotten to a hope of sharing the Divine nature with our glorious Master. (1 Peter 1:3; 2 Peter 1:4.)

In Eph. 4:30 we read, "Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption (deliverance)." If a child of God should with some wilfulness, gratify his fleshly desires, God's Holy Spirit in him would be grieved, because it is utterly out of harmony with unholy, unclean things.

In 1 Thess. 5:19, we read, "Quench not the Spirit." This evidently means God's Spirit within a consecrated person—not God's Spirit up in heaven. A Christian's body is God's temple. Therefore, if a child of God should live after his flesh to an extent that would *quench* the Holy Spirit, the new mind or disposition would be crowded out—the "Seed" would be lost, darkness would supersede the light and nothing is left but the "old man" to go into "second death."

Dearly beloved, how it behooves us, then, to more and more cultivate the "New Creature"—the "Mind of Christ." Like Him, let us be humble, not seeking our own glory, but the glory of the Heavenly Father and Son. And, like our Master, being very compassionate, very merciful. It was He who said, "Blessed are the merciful for they shall obtain mercy." How merciful He was to Peter when he deflected from the right way, and also, to the ordinary sinners, among the Jews.

Unless we possess His Spirit in this and other respects, we are not His true disciples. Let us constantly endeavor to avoid (by watchfulness, prayer and the study of the Word, using the precious helps—"Studies"—God has prepared for us) being of the class mentioned in Isaiah 29:20, 21, whose members "watch for iniquity," and who condemn God's servants for a mistaken word, for a mere error, always on the lookout for opportunities to "trip them up." But such persons, devoid of the "bond of perfectness"—love—will be cut off from Divine favor as per verse 29. Beloved in the Lord, let us always take real pleasure in covering each other's faults with a large mantle of love.

Sunday, 3 P. M., Address to the Public by Pilgrim Brother F. A. Hall. Subject: "BIBLE PROOF OF SALVATION FOR THE WORLD BEYOND THE GRAVE."

DEAR FRIENDS: The object of this convention has been to build one another up in "the most holy faith" by presenting in our lessons the simple truths of God's Word independently of the doctrines, theories and creeds of men. If our presentation differs from the popular theology of the day, we make no excuses for it. We, as Bible students, believe that the truth is the only sanctifying influence in the world, and that the Gospel of Jesus Christ is the power of God unto salvation and of it we are not ashamed.

We see many strangers among us today, and we want you to know, dear friends, that you are most cordially welcome.

Our subject for this afternoon is "Bible Proof of Salvation for the World beyond the Grave."

We are aware that the prevalent belief is that all who are dead are more alive than ever, thus taking away the meaning of the Bible declaration in Rom. 6:23, that "the wages of sin is death." Such a belief as this is as unsound and unreasonable as it would be to say, He that hath eternal life is dead. Neither of which is true nor scriptural.

The Apostle, in Gal. 3:8, declares: "The scriptures, foreseeing that God would justify (make just really, actually) the heathen through faith, preached the gospel unto Abraham, saying, In thee shall all nations be blessed." The heathen, in scriptural usage, means unbelievers. This includes all the unbelievers in Africa, India, Asia, the heathen islands, in America, in all the so-called civilized nations, yes, and right here in Denver. This further means all the thieves of earth, all the thugs, murderers, sorcerers, adulterers and liars. These are all to be blessed by the "seed of Abraham," so the question naturally arises in the mind of the man who wants to know things, Who is the seed of Abraham? Of what does the blessing consist? When and where is it to be?

The world has an overproduction of religion. Man has sought out many devices for his salvation, but none of them so far has ever given a satisfying solution to the great problem of man's destiny. The Bible, God's inspired Word, gives a reasonable, simple statement of His purpose in creating this earth and bringing into existence a race of human beings, and what the ultimate result of His work will be. If God's purpose is to bless all the

families of earth through the "seed of Abraham," can any power in the universe overthrow His purpose? We, dear friends, cannot afford to array ourselves against God by saying such a thing is impossible. This would be limiting His power. Hear His own words, "As the heavens are higher than the earth (just look up once and see how high the heavens are), so are my ways higher than your ways and my thoughts than your thoughts." Now, mark His declaration: "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:8-11.)

There is no question about the abundance of evidence of God's purpose, dear friends, it is lack of faith in His Word and ignorance of His purpose that has filled the world with confusion.

Men say the Bible is like an old fiddle upon which any man can play his tune. It all depends, dear friends, on how you tune up the fiddle. There is a difference.

To show how God is to bless all the families of the earth, we call your attention to Gen. 2:8, 9, where we see what man lost, then remembering Jesus' statement in Matt. 18:11: "The Son of man is come to save that (not those) which was lost." We begin to understand better the Apostle's statement of Acts 3:19-22, how that times of refreshing should come when Jesus returned because God "shall send Jesus Christ which before was preached unto you, whom the heaven must (mark you, must) receive until (when?) the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Our greatest trouble has been that we were taught wrong. Instead of looking for "the good hope" of our Lord's return and the blessings to follow, we have had strings tied to our noses.

The picture of Gen. 2:8, 9 is of a grand, beautiful home prepared for the first perfect pair, Adam and Eve. The Garden of Eden was not arranged as a farm or a garden such as we know them, but as a park, with the tree of life and food trees as the source of sustenance.

The statement of God's plan is given in a condensed form in chapter 1:28: "Be fruitful, multiply," have children, grandchildren, etc., and *fill the earth*. His purpose is not to more than fill it or to come short of filling it, but to fill it. In connection with this work of propagation, the race incidentally is also to subdue it, make the whole earth like this sample—this garden of Eden. Had Adam and his wife been strictly obedient to this command and had not listened to Satan, and had God's command in every expressed detail been carried out, there would have been no need of a savior. The earth would have been filled and peopled with perfect beings. Yet this was not God's purpose evidently, as Jesus was "the lamb slain from the foundation of the world," as stated by the Revelator. God knew that Satan would tempt Eve, that the curse would come, that they should leave Eden, that thorns and thistles would cause them trouble in winning the herb of the field for food and that a savior would be needed to lift them out of their unfortunate condition. Satan did not interfere with God's plan in any sense of disconcerting God.

Satan has no power with God. God first cast him out of heaven and he is cast out still. This surely showed the superiority of our Heavenly Father's power and authority. Then we read in Rev. 20:1-3, how God is to bind Satan during the whole reign of Christ on earth—1,000 years, that he should deceive the nations no more until the 1,000 years should be completed. This shows further that God is superior to Satan, or how could He bind him so long? Again at the end of the 1,000 years he is to be loosed out of his prison to be used as a tool of God in testing the world of mankind after they have been brought back to human perfection under the reign of Christ, because God has "appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." For "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." All those who have not attained to the everlasting qualities of perfection, will, with Satan, after he has gone out among the nations in the four quarters of the earth to gather them to battle, approach in battle array around the camp of the saints when fire (possibly lightning) shall come down from God and devour them. Here again is God's power over Satan stated. The Scriptures clearly teach Satan's death in several ways. Especially in Heb. 2:14. So, dear friends, we should not believe that Satan has been for six thousand years contending with God for the human race.

Death being the wages of sin or the result of sin, we should believe that the world is simply dead. A preacher once, in finding fault with Brother Russell's sermon of "Where Are the Dead," said, "This is a strange doctrine. This brother declares that the dead are not in heaven, and that they are not in hell. He does not seem to believe that they are anywhere."

No, the Bible teaches that the dead are dead. This is why it declares that the only hope for the world is in a resurrection, both of the just and of the unjust. How could dead men be resurrected if there be no dead men?

In order to see what men need, why "the seed of Abraham" is going to bless all the families of the earth, we invite your attention to Gen. 2:7. Let us not speculate on man's condition when the Bible in simple language, without any symbols, parables or dark sayings at all, reveals it.

We read, "And the Lord God formed man of the dust of ground"—formed man of the elements of the earth, "of the earth, earthy."

As this first man lay there fresh from the hands of his Creator, we reason that he was a perfect work of art. His hair must have been beautiful, his limbs shapely, his skin such as no man of the present day has ever seen, yet in all his glory he was nothing more than a corpse. Eyes but no vision, hands but no feeling, with mute lips and silent tongue, and now the all-absorbing question to the truth seeker is, how did he get his life? and what kind of life was it?

Satan told the woman "Ye shall not surely die," thus implying that man was immortal. Theology answers, "God placed in man an immortal spark that lives on forever." The hymn books tell us that man was given a never dying soul to save. Webster's blue back speller declares that God gave Adam that immortal part of man that never dies. We call to mind one other authority as generally accepted, the Rev. Dr. Watts, but what saith the Scriptures?

"And the Lord God formed man of the dust of the ground ("for dust thou art and unto dust shalt thou return"), and breathed into his nostrils the breath (Heb. *neshamah;* def., wind, air) of life." (Heb. *Chay;* def., alive, living, of all living creatures.) Hence God breathed into Adam's nostrils everyday, common, old wind such as we are using in our noses here today. The style has never changed. It is the same that blows your hat off, blows the light out when you go to bed and such as the barefoot boy uses to whistle with. It was simply wind, air. "And man became a living soul (Heb. *nephesh;* def., a breathing creature, animal; see Young's analytical, or Strong's Concordances.)" Every educated minister in this country knows this and knows that there was nothing immortal or never dying breathed into Adam's nostrils, but simply the breath of life, such as is common to all animals, and this breath being connected with the organism previously created, constituted man a living, breathing creature—a soul. He did not POSSESS a soul, he WAS a living soul.

Now, dear friends, there is no mystery here at all. This is the reason that in Ezek. 18:4, we read, "All souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." The souls of the Bible all die. Jesus' soul died, as stated in Isa. 53:10, 12, "He hath poured out his soul unto death," "Thou shalt make his soul an offering for sin." The Apostle quotes David, notwithstanding he poured out his soul unto death, "Thou wilt not leave my soul in hell," *hades*, the grave, death. (Acts 2:27.)

The Bible makes no distinction between the souls of men and the souls of beasts. In Gen. 2:19 we read: "And out

of the ground the Lord God formed every beast of the field and every fowl of the air, and whatsoever Adam called every living creature (Heb. *nephesh*, soul. The same Hebrew word used in the statement—"and man became a living soul") that was the name thereof." Notice that every beast and every fowl was formed of the same material that man was formed of—the earth. Let us take the dog, for instance. When the Lord God had formed the dog's organism, what was the difference between it and that of the man? The dog had a head with brains in it, a backbone, arms, legs, skin, hair, eyes, ears, nose, mouth, teeth, gums, tongue, lungs, heart, kidneys, liver, stomach. He eats, drinks, breathes, and in fact if you know of one thing that you have which the dog lacks, we should like to know what it is. Now, as the dog lay there, fresh from the hands of its Creator, what kind of life was given to him? In Gen. 7:21, 22, we read that "the breath of life," identically the same as God furnished Adam, was put into the nostrils of all animals and every foul and every creeping thing that breathes, and in the margin of your Bible you will see, opposite the words "breath of life," reference, "breath of the spirit of life," showing that the animals also have a spirit. This produced precisely the same result in the beast as in the man, the beast became a living soul. We cite you a few of the many Bible statements of this fact. In Gen. 1:20: "Let the waters bring forth abundantly the moving creature that hath *life*." (Heb. *Nephesh*, soul, the the same as in man.) In Verse 21, "God created great whales and every living *creature*." (Heb. *Nephesh*, soul.) In Verse 24, "And God said, let the earth bring forth the living creature (Heb. *Nephesh*, soul) after its kind." In Verse 20, after the word "life," the margin reads, "living soul," also in Verse 30, after the word "life," the marginal reading is "living soul."

We give only these few references here, yet, why is not one text of God's Word ample on which to found faith?

Here is sufficient Bible proof to change the whole theological proposition of the day if Christians were all believers. It is no marvel to me, dear friends, why God has put such a high premium on faith.

Some one may say, Well, I am not satisfied that my dear mother has no more immortality than a dead dog, that she is not in heaven.

Well, we reply, the world is simply full of evidence that the whole human race are dead, and the Bible is full of proof of it also. We now bring up the wise man of the Jews, Solomon, to corroborate all that we have read from the Word concerning the condition of dead men. In Eccles. 3:18-21, we read, "I said in my heart concerning the estate (or condition) of the sons of men that God might manifest them (or show what they are) and that they might see that they themselves are beasts, for that which befalleth the sons of men befalleth beasts; even one thing (or the same thing) befalleth them; as the one dieth, so dieth the other; yea, they have all one breath." This is just what we read in Gen. 2:7 and 7:21, 22, both Adam and all the beasts of the earth had the breath of life placed in their nostrils—both have one or the same kind of breath, no difference whatever." Yea, they have all one breath, so that a man hath no pre-eminence above a beast." Now this is Solomon talking, not I.

Let us learn in these Scriptures that so far as LIFE is concerned, man and beast were created alike, but as concerning the organism there is a vast difference. It is in the organism only that man is superior. We can use more life because of having a better organism. You will notice that in these Scriptures cited the life of all earthly creatures is the same. The prophet asks a question of the immortal soulites: "Who knoweth the spirit of man that goeth upward (in its way back to God who gave it) and the spirit of the beast (both have spirits, you see) that goeth downward to the earth." No one has any knowledge of such a condition, such a proposition is not found in the Bible. Ask a man for proof that we have a soul or spirit that lives after death and he will immediately look wise and begin to reason with you that you OUGHT to have an immortal soul, then cite some parable, which Jesus used to blind people's eyes with instead of preaching doctrine (Matt. 13:10-15), and tell you they mean immortality and that if you doubt his word or interpretation you are billed for the canyon where Satan dwelleth. Solomon says, "All (both man and beast) go to ONE place (extinction), all are of the dust, all turn to dust again." Do you believe God?

Is this true or is it not? Have I interpreted anything? Some may say, "Well, it looks as if that is Bible doctrine. Still, I am not prepared to give up the thought that we have some future life after death." We answer that the Bible guarantees this, not in man's way, but in God's way. "Since by man (Adam) came death, by man (Jesus) came also the resurrection of the dead (men). For as in Adam all die, even so all in Christ shall be made alive." Now, brethren, if all died a spiritual death, we are glad to know all shall have a chance to escape it and be made alive in Christ, but we Bible students are glad to know that this was not a spiritual but a physical death and moral depravity was a natural consequence of the fall. The prophet David in Psa. 58:3, declares, "The wicked are estranged from the womb; they go astray as soon as they be borne speaking lies." Doesn't this mean infants?

The Apostle in Romans 4:9-12, tells us that it means every human being. "They are all gone out of the way." He corroborates David's statement that they go astray as soon as they be born and speak lies. In Rom. 5:12, Paul says, "By Adam alone sin entered into the world, so all became sinners." According to the Bible, every baby born into this world is astray from God. Do you believe this? Is this a cunningly devised fable? Is this heresy? Is it dangerous doctrine?

The Apostle in 1 Tim. 6:16, says, "God only hath immortality." In 1 Cor. 15:53, we are told that we are mortal only and that if we ever become immortal we must *put it on*. If you and the baby have immortality why does the Apostle say "when this mortal shall have put on immortality (a condition where death is impossible), then death shall be swallowed up in victory?" In Rom. 2:6, 7, Paul tells us that the Church only by patient continuance in well doing, seek, as a reward for such a life's walk, immortality, but nowhere in the Bible does man inherit it. Then some man like that preacher will say, "Where are the dead?" Let the Bible answer.

Job. 14:14 and 17:13: "If a man dies shall he live again? All the days of my appointed time will I wait till my change come." Job knew he was going to die, and that he must stay dead until his change came. "Thou shalt call and I will answer thee, thou wilt have a desire to the work of thy hands." In John 5:28, 29, Jesus said: "The hour is coming when all in the graves shall hear his voice and shall come forth." Job knew he would have to wait until the resurrection. He had the truth, you see; then he adds, "If I wait, the grave is mine house; I have made my bed in the darkness."

Did Job go to heaven? You know, he did not. He went into the darkness. The word here translated grave, the place where Job was going to wait until the resurrection. This word, I say, is *Sheol*, a Hebrew word, *and is the only word in the Old Testament translated hell.* This same word *Sheol* is also translated grave thirty-one times. It is translated pit three times. Now Job really said, "If I wait *sheol*, hell, the grave is my house or waiting station, until I hear the voice of the Son of man calling me forth. Now, what do you think of that! Job, the friend of God in hell, sheol.

People say that we do not believe in hell; but let me tell you, dear friends, we are the people who really believe in hell, because we know all about it. It is an Anglo-Saxon word and means simply to cover, hide. Hell is a proper word to describe the condition of dead men because it simply means the hidden condition as Job expressed it. "If I wait *sheol* is my house. Hell, the grave, is where I am to wait." While traveling through the country, I frequently see piles of potatoes covered up with vines and dirt. I knew those potatoes were in hell, the unseen condition, but I had no thought of their being in a hell of flames and fire where their skins were cracking open, because I know what hell means—the covered, unseen condition.

In Psa. 115:17, we read that "The dead praise not the Lord." No, they are dead. In Psa. 6:5: "In death there is no remembrance of thee: in the grave (sheol, hell) who shall give thee thanks?"

In Psa. 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." He certainly is in a bad shape when he is dead. You can't do business without thoughts, and when a man is dead, "his thoughts perish." Do you think your dead friends are praising God somewhere, or that your enemies are in—well, down below, I guess, for no one has ever yet told us where the fireworks are? I mean do you believe now with all this evidence of the Bible that the wicked are in torment? You can't torment a corpse so you can notice it, and the conscience is now perished.

Solomon says, "The living know that they shall die, but the dead know not anything." This is hard on the immortal soulites. "Whatsoever thy hand findeth to do, do it with thy might (while you are alive) for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol, hell) whither thou goest."

Now, dear friends, all this is the wages of sin as stated simply in Rom. 6:23. The human race is dead, waiting for the voice of the Son of Man to call them forth in due time. Had Jesus not died for the ungodly the race would eventually have become extinct. But God so loved the world when they were all enemies through wicked works that He gave His only begotten Son for them, that they should not perish eternally, but through Him get eternal life.

Is this not Bible proof of where the dead are? Can we not see that they needed no further judgment? "They are condemned already." It is plainly discernible that if the race were kicked out of the Garden of Eden because of Father Adam's transgression, it should be as apparent that death to his children as well as himself resulted because the earth was still unsubdued. There was no food suitable outside of the garden to supply the requirement of the perfect human organism, hence in due time, death. This is the devastation that Satan wrought in the earth. Man lost the old homestead, perfect life and harmony with God. The way back to the tree of LIFE was closed now.

It makes no difference with God and His plan what we *think* man lost. This is what the Bible says that man *did* lose, and Jesus says, "The Son of man is come to save *that* which was lost," and to accomplish this He came to do the Father's Will. The Apostle declares that God "will have all men to be saved and to come unto the knowledge of the truth"—after he is saved, you will observe. The careful Bible student will take note of such texts. The past six thousand years has been a preparatory time for the great day of Judgment when the world will be saved from what God says they are to be saved from. Hear Hosea 13:14: "I will ransom them from the power of the grave. I will redeem them from death." In John 5:28, 29, Jesus says that "all that are in their graves shall hear his voice and shall come forth"—saved from death.

The Apostle in Gal. 3:8 gives the key to the situation: "The scriptures foreseeing (or foretelling) that God would justify the heathen through faith, preached the gospel unto Abraham, saying, In thee shall all the nations be blessed." Paul is here getting his authority from Gen. 12:1-5; 26:3, 4; and 28:13, 14, where God made a covenant with Abraham and swearing by oath to him that He would surely keep it as recorded in Gen. 22:16-18; Heb. 6:17, 18.

Now, if God has sworn to bless all the families and with several members in each family, this means every human being, and is in harmony with John 1:9, where we read that "he was that true light that lighteth every man that cometh into the world." We cannot afford to throw out these mighty statements of God in order to shelter such blasphemies as eternal torment, where it is plain that the mass of humanity has gone without being lighted or being blessed. Now the natural inquiry is, who is the seed of Abraham?

In the line of descent from Abraham we have first Isaac whom God promised to Abraham and Sarah. (Gen. 21:1-19.) Then Isaac's son Jacob, to whom was born twelve sons, who eventually became the heads of the twelve tribes of Israel. This was the literal fleshly seed of Abraham. This fleshly seed was sent into Egypt where they remained about 216 years. The Scriptures do not say they dwelt 400 years in Egypt. They were in due time delivered by Moses, who was the figurative head of the House of Israel, or the go-between, Mediator, between them and God. Moses brought them up to Mt. Sinai in Arabia, where God made a covenant with them to keep His perfect law. They entered into the law covenant, which guaranteed a continuation of life so long as they kept all its points; but the Apostle explains that the law "which was ordained unto life" really brought every Jew under it into the bondage of death because of his imperfection. So it became a school master to the Jew, teaching him to look for some other deliverer, which the prophets explained was the Messiah. All who laid hold on this hope by faith were accepted by God and justified, thus getting peace with Jehovah. This is fully set forth in the fourth chapter of Romans and in the eleventh of Hebrews. These were promised a "better resurrection" than the rest of earthly beings, possibly a spiritual finally. Their hope was to be made princes in all the earth during Christ's reign of 1,000 years. (Isa. 32:1; Psa. 45:16.) This represents, dear friends, the earthly phase of Christ's Kingdom, which has not yet been set up.

Jerusalem in Palestine is to be the capital of the whole earth. Those who are opposing the great harvest work of today and doing all they can to hinder and speak evil of the truth, are not noting the signs of the times. They are not aware that the gathering of the Jews in Palestine signifies something. Jesus has foretold that "Jerusalem must be trodden down of the Gentiles until the times of the Gentiles shall expire." This lease of power will expire in 1914, as has been fully set forth in the series of Six Volumes of Bible Studies which our Bible House publish. Then, soon after the world will begin to recognize the earthly phase of Christ's kingdom.

While the Apostle in Acts 3:19-21, sets forth the great doctrine of "Times of restitution of all things spoken of God by the mouth of *all the holy prophets*," the making of the whole earth into the Garden of Eden or paradise after the "great time of trouble such as never was," in the utter overthrow of present evil, selfish conditions, likened to a devastating fire in Joel 2:1-3. While the Apostle, I say, tells of the grand earthly phase of restitution times, we recognize that our part is not in earthly restitution to human perfection, but to spiritual glory.

The whole earth in due time, under Christ's reign is to be made wonderfully beautiful by the people themselves as they will be learning righteousness. This is the time when the thief, who simply asked Jesus to "remember" him when He should come into possession of His Kingdom as they both hung on the crosses, will be remembered and blessed by restitution privileges, and we are glad to note also that the other thief who reviled Jesus will get the same sort of blessing. Neither of them had good characters at the time of the crucifixion, but in Christ's Kingdom they will be fitted for eternal life.

This is what it means to be blessed by the seed of Abraham. The literal fleshly seed of Abraham are not the ones to do all this. There are two phases of the seed represented to us. The Jewish worthies (not all the descendants of Abraham), those who, under the law, recognized its weakness through the imperfection of their own flesh and laid hold of the hope of a faith, harmony with God during their lifetime, and the promise of a resurrection to perfect human life back on the earth at Jesus' second advent as previously shown. The other phase presents the undertone, the spiritual, the invisible, mystery class, "the Christ," Jesus the Head, and the Church "his body." The world has never yet recognized two phases. This is the class the Apostle refers to when he says "The world knoweth us not even as it knew him not." "Ye are dead, and your lives are hid with Christ in God," "Ye are not in the flesh if so be that the spirit of God dwell in you." No, the world has seen only the great, boastful, so-called "Church militant," who started out to convert the living nations before the time, before the day of judgment when the times of refreshment shall come from the presence of the Lord, before the "times of restitution of all things" was due, and making no provision for the dead

sinners, all of whom are members of "all the families of the earth." This institution has usurped authority, like its founder, never having been invited or instructed to carry on such a line of work.

Jesus was the only Jew under the law of Moses who kept all its points. He thus inherited all its rights and blessings, perfect right to live on forever, and to be the "SEED OF ABRAHAM," every other member of the seed having perished under the condemnation of the Law Covenant. Now, by taking careful note of the following scriptural proof texts, we shall find that God purposed to increase the number of this seed to 144,000 instead of using Jesus alone in the spiritual phase of Christ's Kingdom for the blessing of all the families of the earth.

In 1 Cor. 12:12, we find the name of the seed class, the true Church is "CHRIST." From verse 13 to 27 the Apostle locates the members of the Body of Christ, closing his proof by saying, "Now ye are the body of Christ and members in particular." Then in Gal. 3:16, he says, "Now to Abraham and his seed were the promises made. (Recorded in Gen. 12:1-5.) He sayeth not to seeds as of many, but as of one, 'And to thy seed *which is Christ.*'" Is this not Bible proof?

Do you not see here that the Church is the instrument in God's hands for blessing sinful nations, sinful men, not by giving them the same sort of life and blessing that they, "the seed," possess, a spirit nature, but the blessing of human perfection, restitution.

In Gal. 3:29, Paul declares, "If ye be Christ's (possessive case), then are ye Abraham's seed and heirs according to the promise?" What promise? Is it not that the Church, "the seed of Abraham," is to bless all other men?

The prophet (Isaiah 26:9) tells us "when thy judgments (laws, rules, lessons; Heb. *mishpat*, verdict, favorable or unfavorable) are in (placed in) the earth (when Christ and His Church begin the reign), the inhabitants of the world will learn righteousness." Every reasonable Christian here today knows that this has never taken place in the past, because sin is increasing along all lines. The world has not learned righteousness.

When the Lord Jesus appeared as the Savior of the world, His teachings all declared that the world was dead. Note His statement to Nicodemus that no man had ascended up to heaven, and that He was the first of all dead men to be resurrected (Rev. 1:5, 18), that the hour was future when all in their graves should hear the voice of the Son of Man and come forth out of the graves. (John 5:28, 29.) The world was dead when He came, bringing life and immortality to light through the Gospel, life for the world in restitution times, and immortality for the Church only at His second advent. (Rev. 11:18.)

He began to declare, "I am the way. . . . No man cometh unto the Father but through me." The Apostle declares that Jesus' name is the only name by which we can be saved. Who of the dead world ever heard of Jesus' name until He was declared at Jerusalem? There was no "way" until He came, then He "opened up a new and living way for us (the Church) through the vail, that is to say, His flesh," not for the world. (Acts. 17:31.) He declared, as He gazed about Him on a cyclorama(?) of death, tombs and a groaning creation. "He that believeth on me is not condemned, but he that believeth not is condemned ALREADY." You see it was not necessary to judge them any more, God had already condemned them in Father Adam, hence Jesus' statement, "The Father judgeth no man but hath committed *all* JUDGMENT unto the son." (John 5:22.) It is evident from these unassailable Scriptures which are purely literal, that no judgment of the world has been going on in the past. In Acts 17:31 the positive statement is that "He hath appointed a day in which he will judge the world in righteousness." Peter tells us that "the time is come that judgment must begin at the house of God, and if it FIRST BEGIN AT US," the Gospel Age Church, the world must wait until the Church is selected. He has appointed another day to judge the world. The Apostle positively declares this in John 12:47, 48, also which clinches it.

Then is the Church to judge the world? In 1 Cor. 6:2, the Apostle asks the question, "Do you not know that the saints (the Church) shall judge the world?"

"Be thou faithful unto death and I will give thee a crown of life." The crowning feature of life would be immortality. "Thou" has made us into our God, kings and priests and we shall reign on the earth. "I saw thrones and they (the saints) sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years."

They are to have immortality (1 Cor. 15:53), to wear crowns, sit on the throne and reign with Christ a thousand years. They are to be kings, they are to be priests and this is the "seed of Abraham" and, dear friend, if you belong to "Christ," baptized into this throng of spotless ones by one spirit (1 Cor. 12:13), then you are a member of this kingly, priestly class, the seed of Abraham. Is this a "fairy tale," as some declare? Is this dangerous doctrine, heresy? You know now that it is the truth, "To him that overcometh and keepeth my works unto the end, to him will I give power over the nations and he shall rule them with a rod of iron."

Now, when is this judgment day of joy, of great desire, to come? David tells us that everything and everybody will be joyous, in the 67th Psalm. Isa. 35 tells of the wonderful day; Isaiah, in chapter 25:6-9, gives the details of how the blindness of the world shall all be removed—the vail of unbelief. In that mountain—high exalted government of Christ, death shall cease forever. Then the world shall declare: "Lo, this is our God. We have waited for him." This is called a feast of fat, good things.

This judgment day, with its joy and gladness, could not have come unless Jesus had traded places with Adam in death, thus becoming a substitute. As Adam lost his life, his soul in death, as the Scriptures declare, "The soul that sinneth, it shall die." So Jesus gave His soul in death as a ransom. In Isaiah 53:10, 12, we are told that He "made his soul an offering for sin; he poured out his soul unto death." In John 6:51 He declares He gave His flesh for the life of the world. That was the price He paid for the world's life—His flesh. Do you think He took it back again after purchasing the life of the world with it? No, it was a real trade. Flesh and blood cannot inherit the kingdom of heaven. The altitude is too high. Only spirit beings can live in that life. (John 3:5.) What is the use of speculating? John 10:11, says, Jesus gave His life for the sheep. See also the 15th and 17th verses. He did not have much of anything left, did He, when He poured out His soul to death and gave His flesh up, then laid down His life? I reckon He was dead. He says He was. And this was the immortal, divine, spirit Jesus, who now is sitting on the right of the Majesty on high, who declared it, and surely He ought to know. (Rev. 1:18; 2:8.) Those immortal soulites who cling to the theory of the God-man Jesus never have had any place in their theology for the above positive assertions of Scripture. They do not tell the common people what the meaning of the Greek and Hebrew word for god is. They never told us that the same word is applied to Satan, to the kings and captains of industry of this world, to Pharaoh of Egypt and to every member of Christ's Church. These are all gods, too, *mighty one* being the definition of the word god. Whether applied to Jehovah, to Jesus or to a man, there is no immortal meaning in the word god. "The MAN Christ Jesus gave himself a ransom for all (not for *believers* in this life only) to be testified (to all) in due time"—when "the knowledge of the glory of God shall cover the earth as the waters cover the sea," because then all men will be brought forth from the graves.

But when is this all to begin? Jesus Christ "shall judge the quick and the dead at His appearing, and His Kingdom." Nothing indefinite about this. When He appears and sets up His Kingdom, then, and not until then, will He begin to judge the world with His Church seated also with Him. His Kingdom and the judgment day are one and the same—a thousand years in duration when present deceiving and selfish institutions shall be destroyed, likened to a burning up. This will bring the fulfillment of the Lord's prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven"—that is, perfectly.

We have a picture of the day of judgment presented to us by the Revelator in Rev. 20:11-15. "I saw a great white throne and him that sat upon it from whose face

the (present) earth (organized society) and the heavens (all varieties of religions of the present day) fled away," vanished off the earth.

Let us remember that Jesus and His Church, wielding an iron rod over the nations as the seed of Abraham, "the Christ," was the one John saw on the throne.

"And I saw the dead (world) small and great, stand before God (the mighty One in the throne) and the books were opened (not necessarily the Bible, as this concerns chiefly knowledge for the Church in this life. The opening of the books would seem to indicate the covering of the whole earth with the Knowledge of God through the "Princes in all the earth," the water pipes of blessing from the great fountain of truth), and another book was opened, which is the book of life ("Another book" seems to indicate that such an opportunity had never been offered before. The world could be full of the knowledge of God, yet if man were not assisted he could not win life) and the dead were judged out of those things which were written in the books according to their works." (Men will not be merely machines to do things. They must have a loving, warm faith, also they must put themselves into the Lord's hands to be cured of their diseases and this will require faith in their physician, but works, actual perfection, will be the test in that day. In the present time faith has been the test, as God, owing to shortness of time, reckoned His people as having attained to real human perfection, not counting our unintentional blemishes against us because of weakness through the fall.)

The sea giving up the dead symbolically pictures the turbulent wars of humanity, gradually becoming converted to life by obedience to the judgments of the Lord, then abroad in the earth.

"And death and hell delivered up the dead which were in them." Let us call special attention to this statement that all who are in hell are DEAD. No living creatures have ever been in hell. The devil was never in there, none of the fallen angels were ever in hades, hell, and we are opposed to that blasphemous theology that paints Satan before our children as having a black skin, possibly of asbestos so as to stand fire, and as having horns and a tail with a spear on it, hoofs, etc. "The fear of me is taught by the precepts of men," and this has been a wily way of beginning on children about the "bad man." While we admit that Satan is bad, let us not blind our babies or permit others to do so. Satan's name was Lucifer. He was one of the glorious stars of the morning. I would look on him as a most beautiful creature now. No doubt through his malevolent hatred of God and righteousness he is marred and shows hatred in his every expression, yet it is wrong to lie about his appearance and paint him as an immortal monster to fear in the life to come.

No man was ever yet judged before he went to hell, but, as shown in this text, after he comes out of hell. There are no chains and fire and devils in hell, hades, sheol. It is only the hidden, unseen condition of dead men waiting for this blessed, glorious judgment day, when they will hear the voice of the son of man and come out of hell into living, breathing life again on this earth. All who are wilful, disobedient in that day shall be destroyed in the *Gehenna*, fire hell. This is another kind of a hell, the thought is the name. They are hidden all right, but it is an everlasting hiding. It is not like the Greek *hades* or in the Hebrew language, *Sheol*, hell, because Jesus died to call forth all in them as they died through weakness from the fall and ignorance, but this *Gehenna* hell is "everlasting destruction from the presence of the Lord and the glory of His power," and where can you flee from this except to go into annihilation? This is the reason the Lord uses the symbol of a burning lake of fire. If I ever get to the condition of mind where I cannot understand that a lake of fire would consume anything that goes into it, then I'll join some denominational church.

This judgment day is definitely located as to time in Matt. 25:31-46. "WHEN the Son of Man shall come," not in His humiliation, with everyone beating on Him and spitting in His face, but in His glory, power, "THEN shall He gather the nations before Him," for He and His mighty holy angels, messengers, the Church in glory, with an iron rod, power to correct, will be sitting in His throne. This dividing the nations into two classes, the sheep and the goats, means that some, the sheep, will be written in the book of life, and some, the goats, will not have their names written there, because, under favorable conditions they had no use for right doing, hence proved themselves unworthy of eternal life, just as many are doing now, hating the truth, slandering those who do, and loving the mean things of this world rather than come out with the Lord's people under the present favorable provisions the Lord has made for us.

So those goats, those unworthy ones, shall go away into everlasting punishment, the *gehenna* death, from which there will be no resurrection, as Christ died and redeemed them once and He dieth no more, being immortal now. "Behold the Lamb of God that TAKETH AWAY the sin of the world." He is not going to boil it down in the Lake of Fire. Dear friends, we should all open our eyes and wake up. Let us refuse to take any more dope from the doctors who have been drugging us. We have all been taught wrong in our theology. We should not pay our money for that which is not bread.

Before closing let us note some of the blessed results of Christ's reign. (Rev. 21:1.) "I saw a new heavens ('after this I will turn unto the people a pure language,' the truth) and a new earth, for the first heaven and the first earth were passed away, and there was no more sea (present condition, you see, will be obliterated) and I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Some people are going to be terribly disappointed when they go to heaven (into an earthly paradise), and find no pearly gates and no Peter at the head of the stairs. They will then begin to realize that the popular religion of the day has been a fairy tale.

The holy city is to be the controlling power on earth during this reign of "the Christ," when, under the beneficent rule of the new conditions, God, who is behind all instrumentalities of blessings, shall wipe away all tears from their eyes as a loving Father would soothe his child. And mark you! this is not the Church. We should remember that "the Christ," "the seed" of Abraham, the Church in glory seated in the throne with Jesus, which is to reign with Him a thousand years, is the agency of God for accomplishing this work on the whole world of mankind—all who who will. "There shall be no more death." No, mankind at the end of Christ's reign shall be "like unto the angels" in heaven, not spirit beings, but creatures of life instead of creatures of groans and travail and death as during the past. Earth will have been perfected, beautified, been made a paradise like the Garden of Eden. Then all mankind, under the teaching and discipline of "the Christ of God," having attained to human perfection and all the wicked destroyed, shall be His people.

"And he that sat upon the throne said (who sits there?): Behold, I make all things new." What we see about us today is old and is to be replaced by something better. So we see that one of the mansions in our Father's house is to have a new set of furniture as it were. Let us be glad and rejoice. Amen.

AT ST. JOSEPH the friends had made extensive preparations for the convention, which was to be one of five days. They had secured a very large auditorium and had it beautifully decorated. All were much impressed with the motto strung above the platform, bearing the inscription:

"GREAT PEACE HAVE THEY WHICH LOVE THY LAW, AND NOTHING SHALL OFFEND THEM."
(Psa. 119:165.)

Several of the Pilgrim brethren were at this convention, namely, Brother Rutherford, Brother Johnson, Brother Senor, Brother Coward and Brother Raymond. There was a large attendance from all the states near by.

The convention at St. Joseph was in session at the same time as that at Denver, so that by the time we arrived, two or three days of the convention was over. As our large party entered the auditorium, the friends all sang, "Blest Be the Tie that Binds." The following program was carried out, much of which we are able to report in substance. Our party was obliged to leave in the midst of the Symposium, in order to make our schedule time. Brother Russell went on to Aberdeen, S. D., while our party split up, and amidst many tears said good-bye to the dear ones who were to go to their homes in Texas, etc., and we to ours in Illinois and further east.

BIBLE STUDENTS' CONVENTION.
July 29—August 2, 1909,

PROGRAM.

Brother J. F. Rutherford, Chairman.

THURSDAY, JULY 29.

10:00 A. M.—Opening Rally. Address of Welcome by Brother S. D. Senor on behalf of the Local Church, responded to by the Chairman.
10:30 A. M.—Praise, Prayer and Testimony Meeting.
2:30 P. M.—Song Service.
3:00 P. M.—Discourse by Brother Geo. B. Raymond.
7:00 P. M.—Praise and Testimony Service.
7:30 P. M.—Address by Brother J. F. Rutherford.

FRIDAY, JULY 30.

10:30 A. M.—Prayer and Praise Service.
11:00 A. M.—Discourse by Brother S. D. Senor.
3:00 P. M.—Discourse by Brother P. S. L. Johnson.
7:00 P. M.—Praise Service.
7:30 P. M.—Discourse by Brother Raymond.

SATURDAY, JULY 31.

10:00 A. M.—Testimony Meeting.
10:30 A. M.—Address by Brother C. T. Russell.
2:30 P. M.—Praise Service.
3:00 P. M.—Berean Scripture Study, conducted by Pilgrim Brother Johnson.
7:00 P. M.—Prayer and Praise Meeting.
7:30 P. M.—Discourse by Brother Russell.

SUNDAY, AUGUST 1.

8:30 A. M.—Discourse on Baptism by Brother Russell, followed by Baptismal Service in Lake.
3:00 P. M.—Public Meeting, addressed by Brother C. T. Russell; Topic, "Where Are the Dead?"
7:00 P. M.—Praise Service.
7:30 P. M.—Discourse by Brother Johnson. (A continuation of the Friday discussion.)

MONDAY, AUGUST 2.

10:00 A. M.—Praise, Prayer and Testimony Meeting.
10:30 A. M.—Question Meeting, conducted by Brother Russell.
2:30 P. M.—Praise Service.
3:00 P. M.—Discourse by Brother L. W. Jones.
7:00 P. M.—Symposium on the Fruits of the Spirit—Several Speakers. Love Feast.

ADDRESS OF WELCOME—By Brother Senor.

WE ARE glad so many of "like precious faith" are privileged to assemble here in this convention, under our dear Lord and Head; to be edified and to receive the instruction He may bring forth for our character development, and for our spiritual strength, that we may be able to "stand in this evil day."

We hope that you will not think of this convention as some one else's convention, but as your convention, and that "We are not forsaking the assembling of ourselves together." (Heb. 10:25.) Also call to mind the time in which we are living, that there is another convention assembling. "The full assembly of the Church of the first borns" (Heb. 12:23), to which, member by member is changed at the moment of their dying. We hope this local convention will be helpful to each of us in making our calling and election sure.

Why Present.

We read in our Heavenly Father's Word of a future class who are saying, "Let us be glad and rejoice for the marriage of the Lamb is come and his wife *hath made herself ready.*" (Rev. 19:7.) We hope that this convention will be used of the dear Lord in part in making each of us ready, and that we may be members of that class of which our dear Lord spoke when He said, "*They that were ready went in with him to the marriage and the door was shut.*" (Matt. 25:10.)

We are gathered together, for a season of refreshment and to be edified and strengthened by the spiritual food, for the battles before us in the narrow way, which leadeth unto life.

We are gathered together to encourage one another to *cheerful, patient endurance of all things* the dear Lord may

permit to come upon us, to develop in us the fruits of the Spirit, the mind of Christ.

We are gathered together to become acquainted one with another on this side of the vail, and it is our hope that this acquaintance will never end, but will be continued on the other side of the vail forever, where we will soon be gathered with the other members of "the Little Flock" who have preceded us.

Welcome.

We would like to express in words the desire of our hearts, to make you feel a loving Christian welcome, but we are unable to do so to our satisfaction; therefore, I request that you take the intent and purpose of our hearts in this matter, even as our Heavenly Father looks upon the heart and takes the intent and the purpose for the deed.

We bid you WELCOME in the name of Our Dear Heavenly FATHER, who has "begotten us by the word of truth" (James 1:18), and extend unto you His great love, for "Behold, what manner of love the Father hath bestowed upon us that we should be called the Sons of God" (by begetting). (1 John 3:1.)

We bid you *welcome*, in the name of our dear Lord Jesus, whom the Father in His love has given to be Head over all things to us, the members of His Body. (Eph. 1:22, 23.) "Our elder Brother, who is declaring the Father's plans and character to us, his brethren" (Heb. 2:12), and to express unto you His *love*, Who has died for us, and is now our *advocate* with the Father. "As the Father hath loved me, so have I loved you." (John 15:9, 10.)

We bid you *welcome* in the name of the Watch Tower Bible and Tract Society, as a whole, which the dear Lord is using so extensively in spreading *the harvest message*, setting the spiritual food, which attracts the covenanted sacrificing footstep followers of our dear Lord and Chief Reaper, "gathering the wheat into the garner."

We bid you *welcome* in the name of our beloved Pastor, Brother Russell, whom the dear Lord is using as His honored and *"faithful servant"* to bring forth out of the storehouse meat in due season for the household of Faith; and we take the liberty to extend to you his Christian love, who is so nobly sacrificing in the service of our Heavenly Father, and our dear Lord, and of the Truth, and laying down *his life in loving service* for us, his brethren, *"for the elect's sake that they may also obtain the salvation which is in Christ Jesus with eternal glory."* (2 Tim. 2:10.) He is setting us an example of "enduring hardness as a good Soldier of the Cross," he being privileged to go down into these specially trying times ahead of us as an example for us that we may see his faithfulness under these trials, that we also may be encouraged to be faithful. Even as our dear Brother Paul was used of the dear Lord for an example to the brethren, as it is recorded, "And many of the brethren in the Lord, waxing *confident* by my bonds, are much more bold to speak the word without fear" (Philip. 1:13, 14), "and whether we be afflicted, it is for your consolation (*comfort*) and salvation, which is effectual in the patient *endurance of the same sufferings which we also suffer;* and our hope on your account is firm or whether we be comforted, it is for your comfort and salvation, knowing that as you are partakers of the *sufferings*, so also of the comforts." (2 Cor. 1:6, 7.) And our hope is that each of us may be "faithful unto death and gain the Crown of Life," and as our Brother Paul and our beloved Pastor are our rejoicing now, how we rejoice in their example of cheerful, patient endurance, we will be their rejoicing in the day of our Lord Jesus (2 Cor. 1:14), if we are "not slothful but followers *of them*, who through *faith and patience inherit the promises*, and shew the *same diligence* unto the end." (Heb. 6:11, 12.) As Brother Paul says, "Brethren, be followers together of me, and *watch those who are thus walking* as you have *us* for a *pattern*. (Philip. 3:17.) "Those things which ye have both learned and received and heard and seen in me, *do* and the God of peace shall be with you." (Philip. 4:9.) And, no doubt, but this love of our dear Pastor in service to us is a sweet smelling savor to our Heavenly Father, who will reward him richly in the near future when he will hear, "well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the *joy of thy Lord.*" (Matt. 25:21.)

We bid you *welcome* in the name of the St. Joseph Church, of which I have the honor and pleasure to be counted as one of its number. Our hearts are filled with Christian love for each of you, and it is needless to say that many prayers have been offered up in behalf of this convention and that each one attending would receive a blessing from the Lord while here.

We bid you *welcome* in the name of the Business Men's Association, through whose president, Mr. Fred Neudorff, the dear Lord has permitted the use of this *auditorium* for all the sessions of this convention; we highly appreciate this kindness on their part and to note their generosity and zeal for this, their city, and no doubt, in the near future, when the Golden City will assume authority over earth's affairs, they will find that our dear Lord is exceedingly generous; that in "the times of restitution of all things," they will be provided for abundantly far above what they could think or ask.

Now, dear friends, as we are here for a few days, and will be more or less associated with the people of this city, and while they are endeavoring to make things as comfortable as possible for us, let each of us, in our association with them, so conduct ourselves that they may truly say, these people have of a truth, "been with Jesus and learned of Him." (Acts 4:13.)

I am sure I express your minds when I say, *welcome Brother Russell*, our beloved Pastor; you are laying down your consecrated life for us, and the Truth, in the service of the King of Kings. These few words of welcome, uttered in advance of his actual presence among us, we desire to be like the sweet perfume of the incense which preceded the High Priest into the most holy, so we express our Christian love and greeting, pouring out our love to him in the one word, *welcome.*

Welcome, dear Pilgrim Brothers, you who are being sent by our dear Lord from place to place, to hold up the hands of our brethren. May the Lord bless and prosper you in laying down your consecrated lives in His service.

Welcome, dear Colporteurs, you who are forsaking all and have no certain abiding place, using all your time, strength and life in spreading the harvest message; may the dear Lord prosper this Convention, to each of you, to increased strength and energy in His service, until the hour comes wherein no man can work, and the great harvest work of this Gospel Age will be forever ended, then may you hear, "Well done, thou good and faithful servants, enter into the joy of your Lord."

Welcome, dear Sharpshooters, Volunteers, and every one here (individually and collectively), *welcome;* and may this Convention be a strength to each of us and increase our love and zeal for His service, that we may have more joy therein and use every opportunity the dear Lord may open for us in His service with an increasing appreciation of the privileges thus granted.

Heart Motto for This Convention.

Dear Friends, I would like to recommend as a heart motto of this convention 2 Corinthians 13:8, *"We can do nothing against the truth, but for the truth,"* and I hope, dear friends, that we may ever keep these words before our minds in this evil day.

And now, dear Brother Rutherford, we welcome you in behalf of these Brothers and Sisters, as the chairman of this Convention. Our hearts flow out to you in love and fellowship, and may the dear Lord guide you in all the affairs of this Convention, to His glory and honor.

Dear Friends, I am sure that Brother Rutherford needs no introduction to you by me, for you all know him.

Discourse by Pilgrim Brother Geo. B. Raymond. Subject: "STEWARDSHIP."

IN all the field of religious thought and Christian activity no subject demands a closer consideration than the theme which we have chosen for our afternoon study,—STEWARDSHIP.

The Apostle in his first Epistle to the Corinthians, 2nd, 3rd and 4th chapters, is dealing with this and kindred topics. We will use the 1st and 2nd verses of the 4th chapter as our text: "Let a man so account of us as of the ministers of Christ, and *stewards* of the *mysteries* of God. Moreover, it is *required* in stewards that a man be found *faithful*."

"We (the Church) speak the wisdom of God in a mystery;" those of the creeds do not speak the wisdom of God because it is a mystery.

We are all stewards: every prospective member of the body of Christ; every justified, consecrated, and spirit-begotten race-runner is a steward of the mysteries of God. I want you to notice with me how the prophet Isaiah in 61:1-3 couples our Lord as the Head of the Christ with us as the members of His body,—"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." This is the half of the prophecy which our Lord applied to Himself: at this point He closed the book, gave it to the attendant, sat down and said, this day is this Scripture fulfilled in Me. It is the other half of this prophecy to which I call your especial attention. The first half was our Lord's message; it is you and I that are to declare the remaining portion, viz., "And the days of vengeance of our God." Our Lord did not speak of the day of vengeance; that is a part of our message—"to comfort all that mourn, to appoint unto them that mourn in Zion." The mourners here spoken of are not those who have hung out the crepe, but those honest-hearted Christians, few though they may be, who are still in bondage in Babylon, and sorrowing because of the lack of spiritual power and life in their dear old Church. These are mourning because of the cold, lifeless and worldly conditions which obtain in the nominal systems, wondering why it is that God has forsaken them. We are to "give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;" we who have seen the beauty of the Lord's character and plan have been filled with joy and praise, and this constitutes us "ministers of Christ and stewards of the mysteries of God."

But, does someone ask, "Have you been ordained?" In John 15:16 we have the answer of our Lord, "Ye have not chosen me, but *I* have chosen you and *ordained* you, that ye (members of my body, the true Church) should go and bring forth fruit, and that your fruit (fruit of the spirit, love, joy, peace, etc.), should remain." This is the only ordination recognized by the Lord, and those who have this authority should speak as the oracles of God.

"Ye Are the Light!" "Ye Are the Salt!" What For?

(Matt. 24:14.) "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This testimony is two-fold. First: A witness to the world. Second: To gather the Church. (Acts 1:8.) "But ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both at Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 15:13, 14.) "Simeon hath declared how God at the first did visit the Gentiles, to take out of them (the true Church) a people for his name." We are to have part in the ministry of the future age work. (2 Cor. 4:1.) "Therefore seeing we have this ministry, as we have received mercy, we faint not." There is a present work to do on each other, and a *future* work to do for the world.

As STEWARDS it is not merely our mission to live *good* lives, abstaining from violence, dishonesty, lying, slander,—not enough that we never abused, or ill-used, or cheated others; this negative goodness is necessary to a righteous life, but more, *much more* than this is *required* of a steward of God; there must be a positive as well as a negative goodness. We hear a great deal about Jesus as a pattern, how was it with our Head? (Heb. 7:26.) "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Was he good? HE WAS GOOD. He was our pattern in this respect, but is this all? Listen! (Acts 10:38.) "God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about DOING GOOD." He not only *was* good, but He *did* good. A STEWARD then, is one who has this POSITIVE element of a good character.

(Luke 19:12, 13, 16-24.) "He said therefore, a certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered unto them ten pounds, and said unto them, Occupy till I come. After a long time (the Gospel Age), the Lord of those servants cometh, and RECKONETH with them." (Matt. 25:19.) "Then came the first saying, Lord, thy pound hath gained ten pounds. And he said unto him, well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money unto the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound and give it

to him that hath ten pounds." I want you to note that this fearful one who hid his Lord's money did not have anything as a steward according to the principle which our Lord Himself laid down in Luke 8:18: "Take heed therefore how ye hear: for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken even that which he SEEMETH to have." A steward, therefore, is not a person of merely harmless character, or one who is contented carefully to fold away in a napkin the talents entrusted to his care so that the Lord, on His return, may find His own just as He left it, but he is one who makes a diligent and business-like appropriation of his one or many talents in the Master's service, so that, at the time of RECKONING, the Lord may not only find His own, but also as large an increase as possible, in evidence of the zeal and faithfulness and loyalty of His appointed steward. The Apostle also says, 1 Cor. 4:2: "Moreover it is *required* in stewards that a man be found *faithful*." The entire body of Christ is called, not to *ease*, but ENERGY; not to *indolence*, but DILIGENCE; not to *apathy*, but ACTIVITY. Every steward must be full of *zeal*, as a prospective son and heir of Jehovah, a minister of Christ, and steward of the mysteries of God. We are *required* to be thus active in the Divine service. (1 Peter 4:10.) "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Three important questions come to each of us in connection with this subject:

1. WHAT ARE MY TALENTS?

2. ARE THEY EMPLOYED?

3. IS MY SERVICE DAY BY DAY APPROVED OF BY GOD AS FAITHFUL?

First. Have we many talents and large? Mental—Physical—Time—Circumstances—Means—or have we only few talents and are they small? You know there is a false humility which finds expression in the statement, "I wonder what my talents are, or I guess I haven't any talents." If this had been your guess, dear brother or sister, one thing is certain, you have not been rendering faithful service, and therefore are not a good steward. *Mark it well*, beloved! Every runner in this race-course, every soldier in this fight, every prospective member of the body of Christ, EVERY STEWARD has at least ONE TALENT. God has not called any into this service to be *idlers*. Notice the illustrations that our Saviour gave of faithful service. (Matt. 10:42.) "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Mark 9:41.) "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Also the words of our Lord in Mark 12:42, 43, "And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury." Does someone say, "How nice it is for the Saviour to make these comparisons? *Surely I can give water!—Surely I can give two mites!*" You can—how nice.

Second. Are my talents employed? I want to impress upon you, dear friends, that our Lord did not say, Whosoever CAN give a cup of cold water, or whosoever CAN give two mites, but the commendation was for those who *did* the service, who made the sacrifice, and *used their talents*. The poor widow might have kept one of her mites, or for that matter both of them; on the contrary she threw them both in, and this is what fastened the attention of our Lord. Many now seem to think that they will win His approval by giving part, and keeping more. The merit in the poor widow's action did not lie in the fact that she gave two mites, but that this constituted her all and that she did not keep part of it for a rainy day, or to tide over herself or children in the time of trouble, but that she actually cut loose and threw in all her living. The two mites constituted her talents, and she used them up in the service. Had it been two dollars, two hundred dollars, two thousand dollars, or two million dollars, she would have just as gladly and quickly cast it all in. She had the spirit of *entire* consecration, and worked it out in this, which was, no doubt, her first opportunity. She did not bury her talents in property or the bank, but as a wise, energetic and faithful steward, employed them in the Master's service. This brought from the Lord a commendation, greater than which never escaped His lips, and as He read this woman's heart, saw the motive and the action, do you not think that He looks beneath the surface, and the profession, and will require of us the fulfillment of our vows? (Heb. 4:13.) "Neither is there any creature that is not manifest in his sight: but *all* things are naked and open unto the eyes of him with whom we have to do." Our talents MUST be in service, *all of them*.

Just a simple illustration of our Stewardship in money matters: We have a nice, comfortable home we call *our own* —worth, say one thousand dollars. (If it is a $3,000 or $10,000 home our Stewardship is just that much more important.) Just a cozy little place to shelter our loved ones in these trying times. Many of the Truth friends want just such a home in order to escape much of the trouble coming upon the world. Let us see: How long do you expect to own your home? Four years. How much will a thousand dollar home rent for? Eight dollars. And you could sell your home for a thousand dollars, could you? Yes. Use your pencil and tab a minute;—eight times twelve, and four times that,—less than four hundred dollars! Well, now, that's lovely. But, beloved, how are we to render up a faithful Stewardship for the remaining SIX HUNDRED DOLLARS? We know that by October, 1914, property valuations will be nil. The Lord has given us a money-talent valued at one thousand, we use up four hundred of it, and SIX hundred of it vaporizes. How are we to answer for the six hundred dollars? The foregoing is just a simple mathematical problem which deserves our intense attention, and for us to glorify God in all of our thoughts and words and actions it is up to each one of us to work this out in our own hearts PLEASING TO GOD—using our ALL in His service according to the contract of consecration.

Third. Is God counting me faithful day by day? Notice the last thought of our text; "Moreover it is REQUIRED in STEWARDS that a man be found FAITHFUL." Am I meeting the requirements? This is the searching question which should come to every consecrated child of God, in these last days of opportunity. Do not permit our Adversary to suggest the thought that if you were in brother so-and-so's place or sister so-and-so's place then you would render a large and faithful service. God knows that if we are not faithful in the use of our one or two small talents neither would we be faithful if we had *ten large ones*. Carefully study 1 Cor. 12:12-27. The 18th verse reads, "But now hath GOD set the members, *every one* of them, in the body, AS IT HATH PLEASED HIM." We did not put ourselves in the body, this is the Father's work.

Though we feel our littleness and inability to accomplish much in the Divine service, let us remember that the poor widow only had two mites to give, but that her love, zeal and loyalty were all manifest in her quick action. We may still be encouraged, though our best efforts can accomplish but a little. The 22nd verse reads, "Nay, much more these members of the body, which seem to be more *feeble*, ARE NECESSARY." Oh! precious thought, every member of the body had its function to perform. The 27th verse reads, "Now *ye* are the body of Christ, and members in particular." Is it so? Then we are MINISTERS of Christ! Ambassadors in this evil world! STEWARDS OF THE MYSTERIES OF GOD! And, oh! beloved, let us try to realize the great privilege and honor with which our Heavenly Father has favored us in giving us any part in this great work; and the place we have is the place in which He has set us.

LET US THEN KNOW OUR TALENTS—LET US KEEP THEM EMPLOYED—LET US BE SURE THE SERIVCE RENDERED DAY BY DAY CAN BE APPROVED OF BY GOD AS FAITHFUL. (1 Cor. 4:1, 2.) "Let a man so account of us, as of the ministers of Christ, and STEWARDS of the mysteries of God. Moreover it is *required* in stewards that a man be found *faithful*." Amen.

Jesus gave up His perfect humanity forever, so that following Him, we give up our reckoned perfect humanity forever that we may be dead with Him.

2nd. If We Suffer.

Dear Friends, if we can keep our reckoned perfect human life and the begetting separate, we will not be confused upon this subject; therefore, those books represent Jesus' perfect humanity and the Christian's reckoned humanity, sacrificed forever. We read in the Scriptures that at the time of Jesus' consecration the Heavenly Father said unto Him, "Thou art my beloved Son, today have I begotten thee." (Heb. 5:5.)

Let this piece of paper represent the begetting—the new creature. I will place it in the book on the floor, representing Jesus' perfect human life in sacrifice; now this new creature is to be kept separate from the old human nature. We read in Heb. 5:8 that "Jesus learned obedience by the things he suffered." It was the new creature that was learning obedience by the things it suffered, perfecting Him as a new creature, being made perfect through suffering. Why is it necessary for us to suffer? Our perfect human life, reckoned unto us, is given up in sacrifice by our consecration, and now we hear our Heavenly Father's voice saying unto us, "Thou art my Son, this day have I begotten thee." I will place this piece of paper in the other book on the floor representing our begetting, representing the treasure in the earthen vessel.

Now, it is this begetting that is the new creature that is to suffer with Him; we are to suffer as He suffered, He was made perfect through suffering, to perfect His character. We also, as new creatures, must suffer to perfect our character, to develop in us the mind of Christ. "If any man have not the spirit of Christ he is none of his." (Rom. 8:9.) "Let this mind be in you which was also in Christ." (Phil. 2:5.)

Our dear Brother Paul in Gal. 4:19 says, "I travail in birth again until Christ be formed in you."

What is it to have Christ formed in us? Three things are necessary to have Christ formed in us:

1st, to have faith; 2nd, love, and 3rd, zeal. Our faith must be made zealous, or active, by the mainspring love, and when we have faith, love and zeal we have Christ formed in us. Rotherham's translation of Gal. 5:6 and 6:15, 16 makes this plain, "Circumcision availeth not nor uncircumcision, but faith energized by love."

Now after Christ has been formed in us it is necessary that we go on to the fixed character until the mind of Christ becomes fixed in us, until we come to a stability of character even as our Heavenly Father has a stable character. As there is "no shadow of turning with God," so we also must come to a fixed character, and this must be through suffering, even as our dear Lord learned obedience by the things that He suffered so we also suffer, that we may have the mind of Christ develop in us.

When a tree is blown upon constantly by winds from one direction and constantly held in that way, after a while the woody fiber of the tree becomes fixed in that position and in due time the whole tree, limbs, twigs and all, stood bent in that condition; so it is with our new minds, the begetting. When the new will takes charge over the vessel, controlling it, and we suffer constantly, being exercised by the trials and difficulties permitted to come upon us, in due time we will have not only the mind of Christ *formed in us*, but *will have it fixed or perfected*, as it was written in the Scriptures. "We rejoice in tribulation, for tribulation worketh patience and patience experience, and experience a hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5:3, 4, 5.) Again we notice that this fixed character is necessary when we read in the Scriptures that we must become "rooted and grounded in love."

We as new creatures are like a little plant planted in the soil; the next day it could be easily plucked up out of that soil, but the wind blows upon that plant and in due time the roots go out into the surrounding soil and the soil becomes compacted around the roots, and in due time it becomes rooted and grounded in the soil, and now you may pull the top off before you can pull it up by the roots. We, also, are planted in the soil of love and adversities come against us. But our dear Lord promises us that we shall never be tempted beyond our strength to endure, and again, "I will never leave thee nor forsake thee," and "Greater is he that is on our part."—the new creature—than all that could be against us, the adversary, the fallen angels, the spirit of the world, the fallen flesh and the elements; therefore our dear Lord takes charge over us when we are planted in the soil and in the trials and difficulties permitted to come against us we, as new creatures, grow and develop in His character likeness and have not only the mind of Christ formed in us, but in due time the new mind becomes perfected through sufferings, becomes rooted and grounded in this soil of love, and, finally, we go into death doing the Father's will, even as Jesus did, a fixed character, delighting to do the Father's will.

"Let them that suffer, according to the will of God, commit the keeping of their being to Him in well doing, as unto a faithful creator." (1 Peter 4:19.) Brother Paul says, "For I know whom I have trusted, and am persuaded that he is able to keep that which I have committed unto him, against that day." (2 Tim. 1 and 12.)

The Father permits suffering here, for the perfecting of character, that we may learn how to possess our vessels against the adversary, the world and the flesh, so that when we are placed in the Divine nature, if one more powerful than we would desire to go wrong, we have already learned how to possess our vessels 'gainst one greater than we.

And if all the others would rebel we have already learned how to possess our vessels against the world who are in rebellion against the Heavenly Father, and if our own vessel desires to become rebellious we have already learned how to control our unruly vessels here; therefore, we can see that the Heavenly Father will place none in the divine nature until they have perfected character and learned how to possess their vessels against the adversary, the world and the flesh. As Brother Paul says, "I keep my body under, bring it into subjection lest by any means when I have preached to others I myself should become a cast-away." (1 Cor. 9:27.)

We are to suffer for our righteousness' sake. (Luke 6:22, 23; Matt. 5:11, 12.) We are not to suffer for unrighteousness or wrong doing, we are not to suffer as busybodies in other people's affairs, nor in gluttony, or in lack of self control, but for righteousness we are to put off the old man and his deeds and put on the new man which is created in righteousness and holiness of truth. (Eph. 4:22-24; Gal. 5:19-23.)

We suffer partly by reproach, "If reproached for Christ, happy are ye," and again, "You were made a gazing stock both by reproaches and affliction, and partly whilst you become companions of them that were so used." (Heb. 10:33; 1 Peter 4:14.) And our dear Lord said, "When they speak all manner of evil against you for righteousness' sake, lift up your heads and rejoice, for great is your reward which is in heaven. Note examples in the Scriptures of suffering, "Take my brethren the prophets who have spoken in the name of the Lord, for examples of suffering, afflictions, and of patience. *Behold we count them happy which endure.*" You have heard of the patience of Job and have seen the end of the Lord. (James 5:10, 11.) We might divide the suffering into three classes:

First, Jesus' weariness, weakness, bloody sweat, reproach, sneers and bitter words, to which he meekly and quietly submitted until death, etc. Paul's wounds received for preaching Christ, stoned, beaten and imprisoned, in perils by sea. Any sickness and discomfort incurred by our energy in the service of the truth, every ache and pain, or wound of person or of feelings, and beheading socially and literally for the truth's sake, becomes a witness of the Spirit testifying of our faithfulness, and in all such we should rejoice. (1 Peter 4:13, 16; Luke 6:22, 23.)

Second Class.—Poverty, constitutional weakness, as Brother Paul's sore eyes, that the Heavenly Father sees will be to our advantage in character development, giving us grace sufficient to counterbalance such weakness.

Third class suffering includes such afflictions as God visits upon His children as special corrections for special transgressions and rebukes and reproofs of the Lord for sin and unfaithfulness. (See 1 Peter 5:10 and 2 Cor. 4:16, 17.)

Our afflictions are made light, while we look not at the things seen but at the things which are not seen, for the things which are seen are temporal and the things which are not seen are eternal; if we have things that are bothering us a great deal, such as our enemies, etc., we may place them over in the Millennium about 500 years and look at them there rejoicing in the truth, with their eyes opened, knowing the Father's will and doing it.

To us is given exceeding great and precious promises that by these we should be partakers of the divine nature. It is through these great and precious promises that the Heavenly Father wills in us to will and to do His good pleasure. When we are in trials and difficulties these great and precious promises enable us to overcome; therefore, we should become very familiar with the great and precious promises of the Scripture and make them ours.

3rd. We Shall Live With Him.

Now if we be dead with Christ we believe we shall also live with Him. (Rom. 6:8.) For if we have been planted together in the likeness of His death we shall also be in the likeness of His resurrection. (Rom. 6:5.) We see that our dear Lord, after having learned obedience by the things that He suffered, died, and our Heavenly Father on the third day raised Him from the dead and here made Him an express image of His own person, into the Divine nature. We see that it is the begetting or consecrated records that was raised on the third day and God has highly exalted Jesus far above angels, principalities and powers, and every name that could be named in this age or in the age to come; therefore, if we are to live with Him it is necessary for us, also, to have a change of nature, to be made partakers of the Divine nature, to be like Him and to live with Him.

The Scriptures speak of two houses, our earthly body and the spiritual body that will be given us, if we are overcomers, for we know if our earthly house of this tabernacle be taken down we have a building of God, eternal in the heavens. (2 Cor. 5:1.) Now this building referred to is the spiritual body like unto our dear Lord's, and then it is marked in the Scripture, "Beloved, now are we the Sons of God (by begetting), and it does not yet appear what we shall be, for we know that when he shall appear we shall be like him." 1 John 3:2 and again in 2 Peter 1:4 it is very marked that we are to be made partakers of the Divine nature. Now to be made partakers of the Divine nature it is necessary for us to have the mind of Christ developed in us while in this earthly tabernacle. If any man be in Christ he is a new creature; and as Brother Paul has stated it, we have "this treasure (the mind of Christ), in the earthen vessel," and while this is being perfected, the body, the building of God, is created there on the other side, just as our dear Lord made plain when He went away to the Father at His ascension, He said, "In my Father's house are many mansions" (dwelling places, or planes of beings), but as we are a new creation there were no Divine vessels for us and our dear Lord in the interval after His ascension until His return is preparing those Divine vessels, one hundred and forty-four thousand, so it is stated in the Scriptures, "Where I go you cannot come, but I go to prepare a place for you." The place is referred to, when our dear Lord ascended unto the Father and appeared in His presence for us, the merits of His ransomed sacrifice being applied on our behalf, and after it was accepted by the Father, there could be no objections to our begetting and development, and in due time have the vessels like unto our dear Lord's glorious vessel given us, at our awakening. "I will return and receive you unto myself, that where I am you may be also." Our dear Brother Paul, after he had fought the good fight, finished the course and kept the faith, said, "There is a crown of righteousness laid up for me which the righteous Judge shall give to me at that day, but not to me only but to all those who love his appearing," including you and me, if we are faithful overcomers.

We note that this Gospel Age is for the purpose of developing and bringing to perfection the new creature, and then He will be revealed in glory to the world together with the members of His body, as it is written, "When Christ, who is our life, shall appear, then shall we also appear with him in glory." (Col. 3:4.) Again, when He is revealed in glory then shall we also be revealed in glory together with Him, therefore it is stated in Rom. the 8th chapter, that the "Whole world is groaning and travailing in pain together, waiting" for God to manifest His sons.

Seeing that the new mind is created here in these justified, consecrated vessels, and the body has been created on the other side by our dear Lord, then we note in 1 Cor. 13:10, "When that which is perfect is come, then that which is in part shall be done away." We find that in due time these new wills will be placed in those Divine vessels and animated, and the individuals whose records are placed in those divine vessels will be made partakers of the Divine nature. *The records determine the individual, and the body the nature;* so when these new minds, the mind of Christ, has been developed and placed in the Divine vessels and animated, then that which has been developed in part will have been done away with, because the new creature is here perfected.

None will be placed in the Divine vessels until our dear Lord's return, as we read, "Jesus shall descend from Heaven with the voice an an archangel and with the trump of God" (the truth as we now have it), "and the dead in Christ shall rise first." Our brethren who have made their calling and election sure, have been sleeping in death waiting our Lord's return, and at the time of His assuming of authority they will be the first to have life, the dead in Christ shall rise first; then we, the foot members, the last members of the body which are alive and remain during the Lord's presence in the harvest period, shall be caught up together with them in the clouds (the storm clouds of trouble that are just before us), to meet the Lord in the air, and so shall we ever be with the Lord. (1 Thes. 4:16, 17, 18.) We find that these last members of the body will not sleep in death, as those who have died before this time, but will be changed at the moment of their dying, to be caught away with the dear Lord together with those that have been raised from the dead. As it is written in the 15th chapter of 1 Cor. 51st, 52nd and 53rd verses, "We shall not all sleep but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, the seventh trumpet of Revelations, which is now sounding and will continue to sound throughout the thousand year reign of the Christ. All will not be changed at the one time, but individually at the moment of dying, as it is written, "Blessed are the dead who die in the Lord from henceforth;" (from 1878 on until the body is completed), "Yea, saith the Spirit, that they may rest from their labors and their works do follow them." (Rev. 14:13.) We shall all die but we shall not all sleep, but shall be changed in a moment, in the twinkling of an eye, the consecrated records of those who remain at the Lord's presence will be placed in the Divine vessels, at the moment of the breath going forth from the body, and will be awakened in a moment, in the twinkling of an eye.

The Scriptures teach us that our dear Lord returned in the year 1874, and is now finishing the Church. Also note that the time of our Lord's return would be the time when we would receive our reward and our Lord's return shows that the 144,000 vessels or buildings are ready; and as the vessel was prepared for the 144,000, we see in 1878, the brethren who had made their calling and election sure from the beginning of the Gospel Age down to that time, were animated and in the Divine nature because our dear Lord assumed His authority at that time. From that time on, we who since 1878 that have and will make our calling and our election sure, by having the mind of Christ developed in us, at the moment of our dying are also to be made partakers of the Divine nature in a moment, in the twinkling of an eye. These two classes are marked in John 13:10, when our dear Lord was speaking on the feet washing, He said, "He who has been bathing has no need unless to wash his feet, but is wholly clean." The body of Christ has been made clean through the washing of the word by hearing and obeying the word; from 1878, we, the feet members, are undergoing our washing, cleansing, character developing, until finally all of the feet members of the body of Christ will have been washed and changed into His likeness, and been made partakers of the Divine nature. In John 3:30 John the Baptist refers to the Church in the harvest to the feet members, and says, "He must increase but I must decrease." This has a beautiful meaning to us; the "He must increase" refers to the Christ on the other side of the vail since 1878; but "I must decrease" refers to the feet members on this side of the vail

since that time, and this class is decreasing; as one after another makes their calling and election sure, they are changed in a moment, in the twinkling of an eye, until finally the last member of the foot class, or the John class, will be changed and none left on this side of the vail; all will have been made partakers of the Divine nature and raised in His likeness; all shall be heirs of God and joint heirs with Jesus Christ, because they have suffered with Him and have had the mind of Christ developed in them, therefore they shall live with Him, because they have sacrificed and learned obedience by the things they have experienced and are made partakers of the same nature that our dear Lord has, the Divine nature.

In 1881 the body was full and you and I could have no place in the body of Christ unless some one who was running for a place in that body, on this side of the vail, would prove unfaithful to their calling and consecration, therefore, we who have come in since that time have taken the place of some one who has been unfaithful, and, dear friends, it is necessary that you and I be faithful, even unto death, before we can receive the crown of life. "Be thou faithful unto death and I will give you a crown of life."

Of those who are made partakers of the Divine nature some will be more powerful than others in the Kingdom, as it is written, star differs from star in glory, and again we read some are greater than others. The least in the kingdom of heaven shall be greater than John the Baptist, so the rule seems to be, he who serves most shall be greatest; therefore, in applying this rule, we find that our Heavenly Father is the greatest of all, because He has served all, has given life to all, and has provided sustenance for all; and Jesus is next to the Father in power because, as we see, He served all, while we were all sinners and no one able to give a ransom for our race. God transferred Jesus from the spiritual plane to the human plane, and Jesus gave His perfect human life a ransom for all, and so it is with the members of the body, star differs from star in glory. Brother Paul, who has served others greatly, no doubt has a high position in the body, and others who have served in lesser places will also have their place in the body but will not be so prominent. As an example we see in our natural body that we have members, some of them are more powerful than others. The thumb is stronger than the fingers, and is placed in opposition to the fingers for the purpose of the functions. All of the body will have the Divine nature, every part of the body will have glory, honor and immortality, but some will be more powerful than others.

The new mind, which was represented by the slips of paper put in those books on the floor, having been developed in those justified vessels, will, by the Father's power, be placed in the Divine vessels, completing the new creature, and to this overcoming class our dear Lord will grant the privilege of reigning with Him.

"To him that overcometh will I grant to sit with me in my throne, even as I overcome and sit down with my Father in his throne."

The Scriptures teach us that our dear Lord will leave the universal throne and establish His mediatorial throne and kingdom for 1,000 years for the purpose of blessing the families of the earth, and when this is accomplished He will then turn the kingdom over to the Father, that the Father may be all and in all.

"IF we be dead with him; IF we suffer," we shall also live and reign with Him. You and I may remove those *ifs* by *being dead with Him and suffering*, then the *ifs being out of the* WAY, we shall also live and reign with Him; "For so *an entrance shall be ministered unto us, abundantly*, into the everlasting kingdom of our Lord and Saviour Jesus Christ, and so shall we EVER BE WITH THE LORD." (2 Peter 1:11; 1 Thes. 4:17.) May the Lord bless our efforts to do the Father's will and gain the crown of life, is my prayer.

Discourse by Pilgrim Brother P. S. L. Johnson. Subject: "THE DEVOUT CONTEMPLATION OF THE DIVINE CHARACTER THE BEST METHOD OF DEVELOPING A LIKE CHARACTER."

Text: "*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.*" (2 Cor. 3:18.)

THE remark may seem extravagant that this text probably more than any other in the Bible teaches how to develop character—the more so when one notices that the word character itself does not occur in the text, and especially when the principle contained in the text is properly understood.

To bring the thought of the text better before our minds we would give an interpretation: "We all (the Church) with open (unveiled) face (the eyes of our understanding opened when the veil of unbelief and fleshly mindedness are taken away from our hearts) beholding (intently contemplating with our mental eyes) as in a glass (the plan of God is considered here as in a mirror) the glory of the Lord (the perfect blending of Wisdom, Justice, Love and Power in God's character constitutes the glory of God) are changed (by such continued contemplation) into the same image (into the same character likeness, as we see pictured forth in the mirror) from glory to glory (from the glory of a less near likeness to the glory of a more near likeness) even as by the spirit of the Lord (the power of God that is in the Word, through which the change in our characters is wrought)."

The principle underlying the text, therefore, is the following: He who holds devoutly in his heart the thoughts underlying the Divine character, as these are displayed in the plan of God, is, through these thoughts, held upon his heart, gradually changed in character until he becomes in character like God, developed in Wisdom, Justice, Love and Power, in each singly and then in all combinedly, until they are blended and thus they acquire a character like Jehovah's. He who in the varying scenes and incidences of life succeeds in viewing them as God does, which he is enabled to do by contemplating the Divine attributes as they would act amid them, will by such activity be changed in character until it is a copy of our Heavenly Father's. This principle we desire to explain as a fifth method of character development, having at four previous conventions

explained four others in four discourses. These methods were, "Overcoming Faults by Displacement Through Opposite Graces," "Strengthening the Weak by the Strong Graces," "Overcoming by Restraints," and "Transformation of Affections from Earthly to Heavenly Things."

What is meant by Wisdom, Justice, Love and Power? By Wisdom, the Scriptures mean two things; first, the *Divine truth* (1 Cor. 1:23 and 24; 1 Cor. 2:7, 8): and, second, the tactful application of the Divine truth which we know, understand and trust, to good ends for the glory of God. This definition we derive from a comparison of Isa. 11:2 and James 3:17, keeping also in mind the three ingredients of Wisdom that Peter gives us in 2 Peter 1:5 and 6, in which he says: Add to your faith virtue (courage, hope); to your virtue, knowledge. These three words give the ideas that, mingled and harmonized, make up Wisdom.

The elements that make up Power he gives in the following words: Add unto your knowledge, self control; and unto your self control, patience. We therefore understand Power to mean strength of character, through which, in self control, one regulates his qualities of heart and mind apart from opposition; and through which in patience he regulates his qualities of heart and mind amid opposition.

This same passage gives us the ingredients of Justice. Add unto your patience Godliness (love to God), and unto your Godliness, brotherly kindness (love to the neighbor). Love is also here indicated in the last word—add unto your brotherly kindness, Charity.

By Justice we understand thankful good will, based upon right, and due for the good that one receives to be meant; and by Love we understand the good will of appreciation arising from love of righteousness in its principles and in its exemplification in character to be meant. Justice is duty-love, charity (the highest form of love) is privilege love.

Of Power, Paul speaks in Eph. 3:15 and 6:10, showing that it is strength of character. Of Justice, Jesus speaks in Matt. 22:37 to 39, and of Love in contradistinction to Justice, Jesus speaks in John 14:21-23.

We are expected to develop character toward God, toward Jesus, toward the brethren, toward the world of mankind, and toward our enemies. Therefore, we are to exercise Wisdom, Justice, Love and Power, toward God, toward Jesus, toward the brethren, toward the world of mankind, and toward our enemies—to each in harmony with his place in accord with the Lord's Word.

How, then, may we develop character toward these? Our text answers, By beholding as in a mirror the glory of the Lord. This will show us how to develop character toward God, *i. e.*, by contemplating with the eyes of our understanding as New Creatures the Divine character in its relationship to us. As we look at the plan in its manifestation of the Father's view of us, a number of things are brought to our notice. We notice that Jehovah looks upon us always from the standpoint of Wisdom and deals with us accordingly. His wisdom forbids His dealing with all mankind at the present time. It teaches that for His glory, and the good of all concerned it is wisest to deal with those only of the human race who under present conditions are able to exercise faith in Him. Therefore, our Heavenly Father deals now with these only. He finds them in sin, and in His wisdom He devised a plan adapted to the needs of the whole class and in His application of this plan to the individuals He varies His operations in harmony with the needs and capabilities of each one. He therefore in His wisdom plans a separate method of operation, in harmony, of course, with His general plan of salvation, for each individual, combining in this plan from His knowledge of the individual's disposition, environment and needs the elements of wisdom, *i. e.*, its purity, peaceableness, gentleness, ease of entreatment, fullness of mercy and of good fruits, the lack of partiality and hypocrisy, until He brings them by varying steps through sorrow and hatred for sin, love for righteousness, distrust of their own abilty to save themselves, and trust in Christ's willingness and ability to save them by faith to justification.

His justice also acts in bringing them to justification,—not that He owes them salvation, but that He has obligated Himself to His Son to bring to justification all who would respond under the terms of Christ's ransom merit; therefore His justice manifests itself in keeping His promise to His Son in drawing sinners to Christ.

Love, likewise, acts because, appreciating principle, appreciating these principles as exhibited in Christ's character, and loving to see these principles prevail in the characters of others, the Father seeks those who are capable of exercising faith in Him under present conditions in order that He may work in them characters that will exemplify the principles that He so deeply appreciates. Thus He gives the love of appreciation to them for what they may become and to the principles that He seeks to develop in them.

The Power of God likewise acts, for He exercises such self control over His own qualities of heart and mind as exhibits His wisdom, justice and love toward the sinner and toward Christ as the Reconciler of the sinner in order to bring the sinner to justification; and if obstacles are met, His patience perseveres in spite of the obstacles in controlling His qualities of heart and mind in their showing wisdom, justice and love in the work of bringing the sinner to justification, as long as this is in harmony with the plan He is working out.

His Wisdom, Love, Justice and Power Manifest Themselves Toward the Justified.

Having justified them for the purpose of inviting them to joint heirship with Christ on the terms of consecration, He applies His general plan with providences adapted to the separate needs of each individual to draw him through successive experiences in justification toward consecration. He, therefore, studies the disposition of each one, and in harmony with His general plan works out a method of bringing that person to consecration; seeing to it that in this plan He continues the purity of wisdom—that is, harmony with truth and right. Then He adds the peaceableness, gentleness, the ease of entreatment, the fulness of compassion and of good fruits, the lack of partiality and hypocrisy of wisdom as the case might require; and thus through successive stages He applies this wise method in dealing with them until He brings about in the willing, the desired end,—their willingness to consecrate.

His justice operates here, too, not justice due the justified, for He does not owe them the high calling, but justice due Christ to whom He has made a promise that if He would become man's Savior, He would win a bride for Him from the human race. His justice, therefore, out of thankful good will toward the Son of His love Who has given Himself for the Father's good pleasure, is willing to help the obedient in justification onward toward consecration.

His love operates here, because those who are willing in justification respond more and more in obedience to the Lord. Hence His appreciation of this good character in them as well as His appreciation of the principles that He desires to embody more thoroughly in their characters, prompt Him to press on in leading them to consecration.

Power, which is executory in its province, carrying out the dictates of justice, wisdom and love, supports these by regulating the qualities of the father's mind in self-control to bring about this glorious result; but when obstacles are encountered from the world, the flesh and the adversary, so long as they are not of a wilful, incorrigible character in the person, He exercises patience with the justified in leading them onward in spite of the obstacles, to consecration. And thus He has led each one of us who have come to consecration in a way that we knew not of, but in His marvelous wisdom, justice, love and power operating for our good, He has worked this great blessing for us. After our consecration, having begotten us of His own Spirit, and seeking to enable us to make our calling and election sure, He also acts with us in wisdom—working out in harmony with His general plan of election a special method, adapted to the several needs of each one, that will enable us to be brought into the character likeness of Christ, seeing to it that all the elements of wisdom are embodied in the operation of this plan as we find them stated in James 3:17.

His justice operates now directly with the New Creature because He has promised that on condition of surrender of humanity to death, and of taking the Lord's Will as one's own will, He will continue working with the New Creature, giving it all the experiences and assistances necessary for it to develop the character of Christ, that he might enable it to become an overcomer. His justice, therefore, having obligated itself to help these, His children, sees to it that this obligation is carried out in harmony with His

general plan, thankful as a Father for the opportunity of training His children in righteousness.

His love that appreciates their character, their willingness to submit to Him, that desires ardently to see the glorious principles of His own character perfected in them, and that longs also to use them as His agents to bring everlasting righteousness into actuality for the world of mankind, delights in giving them every help, experience, blessing and encouragement, enabling them, through character fitness, to come to the salvation of the divine nature.

The Power of God especially, operates in us and on us through the Holy Spirit; but in His own mind He exercises all the self-control of power necessary to continue His acting wisely, justly and lovingly toward us in the development of our characters as New Creatures. Whenever obstacles come, whether from within or without, provided these obstacles are not of an obdurate, stubborn character from ourselves, He continues this glorious work in the patience of power, the strength that perseveres in His course of perfecting us.

His wisdom, justice, love and power shine out also in connection with the untoward experience through which we must pass; for, since we are to become perfect in character like our Lord, through suffering, He plans the sufferings through which we must pass, most wisely adapting them to our individual needs, seeing to it that all the ingredients of wisdom are exemplified in His dealings with us in relation to these troubles, in bringing us into them, preserving us amid them, and delivering us out of them, when they have wrought in us their intended effect.

His justice co-operates—justice toward the New Creature—because it is through the suffering of the flesh that He perfects the New Creature, and He is obligated to the New Creature, but not to the flesh. Therefore, He allows the flesh to suffer out of justice to the interests of His New Creatures.

His love beams out in deep appreciation as He sees amid these sufferings the character likeness of Christ more and more forming in them, and from this motive He continues us in fiery trials for our perfecting until it is accomplished.

His love shows itself in persevering in spite of the sorrow of heart that He sees His children suffer. He loves this character so much, He delights so much in the principles underlying the character and He realizes there will be instruments in His hands to glorify Him in developing perfect characters in the world of mankind, that he can bear with them in love amid these untoward experiences.

His power of self-control and patience continues acting in all His dealings with us while we are under the experiences of suffering, until He has succeeded in enabling us to make our calling and election sure.

Thus as we look upon how the Father deals with us, and brings each one of us through repentance to faith, through justification to consecration, and through consecration to the making of our calling and election sure, even though it be amid sufferings, we come to realize more and more His marvelous character. Contemplating this character, as we experience His dealings with us from day to day, we are given an insight into our Heavenly Father's character which, when held in our minds, proves a constant power working therein the same glorious qualities.

How may we then develop wisdom, justice, love and power toward God in our relationship to Him from the standpoint of sin and righteousness? When we fall into sin and it is brought to our attention, we should use the wisdom that He uses toward us; and that wisdom is the way of repentance and faith. If we use this wisdom, we will repent and mend our ways, approaching Him through the merit of Christ.

How may we develop justice toward the Father in connection with sin? As we see Him in His faithfulness to Christ, using His merit to satisfy justice, we will by such contemplation gradually develop toward the Father the same justice that we owe Him in resting upon the merit of Christ. This amending our ways we owe Him because of the good He has done us. Further, as we see how He receives us graciously for Christ's sake, His noble character, resting on our minds, will draw out our appreciation for His having forgiven our sins and received us. But if the qualities of our hearts and minds do not desire rightly to submit ourselves to this method of coming into harmony with Him, self-control by contemplating His great self-control in dealing with us in spite of the sin will soon assert itself and regulate our faculties so that the wisdom and justice and love already growing in our hearts because of what we see Him doing to us with respect to sin, will enable us to hold in our hearts such principles of justice and wisdom and love as will complete this arrangement. And if obstacles come from within or without we will persevere in putting aside sin in mourning for it, and in putting on righteousness, cleaving to Christ's righteousness for acceptableness until finally we are in a proper attitude and thus maintain our justification before Him.

How may we, in consecration, as New Creatures, develop wisdom, justice, love and power toward God? By beholding as in a mirror the glory of the Lord, seeing how our Heavenly Father shows His wisdom, justice, love and power toward us in consecration. Herein we see that His wisdom, justice, love and power have accompanied us all through our course; therefore in our dealings with Him we will see to it that we exemplify, in response to His application of wisdom to us, the same wisdom as far as we see it. We will enter into the plan that He is working out for us, using the purity, the peaceableness, the gentleness, the ease of entreatment, the fullness of mercy (which, in this case, will go out toward our fellowmen, for God needs not our mercy), the good fruits (practical results), and the lack of partiality and hypocrisy of wisdom. Surely as we contemplate His justice, having made promise to us of preserving us to the end, as He keeps this promise, it will help us in justice to respond to what He is doing on our behalf. We will hold His kindness upon our minds in our consecration until more and more from duty love we will love Him until it becomes love with all the heart, mind, soul and strength.

As we consider that all of these favors have come to us out of His great love for righteousness and deep appreciation for character, we will develop these toward Him as we see how these have exemplified themselves in His dealings with us. More and more our hearts, contemplating these glorious characteristics, will be changed into the same likeness. We will love Him because of the good that He is, because of the noble principles embodied in His character, and because of the noble qualities themselves which we see so transparent in all His dealings until this love of appreciation fills our heart, mind, soul and strength.

We may, in consecration, develop power toward Him (since we realize that power is executory, carrying out the dictates of wisdom, justice and love), by controlling the qualities of heart and mind so as to show forth these attributes. Should obstacles come that would hinder these from within or without, perseverance in well doing, which the Bible means by "patience," should mark our conduct until finally we are entirely overcomers through Him who has loved us.

Amid the trials that come in our way, the sufferings that we bear, will we be enabled, also, through contemplating how He acts in wisdom, justice, love and power toward us amid these, to reciprocate the same toward the Father.

Wisdom will teach us to recognize what He is seeking to do with us through these troubles, and will, therefore, help us to form a plan of adapting our conduct to the purpose that He has in view in the troubles, putting in that plan the purity, the peaceableness, the gentleness, the ease of entreatment, the fulness of mercy and of good fruits, the impartiality, and the lack of hypocrisy that would be necessary in order that amid these sufferings we may display the divine wisdom toward Him.

As we meditate upon how His justice has preserved Him faithful in keeping the promises He has made to us, in His duty love to us as a Father, and how He stands by us with every help amid these troubles, our sense of duty love to Him will increase obligating us out of thankful good will to Him, for His goodness to us to yield Him every power of our heart and mind, even amid the trouble through which we are passing. As we see how He, from His great love of principle, is willing even to endure what a Father must feel at seeing His children suffering, in order that He might thus work in us the character likeness of His Son, our hearts will more and more be filled with appreciation for the nobility of His character; so noble that He, as exalted as He is, and as little as we are, can

deal with us for our ennobling and betterment, until finally every power of our heart and mind goes out in delight and in appreciation for His glorious character.

Seeing how the Father controls His own qualities of heart and mind in dealing with us amid these sufferings (for it must touch the heart of the Father to see us in these) will surely inure our hearts to the same self-control amid sufferings. And when this thought, that our Heavenly Father, loving us more than we can imagine, patiently continues, perseveres, in His dealings with us in suffering for ours perfecting as New Creatures, is held constantly upon the mind, it will more and more fill the heart with that patience that perseveres in spite of the worst obstacles, even to the death of the humanity, if thereby we can make our calling and election sure to the Kingdom.

Character Development Toward Jesus.

How may we develop character toward our Lord Jesus? Our reply is, by the same method as indicated with reference to the Father; because in all of the dealings that the Father has with us with reference to sin, justification and consecration, the Son is His agent. As we transfer the thoughts just expressed with reference to developing character toward the Father, to the Son, the same principles being embodied in each case, we will be enabled to develop the character of wisdom, justice, love and power toward our dear Redeemer, who acts as the Father's agent for our salvation. The principles are the same.

Character Development Toward the Brethren.

Our text assures us that by beholding in a mirror the glory of God, therein we can see how our Heavenly Father exercises His character toward the brethren, and from application of the same principles toward them we may develop a character like the Father's. Our Heavenly Father does not look at them according to the flesh, but He considers them robed in the righteousness of Christ, and therefore He looks upon them as perfected human beings, because of the righteousness of Christ that is theirs. In love, appreciating the righteousness of Christ, showering on them His favors, and in power controlling His wisdom and justice and love so that they continue to regard the brethren from the standpoint of perfection through Christ, and persevering, in spite of untoward things, in view of the merit of Christ.

Thus, by contemplating how the Father regards them, seeing them covered with the robe of Christ's righteousness, realizing that the Father looks on them as perfect, we more and more view them in the same way and deal in wisdom with them as acceptable and perfect in the sight of God and therefore in our own. Our sense of justice, therefore, from the standpoint of the merit of Christ, reckoned to them, will look upon them as completely satisfactory, our love of appreciation realizing the previous merit of Christ is upon them, will go out toward them as such. We will in power exercise the necessary self-control to keep this viewpoint of wisdom, justice and love in the foreground in our dealing with them according to the flesh.

But while our Heavenly Father in wisdom, justice, love and power deals with them as perfect human beings, He nevertheless, does not ignore the flesh altogether, rather He makes such wise use of His knowledge of the faults they have in the flesh as to help them overcome these in the interests of the New Creature. His wisdom, therefore, plans for them such experiences as will enable them to overcome the defects and supply the lacks, combining the various elements of wisdom as James gives them in the methods through which He seeks their development.

His justice moves Him, out of His obligation to the New Creature, not to spare the flesh, when it would prove detrimental to the former, therefore in kindness and thankfulness for His relationship to the New Creature, He helps hold the flesh under and helps overcome it through various experiences in co-operation with the brethren, His love of appreciation and desire to see the New Creature develop and grow are so strong that they co-operate with His justice and wisdom in overcoming the faults of the flesh. The necessary strength of character in the form of self-control, regulating His wisdom and justice and love, works with the brethren until they overcome the faults in their flesh. Even when obstacles arise hindersome to this, whether from the flesh or from other sources, in the patience of power, He perseveres until the flesh lies defeated at the hands of the New Creature.

As we contemplate and continue this devout contemplation of how the Heavenly Father deals with the faults of the brethren, more and more will we be enabled to take the same view of their flesh, and act in harmony therewith. But to some the caution must be given that on account of their weakness, they being unable to notice these faults in the flesh without it souring, and, therefore, injuring them, it would be necessary for them to ignore the weaknesses of the flesh in others altogether; but to those brethren who are able to notice these weaknesses of the flesh without its injuring them as New Creatures, and on the other hand are able to make such use of their knowledge of these faults as will enable them to help set them aside, a blessed ministry will be given, as they contemplate the Father's character, to minister to the brethren in overcoming the flesh. As they see the Father in His wisdom making such plans as would be helpful to rid them of the faults and supply the defects of the flesh, so will they from the knowledge they have of the conditions both of the persons and the scriptural method of procedure, seek to put into operation a plan that will enable them to help the brethren out of their faults, combining in this plan the various qualities that James gives us. Their sense of justice toward their brethren as New Creatures moves them to desire the life of the New Creature rather than that of the flesh. Therefore, they will in gratitude for the good done to them along the same lines, discharge the same obligation toward others for their rescue as New Creatures from faults. As they continue beholding how the Father in love for righteousness, continues helping the brethren to overcome the faults of the flesh, love for righteousness, i. e., love for the glorious character sought, and the glorious destiny reserved for the New Creature, will fill their hearts with delight in seeking to be of benefit to the brethren in rescuing them from faults. Therefore in power, it being executory in its function, they will exercise the necessary self-control over their wisdom, justice and love to keep these in the foreground in such activity as they see the Father so doing. But whenever obstacles come, whether from without or within, they will be enabled therein to exercise the patience of power, persevering in spite of the obstacles in assisting their brethren to overcome, by continued beholding the Father's activity in power along these lines.

But we have not yet shown how the Father really looks at the brethren. The Father looks on the brethren as New Creatures in Christ Jesus—as "Christ in you, the hope of glory"—as the class whose coming the prophets foresaw, foretold, and longed for, together with wise men and the kings of the past dispensation, the class whose manifestation in glory the whole human race awaits amid groaning and travailing, and therefore He sees in them those who are the loyal friends of righteousness amid a crooked and perverse generation, losing their human all in the interests of truth, and as those who some day shall be His instruments in overcoming sin and bringing in everlasting righteousness. This causes Him to exercise the sentiments of wisdom and justice and love toward them in a higher form of expression than toward any others of His creatures. His wisdom, therefore, causes Him to make such arrangements as will develop the New Creature in them to perfection, blending in these arrangements the various characteristics of wisdom; they are His children and therefore, He feels obligated in justice to give them every help, and His love for principle resting upon those who are His staunch and loyal sons delights in their characteristics, and furthermore delights in developing these to perfection, so that as New Creatures they may, some day, perfect and entire, carry out all His glorious work. He exercises the necessary power in controlling His wisdom, justice and love in dealing with them to bring about this glorious consummation. And when obstacles arise, He perseveres in spite of them, developing, working, uplifting, helping and blessing until finally they make their calling and election sure.

So devoted is He to their gaining this glorious end that He is willing to use their humanity as a sacrifice for their perfection; but He realizes their humanity, being weak, must be used in the way His wisdom indicates would best bring about the results He seeks, perfecting the New Creature in them as well as in the brethren whom He blesses through their ministry. In justice He so does, because He is accepting their humanity as sacrifice with our Lord Jesus for the world. His justice, therefore, uses up their humanity in acts of service on behalf of His cause. And *so* does He love the righteousness of this class as exemplified in their efforts in perfecting themselves as New Creatures and in their efforts in blessing other New Creatures through using their humanity in sacrifice, that He appreciates them and delights in them. And from this appreciation and delight He uses up their human all in sacrifice for their brethren, using all the necessary self-control in keeping in operation His wisdom, justice and love until this glorious end is secured. And under the obstacles that are brought upon Him in connection with this work, He perseveres, intent on obtaining that glorious character in them that He is seeking, even though it causes the using up of their human all in its attainment.

As we continue holding our Heavenly Father's wisdom, justice, love and power on our hearts and minds in His dealing with the brethren as New Creatures, more and more will we be enabled by such a view to look upon them from the same standpoint and thus will we gradually develop wisdom, justice, love and power toward them; wisdom will see in them good and noble qualities that require strengthening and perfecting, and therefore it will plan for their service, seeing that all the qualities of wisdom as James gives them are found in the plan of operation that it is seeking to carry out on their behalf. Our sense of justice, since we owe them the love we would desire them to exhibit to us, moves us to do for them as we would have done for us in our development as New Creatures, while the love of appreciation, seeing good and noble qualities in them—"Christ in them the hope of glory"—seeing they are the ones Jehovah is going to use for the carrying out of all His good purposes, will have delight in them; therefore it will gladly yield in service for them everything that the New Creature is able to lay hold of in the humanity. The necessary strength of character in power will exhibit itself in controlling our qualities of wisdom, justice and love to this end, that they might, as New Creatures be perfected, as we continue beholding God in this respect. And when obstacles to this course arise, whether from within or without, this power will exercise itself in the patience that perseveres in spite of obstacles until the purpose is attained, Since we thus have this loving delight in the brethren, since we are obligated to them as New Creatures, we will willingly, for their good, use our humanity, which we must love less than we love their New Creatures; and therefore arrange such plans as will wisely use up our humanity in service for them. Thankful good will of justice will manifest itself to them in kind acts. Thus we will in justice use up our humanity in their interests as New Creatures. The love of appreciation that seeks their perfecting and that delights in their having Christ's likeness resting on our hearts as New Creatures will more than quicken our mortal bodies into service, even unto death, that they might thus be built up as New Creatures.

Moreover, from such beholding the self-control of power will regulate wisdom, justice and love in using our humanity unto death on their behalf. When obstacles come, power, through beholding God, will exercise itself in patience, persevering until death for the glorious results attained—their perfecting as New Creatures, even though it be at the expense of our own lives as human beings.

So by a constant beholding of how the Father looks on the brethren from the standpoint of their justification through the precious merit of Christ, from the standpoint of His seeking to overcome their faults, from the standpoint of His seeking to develop them as New Creatures, and from the standpoint of the using up the humanity of His children in the interests of one another, we will be enabled to take the same viewpoint and develop the same glorious character—beholding as in a mirror the glory of the Lord in His dealings with the brethren, we will be changed into the same image in our dealings with them.

Character Development Toward the World.

By beholding as in a mirror God's dealings with the world in wisdom, justice, love and power, we will be able to take the same viewpoint and develop the same character. Our Heavenly Father views the world from a variety of standpoints. In the first place He looks upon them in sin. He knows it is for their best interests and the best interests of everyone else concerned that the sinner die; therefore His Wisdom decrees their death. His justice requires this inasmuch as life has not been used upon the conditions upon which its continuance was offered. His love that delights in principle assents to the death of the world because He sees that these principles are constantly violated and therefore to prevent this it would be better that the sinner cease to exist. His power exercises itself in self-control to see that the dictates of wisdom, justice and love toward the sinner be carried out; and if obstacles should come in the way His power in patience perseveres in bringing about such conditions as would bring death to the sinner. Thus, if we continue looking upon the world of mankind from the standpoint of their life in sin, realizing that sin is only debasing and injurious to continued existence, we will assent to the wisdom of the Lord in condemning unto death those who will not use life as He desires it to be used, and continuing so to look upon them, our viewpoint of wisdom will increase and be in harmony with the Father's. We will take the same view from the standpoint of justice, inasmuch as we see that justice inflicts no injury on others, and therefore will bring the death sentence on the unworthy in order to avoid a greater evil, their living forever in suffering. We will, therefore, assent in our sense of justice to the world going down to death under the curse. As we more and more gain the Father's love of appreciation for principle, love for righteousness and hatred for wickedness, more and more will we see that it is better that these be blotted out, in order that the principles of righteousness be not forever violated. So, too, we would use the necessary power in controlling our qualities of heart and mind in order that we assent willingly to what the Father's wisdom, justice, love and power have been pleased to bring about for the sinner. Under obstacles that might arise within or without we will still continue to assent to the Father's wisdom, justice, love and power in condemning the world under the curse as we continue contemplating His power in self-control and patience toward the sinner.

Then the Father takes another view of the world. He looks on them as having been tried in a representative and sentenced in this representative to death, and exposed under the death sentence to terrible experiences with evil under the machinations of Satan, who, as a cruel executioner, is bringing them through various methods under a dying process to death. God contrasts their sad condition with what Adam was and the love of pity for them fills His heart so that He could even empty heaven of its dearest treasure and send the Son of His bosom into the world to die on behalf of those who through wicked works are and have been His enemies.

In this our Father's wisdom has shone out, bringing them into condemnation through one representative in order that He might redeem them through a ransom, a corresponding price for an opportunity for life. His justice has shone out in this matter most beautifully, also His love of principle in letting them have the experience of evil in order that thereby in contrast with an experience of righteousness, they might learn to hate sin and be in a position some day to appreciate righteousness by a reverse experience. His power, therefore, has controlled His wisdom, justice and love, even to giving His Son to death on their behalf. Thus He has overcome all the obstacles to such a course by persevering in His exercise of power in executing the dictates of wisdom, justice and love.

How will this enable us to develop character toward the world from the standpoint of its condemnation in Adam, its experience with evil, and its ransom by Christ? Our reply is, that as we continue beholding as in a mirror

how our Heavenly Father looks on them, we begin to look upon them from the same viewpoint; we consider the Father's plan with regard to their condemnation in Adam to be the acme of wisdom, and therefore, put ourselves in complete harmony with it. Inasmuch as we realize the condition in which the curse brought these and then ransomed by the precious merit of the Lord Jesus Christ, from this condition for an opportunity for life through an experience with righteousness, our sense of justice assents to this proposition, for we see that a perfect life would make up for a perfect life; and therefore, we exercise toward the world the good will of justice from the standpoint of the ransom from the curse.

Our love of principle will go out toward the world since we realize hatred for evil under this experience with evil may be inculcated in them, and we are, therefore, willing to see them have experience with evil which, under the terms of the ransom, will be followed by an experience of righteousness, resulting in bringing many of them into an attitude for love of righteousness. Thus the love of compassion will fill our hearts for them, because they are now out of harmony with good. As we would wish good will to be shown to ourselves under those conditions would we show it toward them. We will, therefore, learn to exercise all the necessary self-control and patience in power to keep our wisdom, justice and love in harmony with the arrangement the Father has made.

Our Heavenly Father also looks upon them, having been purchased, as *now* having an opportunity of coming in harmony with Him—or at least as many of them as will under the terms of the gospel. His wisdom, therefore, moves Him to devise methods by which to bring to them the knowledge of justification, in which plan He uses the consecrated humanity of His children to bring the message of justification to the world. His sense of justice exercises itself also in justification toward the world, for though He does not owe the world the lives of His people, yet justice does owe it to our Lord Jesus, for whom He has promised to win a bride out of the world through this method. His love of appreciation likewise goes out toward the world in the fact that His hatred for sin desires reformation in them and His love for righteousness moves Him, in the hope of the good that might result from it, to use the humanity of His Church sacrificially in proclaiming justification to the world, in the hope of winning such of them as may be amenable to righteousness and faith under present conditions. His power exercises the necessary self-control in wisdom, justice and love, carrying out their dictates in the use of a part of the humanity of His children, in proclaiming the gospel tidings for a witness to the nations, to gather out from them certain ones for justification. Whenever obstacles arise He still perseveres in the patience of power until He uses up that measure of the humanity of His children as is necessary to bring certain ones from sin unto justification.

As we continue beholding how the Father views the world, and from such a view acts toward the world in using up a part of His people's humanity to proclaim to the world justification truth, we will be given the viewpoint from which we may also develop character like the Father's. Realizing that it is not the Father's purpose to convert everybody, we do not attempt that now; realizing that the Father is seeking a bride out of the world, which work has as one of its necessary steps the preaching of justification, we in wisdom would preach to those who show that they have hearts mindful of things divine, until finally they accept the Lord, their Savior; wisdom, therefore, will plan the use of as much of our humanity in such methods as is necessary to bring these to justification. The sense of justice, as we see how the Father from His obligation to the Son works in this matter, will influence us also in view of our covenant with God, so to act. The fact that when we were in the condition of the world and were brought out of it through others preaching justification unto us, we would give them the love of justice, the thankful good will that owes to others what we would have others do to us.

The love of appreciation, the highest form of love, the love of principle, the love of righteousness and hatred for sin, would prompt to the same course. The fact that we desire to see people turn from sin, that righteousness may prevail, will move us to use some of our humanity in preaching justification truth to this class—not that this would be our special work at this time, for the special work of the Lord's people at the present time is gathering the wheat, but when we come in contact with people who show themselves amenable to justification truth, it is our glorious privilege even in the harvest of the Gospel Age to give them the truth helpful to justification.

Power, strength of character, will exercise itself in self-control to regulate our wisdom, justice and love in using a part of the humanity to help this class.

When obstacles come, whether they come from our unwilling flesh, or whether they would come from outsiders, we would still persevere in well doing to help them to come unto justification, displaying wisdom, justice and love through the exercise of power. Thus continuing to look on our Heavenly Father in the way in which He deals with the world we will take the same viewpoint as He and develop a corresponding character.

There is a fourth standpoint from which the Father looks upon the world: He looks upon them as for the most part candidates for restitution in the Millennial Age, and even at the present time He is doing a work preparatory for their easier entrance into the work of restitution—the work of having proclaimed in all the world the Gospel of the Kingdom as a testimony to all the nations. He uses His consecrated Church to give the proclamation. In wisdom he has devised such methods as will enable His Church to bring this message to all the nations.

His sense of justice—(not that he owes it to the world, but He owes it to Christ in view of the promises He made to Christ by virtue of the ransom, that this proclamation should come to the world in order for their better preparation for the Millennium)—will use part of the humanity of His Church for this proclamation.

His love appreciating the principles for which the Kingdom will stand, appreciating in advance the characters that will be made by the world of mankind, is willing, because of His delight to have righteousness regnant and sin overpowered, to use up part of the humanity of the Church in proclaiming the coming Kingdom to the world of mankind.

Beholding as in a mirror the glory of the Lord in His relationship to the world of mankind in view of the Millennial Kingdom, we will be gradually changed into the same characteristics of wisdom, justice, love and power toward the world as we see displayed in the Father's character. We, too, will realize that the world awaits deliverance at the hands of the Christ of God, and this will lead us to devise such methods and means by which we may bring to the world the proclamation that will better fit them to come into subjection to the Kingdom. We will display wisdom toward them—varying this plan in order to adapt it to the differing needs of those with whom we come in contact.

Our sense of justice will exercise itself in good will to them in thankfulness for the good done to us.

The love of appreciation, delighting in the principles for which God's character stands, and which ultimately must prevail, seeing prospectively the world of mankind lifted up out of the degradation and horrors and miseries of the present time into the glorious perfection of humanity, with perfect human character in the obedient, will be glad indeed to use a part of our human all to proclaim to them the restitution message.

We will, therefore, put these dictates of wisdom, justice and love, and the motives that they supply us, into the hands of power for execution, and it will carry them out in self-control by displaying the qualities of wisdom, justice and love as we continue to behold. Still continuing this beholding when obstacles come from within or without, power will continue to act in its element of patience, persevering in this course until finally the proclamation is made in harmony with the Father's Will to the extent of our ability, even though it does cause some of our human all to go into death. Thus, as we continue beholding, beholding, beholding as in a mirror the glory of the Lord in His display of wisdom, justice, love and power toward the world of mankind, we will occupy more and more the

same viewpoint, and from this devout contemplation of His character toward the world will be enabled to develop and exercise the same character toward them.

How may we develop character toward our enemies? Our reply is, beholding as in a mirror the glory of the Lord we will, as we hold upon our hearts and minds in devout contemplation the divine character, be changed thereby into the same characteristics of wisdom, justice, love and power.

God looks at His enemies as being such through ignorance, as being the blind dupes of Satan, as helping Him carry out His plan, though unknowingly, as giving Him an opportunity to develop the New Creatures in His children and to consume the sacrifice of their humanity in the interests of His plan, as giving Him the opportunity of manifesting His marvelous character to the blessing of His children, and to the blessing of His enemies when they come to trial for life; as injuring themselves many fold more in their enmity to Him through depraving their characters than they injure God; as preparing for themselves, therefore, a hard time in coming back from their depravity into a good character, when they come to their trial for life; and as ultimately, in part, becoming His children. These viewpoints of them enable Him to exercise wisdom, justice, love and power toward them in a way highly honorable to God and helpful to God's children. It causes Him, therefore, to make plans for these enemies in His dealings with them whereby, ultimately, He may do them good. He exhibits His justice toward them on account of the sacrifice of Christ by preparing for them good things; and His love of appreciation shows itself by demonstrating His glorious character, which is able to rise above their enmity in showering good and mercy upon them. His power manifests itself by exhibiting the wisdom, justice and love in self-control necessary to carry out His thoughts with reference to them, and amid the obstacles that their misconduct presents toward Him, our Heavenly Father perseveres in His course of dealing with His enemies from the standpoint of wisdom, justice, love and power for their future blessing.

As we look on our Heavenly Father as He views His enemies, we will be more and more given the same view of them. We, too, will see that they are our enemies through ignorance, the blind dupes of Satan, that they are giving us the better opportunity of appreciating our Father's character through giving Him the occasion to manifest His wisdom, love, justice and power toward His enemies; that they are really helping us both to develop proper characters and consume our sacrifice; that they are injuring themselves many fold more by depraving their characters through their misdeeds toward us than they are hurting us; that they will have a hard time to come back from this depravity when they come to their trial for life, which should incite pity in our hearts toward them; and that they will some day for the most part become friends through reformation under the Kingdom arrangements. As we thus look on them from these standpoints, we will begin, as we continue contemplating the Father's view of them, to take the same viewpoint; we will begin in wisdom to devise plans adapted to their varying needs in ways to do them some good, either for the present or for the future age. Our sense of justice will act inasmuch as we, realizing their sad condition, will reason that if we were in the same condition we would want to be treated kindly. Our love of appreciation will delight to shower goodness upon them, because goodness is a good thing, exhibiting to them a character that will help them to reformation when they come on their trial for life. We will, therefore, in power exercise the necessary self-control to keep such wisdom and justice and love in operation toward them. And when obstacles arise, though they may seem insurmountable, power will continue to exercise its patience in persevering in well doing toward them until finally we have developed toward our enemies the same character that we see displayed in the mirror, wisdom, love, justice, power.

There is another class of enemies that God has: Those who are incorrigible, irreformable. Even toward these God exercises wisdom, justice, love and power, but differently from the other class. In His wisdom He devises ways by which they may be saved eternal life in the torments of conscience, bringing them into death—the second death. His justice does this, because He would not suffer them to be alive forever, since that would inflict evil on them forever, and the love of justice worketh no evil to others. His love of appreciation, desiring to have a clean universe in which righteousness alone will exist and all iniquity close her mouth, will prompt His blotting them out of existence. The necessary self-control in exercising wisdom, justice and love to bring about their death, and the necessary patience in persevering to bring about their death, in order to undo the necessity of their living forever in suffering will act. But in the meantime He allows them many a blessing until their time of death has set in. So He displays His wisdom, justice, love and power toward those found unworthy of life, the incorrigibly wicked.

We sometimes come in contact with those who become the enemies of God after having once been His children, and must in a measure display toward them conduct that in principle is the same as that of our Father. Wisdom would move us, therefore, to plan to sever ourselves from their association, inasmuch as fellowshiping them would be an injury to themselves and an injury to us. Justice would prompt carrying out the same course, because since they are the more injured the more they mingle with the faithful. The Lord's people will sever themselves from them and have no more fellowship with them. The love of appreciation, seeing their conduct is greatly out of harmony with allegiance to God, will act in harmony, severing us from their companionship. And the necessary self-control and patience that power exhibits to carry this out, whether under obstacles or apart from obstacles, will show themselves in order that we might thus keep ourselves from those whose conduct has made them amenable to the second death. And so we would in spirit be acting toward them as our Heavenly Father acts toward them, sympathizing with the Father and pitying them, but taking the Father's view of them because His view is the proper one. Thus as we continue beholding as in a mirror how the Heavenly Father looks at His incorrigible enemies we will take the same view, not from hatred but from principle and the desire of seeing things better for them in the short space that they have yet of existence. And like the Father, as we have opportunity, we would do them such good as would be in harmony with wisdom, justice, love and power.

Conclusion.

What a remarkable principle is thus displayed in our text! The thoughts of the divine character continually held in the heart and mind by devout contemplation, proving the means of developing a character like His! This principle is one of utmost importance, and its daily practice will prove of greatest help to us in developing a character like the Father's; and he who continues amid all the varying scenes of life to behold as in a mirror the glory of the Lord will continue thereby to be changed into the same image from glory to glory by the spirit of the Lord—the power of God in the thoughts held upon the heart and mind until finally the glorious character likeness of the Father and Son shall be produced in him.

Brethren, let us continue to behold, to behold, to behold, until this glorious end is attained. Let us make this the chief object and work of our lives. Then we will attain His likeness in heart and mind here, and by and by, His likeness in body there, to the glory of the Father in the Son, by the spirit of God. Amen.

Discourse by Pilgrim Brother Geo. B. Raymond. Subject: "SPIRITUAL DEVELOPMENT."

Scripture Reading, Eph. 6:10-18 — — 2 Pet. 1:10. Text: "*If ye do these things, ye shall never fall.*"

GIVING the consecrated life is a daily development of Christian character. Growing more and more into the likeness of our Spiritual Head.

Just as the twig planted, nourished, and cared for, deepens its roots, spreads its branches, and becomes a vigorous, healthy, *fruitbearer;* or uncared-for, shrivels, dries up and dies, just so it is in the spiritual world.

When the justified believer makes his consecration, and there receives the spirit of adoption as a spiritual son of God, then "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." (Rom. 8:11.) And your spiritual development will go on thus being "transformed by the renewing of your mind, that *ye may prove* what is that good and acceptable and perfect will of God." (Rom. 12:2.) "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14.) *On the other hand*—"If any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.)

I want you to notice, dear friends, that the process to which we submit ourselves, either of being "conformed to this world," or of being "transformed by the renewing of our mind," (Rom. 12:2.) is to prove our standing regarding the *actual* new nature to be received at the resurrection.

So, beloved, let us note the *importance* of this SPIRITUAL cultivation. This developing a Christian character is a life work to be accomplished "by patient continuance in well doing" (Rom. 2:7) day by day, hour by hour, and moment by moment.

1. TEXT: "*If ye do* these things, ye shall never fall." (2 Pet. 1:10.) IF YE DO. The weight of this whole passage lies in the doing. IF YE DO.

Note these parallel passages. "But be ye DOERS of the word, and not hearers only, deceiving your own selves." You will notice here that the Apostle is showing that the one who is merely a hearer of the word, that is, a justified, or even consecrated believer, not going on to *do* the truth, would be practicing self-deception, which is the worst form of being deceived as shown in the above passage. (Jas. 1:22.) Note again, "For not the hearers of the law are just before God, but the DOERS of the law shall be justified." (Rom. 2:13.) Again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the will of my Father which is in heaven." (Matt. 7:21.) There will be a great bunch meander up to the pearly gates in that day, seeking admission, but our Lord will say them nay; why? Because they have been idle? No. Their activities have been along wrong lines, doing of their *own* will, rather than the will of the Father. Note the Apostle's statement in Jas. 1:25: "But whoso looketh into the perfect law of liberty, and *continueth* therein, he being not a forgetful hearer, but a DOER of the *work*, this man shall be blessed in his DEED." I expect you notice in this passage how the Apostle rings the changes on the source of blessing; it comes as a result of continued activity, *doing to the finish.*

You want to be a friend of Christ, don't you? "Oh! yes," you say, "I am His friend all right;" well, that is what *you* say about it. What does HE say about it? What *He* says is of a great deal more importance than what we say; He says, "Ye are my friends, if ye DO whatsoever I command you." (John 15:14.) You say, "I am more than a friend, I am a relative of the Savior, a brother." That is what you say, but what does He say? He says, "For whosoever shall DO the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12:50.)

You remember our Lord told us what constituted the difference between a wise man, and a foolish man; He said, "Therefore, whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and *doeth* them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." The difference did not lie in that only one of them heard; they *both* heard. One put the truth into his life, he *acted* on what he heard; he was a DOER. (See Matt. 7:24-27.) The other dilly-dallied, was indifferent, a fool; the lesson: IF YE DO.

"Take heed unto thyself, and unto the doctrine; continue in them: for in DOING this thou shalt both save thyself, and them that hear thee." (1 Tim. 4:16.) We not only need to watch ourselves, but also to *continue* in THE doctrine, we must not hear the voice of *strangers*, or follow them. (See John 10:4, 5.) Do you know the Lord? "He that saith, I know him, and *keepeth not* his commandments, is a liar, and the truth is not in him." (1 John 2:4.) We must do the Lord's Will to the end; "And let us not be weary in well *doing;* for in due season we shall reap, *if we faint not.*" (Gal. 6:9.) IF WE DO NOT FALL. How often we hear the dear friends giving expression to their joy and happiness because of their knowledge of present truth. Can it be possible that their joy shall be turned into sorrow; Jesus did not say, "Happy are ye if ye know these things." No, He said: "If ye know these things, *happy* are ye IF YE DO them." (John 13:17.)

It is not enough that we have *consecrated* ourselves to God as living sacrifices; the Apostle suffered the loss of *all* things. It is not enough that we have *covenanted* to follow in the footsteps of Jesus; we must DO it. If we prove unfaithful, the obligation will rise up in judgment against us. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: *pay* that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccl. 5:4, 5.)

"If ye do these things, ye shall never fall." *We must do!* "Oh, well," you say, "I guess I am all right. I am busy." It is not enough that we are busy doing our own will, or the will of any man, we must *do these things.*

2. TEXT: "If you do *THESE THINGS.*" "And beside this, giving all diligence, add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, love." Thus we build up the new spiritual creature by adding these elements which make a Christian character, and so develop it. Now let us look at these elements: Faith is the foundation; "Without faith it is impossible to please God." Then add, VIRTUE! *Christian fortitude:* "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that DOETH these things shall never be moved." These are the elements of Christian fortitude. Add, KNOWLEDGE! "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no more priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." (Hos. 4:6. See also Isa. 5:13.) Add, TEMPERANCE! *Self-control:*

"Let your moderation be known unto all men." This touches every phase of life. (Phil. 4.)

Add, PATIENCE! "In your patience possess ye your souls." (Luke 21:19.) "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (Jas. 1:3, 4.) "For we have need of patience, that after ye have DONE the will of God, ye might receive the promise." (Heb. 10:36.)

Add, GODLINESS! "And every man that hath this hope in him *purifieth himself*, even as he is pure." (1 John 3:3.)

Add, BROTHERLY-KINDNESS! "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35.) "Be kindly affectioned one to another with brotherly-love; in honor preferring one another." (Rom. 12:10. See also 1 John 3:14; 4:20.)

Add, LOVE! "But I say unto you which hear, Love your enemies, do good to them which hate you . . . and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil." (Luke 6:27, 35.) "Love worketh no ill to his neighbor, therefore LOVE is the fulfilling of the law." (Rom. 13:10.) So the Apostle says *do*, DO THESE THINGS, and *if* ye do, ye shall never fall; what a promise! Is it, if you do these things perfectly? NO! *Add to your faith.* It must all be added; not done in a moment but a lifework. We shall never fail if we continue to add.

3. TEXT: "If ye do these things YE SHALL NEVER FALL." "So likewise ye, when ye shall have DONE all those things which are commanded you, say, we are unprofitable servants: we have *done* that which was our duty to *do*." (Luke 17:10.) "God will render to every man according to his *deeds:* To them who by patient *continuance* in well *DOING* seek for glory and honor and immortality, eternal life." (Rom. 2:6, 7.) Each one will get just what is coming to them; "God will render to every man according to his DEEDS;" not according to his hopes and desires, the Apostle said *DEEDS!* If we do nothing we shall get nothing, if we do well—God will render accordingly. "*Work* out your own salvation with fear and trembling." (Phil. 2:12.) Not merely have faith and good thoughts, but put it into action; WORK! "Show me thy faith without thy *works*, and I will show thee my faith BY MY WORKS." (Jas. 2:18.) Add these things, and ye shall *never* fall.

"And beside this, giving all diligence, add to your faith, virtue; temperance; patience; godliness; brotherly-kindness; love. For if *these things* be in you, and abound, they make you that ye shall neither be barren (idle) nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh *these things* is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (Justified in vain.) Wherefore the rather, brethren, give *diligence* to make your calling and election sure, for if ye do these things, ye shall never fall."

SECURITY LIES IN THE DOING! Adding these things we shall never fall. We find a great many of the Lord's dear people who seem to be building their hopes of the kingdom on their good intentions, and their pure heart; these are legitimate thoughts if kept in their proper setting: But how does God know that you have a pure heart and good intentions? "Oh," you say, "I told Him about it." You did? How nice; what an easy way that would be to get into the kingdom; you just tell God you have a *pure heart* and *good intentions;* and do you think He will take your word for it? NEVER! There must be something more than our *word* for a proposition of that kind; there must be *deeds*, real DOINGS! Do not our intentions count, then? Oh, yes. When? At the proper time, when we have proved what is that good and acceptable and perfect will of God, and so the Apostle declares: "Being confident that he which hath *begun* a good work in you will *finish* it." (Marginal reading.) (Phil. 1:6.) God does for us what we are unable to do, nothing more; so He begins the work because we cannot, but then it is our turn, now the Apostle says, "*Work* out *your* salvation." God gives us the tools, so to speak, but we have the *work* to do, when God signifies the acceptance of our consecration then He has *begun* the good work, from that time on it is up to us until we have *used up* every power and ability in His service, the service of the truth, the service of the brethren; thus having spent everything for Him, and laid down *all* in *actual death:* there is nothing more that we can do, so then *He* will say, "I see you have done *all* that you could, you have *proved* your *good intentions, proved* you had a *pure heart;* you have *done these things,* you could not finish the work, *I will finish it for you.* I will fill up your lack with the merit of Christ and pass you into the kingdom." And that is where your good intentions come in, "For so an entrance shall be ministered unto you *abundantly* into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of *these things,* though ye know them, and be established in the present truth." (2 Pet. 1:11, 12.) The Apostle shows, on the other hand, that if we have made a *covenant* with God to *sacrifice* ALL: and do not DO THESE THINGS; we shall not only FALL, but having known the way—and still loved the world, *loved unrighteousness,* we would be candidates for the *second death:* "For if ye live after the flesh, YE SHALL DIE." But if ye DO THESE THINGS, "If ye, through the Spirit, *do mortify* the deeds of the body, YE SHALL LIVE." (Rom. 8:13.) Ye shall never fall; "God wills, That in the ages to come He might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:7.)

Oh! the richness of HIS offer—based *on* His promises, its realization ours through SPIRITUAL DEVELOPMENT.

The high calling is open: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: The eyes of your understanding being enlightened; that ye may know what is the *hope* of His calling, and what the riches of the glory of His inheritance in the saints." (Eph. 1:17, 18.)

The way is made plain: "IF YE DO THESE THINGS."

The victory is assured: "YE SHALL NEVER FALL."

Beloved!
"If ye do these things,
ye shall be Kings and Priests."
Let us get busy.
C. T. Russell

3 P. M., Discourse by Brother Russell. Subject: "GOD'S ABOUNDING GRACE."

Text: *"The blessing of the Lord, it maketh rich; and he addeth no sorrow."* (Prov. 10:22.)

IN ACCOUNT of the arrangement of the program for the St. Joseph convention, Brother Russell was obliged to leave the Denver convention and precede the special train party.

When he stepped upon the platform at St. Joseph, the dear friends were singing that precious hymn, "Blest Be the Tie that Binds Our Hearts in Christian Love." The scene was very affecting. Many eyes were moist and the entire audience of about eight hundred were deeply impressed by the occasion, and with the appropriate words which they were singing. Brother Russell joined in with them in the song and greetings, and then addressed them on the above text, in substance, as follows:

HE SHOWED that the blessing of the Lord had not made rich the world, but would do so in God's due time. He pointed out that the blessing of the Lord had made Father Adam rich, but that the sin of disobedience had spoiled his blessing and brought upon him instead the sentence of the curse of death. Next he showed the promise of new blessings in the Divine Covenant with Abraham and that the *knowledge* of this coming blessing means the refreshment and joy to all who can see it and hear it with the eyes and ears of faith. He traced the fulfilment of the promise in Christ and the Church and noted how rich the divine blessing is to all who will receive even the present foretaste. He concentrated attention upon the thought of the fulfillment of the divine promises in God's due time—how the blessing of the Lord in the end would make the Church rich indeed, to the extent of the divine nature and glory and honor and immortality promised to those who will be then joint-heirs with the Lord Jesus in His Millennial Kingdom and His work of blessing to the world.

He pointed out the truth of the statement of our text, "He addeth no sorrow therewith." He showed that the sorrows are not of the Lord's providing or adding, but come as a result of sin and imperfection and that in proportion as we reverence the Lord and seek to walk through life close to Him, in that same proportion we shall avoid the sorrows which come from outside sources. He noted also the fact that it is the divine intention that those who would live godly should suffer persecution, but that such persecution is not of the Lord, though permitted by him, and that with His grace in sufficient supply we may be enabled to "glory in tribulation also."

He pointed out the divine order for all these blessings: That our Lord Jesus, born under the Law Covenant as well as under the Abrahamic Covenant, was thus obligated to keep the Law, and did so perfectly; and that thus He was declared to be the one perfect Man through whom accrued all blessings to us from the Lord, including the opportunity of becoming members of "Abraham's Seed." (Gal. 3:29.) By fulfilling the Law Jesus was entitled to everything that Father Adam had originally possessed as a perfect man, everything he had lost through disobedience. Thus Jesus was entitled to everlasting human life and fellowship with the Father—entitled also to be the Ruler or King of earth and to all the earthly dignity and honor from God which this implied—having dominion over the beasts of the field, the fowls of the air and the fish of the sea, as well as over the fallen race. Had our Lord chosen to exercise those earthly rights He might indeed have blessed the world to a considerable degree through wise laws and regulations respecting diet, etc., etc. But His empire would still have been subject to death, because the death sentence would still be hanging over Adam and his posterity.

Such a blessing was just about what the Jews had expected as a result of the Abrahamic promise. They awaited the Messiah, who, as their Instructor and great King, would rule and guide and bless them and ultimately extend that rule and blessing to all the families of the earth with generally favorable and uplifting influences. God, however, had higher plans for mankind. For "as the heavens are higher than the earth, so are God's plans higher than man's plans and His methods higher than man's methods." (Isa. 55:9.)

In harmony with the divine plan our Lord Jesus, instead of keeping the earthly life and empire to which He had a right as the obedient heir of the Law Covenant, sacrificed it—laid it down in death. This was the Father's proposition—that if He would show His faith and obedience to the extent of fully sacrificing the earthly life and rights, the Father would raise Him up by power divine from the dead, not to earthly conditions again, but to heavenly conditions—"Far above all principality, and power, and might, and dominion, and every name that is named." (Eph. 1:21.) It is the Father's proposition that being thus exalted He might still possess the *earthly rights* which He had sacrificed—possess them as an asset or valuable possession which He might give away for the blessing of Adam and His race, whose lives and earthly rights were forfeited by sin. He showed that our risen, glorified Lord had in His possession when He ascended up on high, enough of blessing to mean the restoration of Adam and every member of His race, or as many of these as He might choose to apply this benefit to. Christ's one sacrifice was sufficient for all if so applied. He requested all to notice that the blessings which Jesus had to give away were earthly blessings, earthly life, earthly power, earthly paradise, etc., and not heavenly things.

The New Covenant.

He reminded the friends that the Israelites, under the Law Covenant had been hoping for these great earthly blessings from Messiah. At first they thought that Moses should be the great Deliverer, through whom they would get the wonderful blessings. But as they perceived that Moses and all of their race were dying, they to some extent realized that their (Law) Covenant was not bringing them the great blessings they had anticipated. Then the Lord sent to them through the prophets assurances that he would make a New (Law) Covenant with them after certain days, thus implying that the (Law) Covenant in which they had trusted was not wholly satisfactory and could not accomplish for them what they needed. They, of course, knew that if they would have a New Covenant, it must also have a mediator. And the Lord, through the prophets, indicated that the great Messiah would be that Mediator. The Lord spoke of those things yet future as though they already were. He spoke of them prophetically. Thus also our Lord was referred to as the Lamb of God slain (in the Divine purpose) from the foundation of the world. Similarly Jesus, before his birth, was mentioned prophetically as the Mediator of the New Covenant—neither the Covenant itself, nor its mediator, being in existence, except in the promise of God. God said to Israel—"Behold, I will send my Messenger, . . . even the Messenger of the Covenant, whom ye delight in [the servant or Mediator of the New Law Covenant for whose coming you are so desirous]. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." (Mal. 3:1, 2.)

He pointed out that even though Israel slew the Redeemer it was done ignorantly and that our reasonable expectation might have been that after our Lord had finished His sacrifice at Calvary and had ascended up on high and appeared in the Father's presence, His appearance would have been for Israel, as the Mediator of the Promised New Covenant—to make application of His blood as the sealing of that New Law Covenant. Thus He would have given to Israel the right of earthly life, earthly honor, earthly dominion, which He had a right to through keeping the Law, but had sacrificed so that He might give it to Israel, and through Israel to all the families of the earth. But to our surprise He did nothing of this kind. Instead of

showering the blessing of restitution upon natural Israel He did the very reverse. He said to them, "Your house is left unto you desolate. Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"—at His second coming as the King of glory, the great anti-typical King, Priest and Mediator between God and men—between God and the world. (Matt. 23:38, 39.) The Apostle declares that Israel was blinded, but he equally assures us that their blindness will not last forever, and that Divine favor will return to them under their New Covenant.

What did our Lord do with those earthly rights, earthly honors, earthly life privileges, etc., which were His to bestow? We remember that it is written, that "He ascended up on high, there to appear in the presence of God *for us*"—for the "household of faith," the anti-typical Levites, including the anti-typical priests. He called attention to the apparent incongruity of this, namely, that the Church is hoping for spiritual blessings, glory, honor and immortality on the spiritual plane, and not hoping to get earthly rights, earthly life, etc., such as Jesus had to bestow. He pointed out, however, that the offer made to the Church is from the Father, who, co-operating with our Lord Jesus, has given us who are now called a similar invitation to that which was given to our Lord Jesus. Our Lord Jesus tenders to us first the earthly rights and blessings which He acquired through obedience to the Law and which, by virtue of His sacrifice, He has now to give away. He offered them all to us—to the "household of faith" of this Gospel Age, but *conditionally* and not otherwise. The conditions are that we shall, as He did, agree to sacrifice these earthly rights, to abrogate them, to lay them down, to die to those earthly restitution rights and privileges and honors. In so doing we shall be following the example of our Lord, walking in His footsteps, and be obeying His Word, and shall be accounted worthy of a share with Him in the heavenly glory, honor and immortality, and in His Millennial reign.

Explaining the proposition to us the Master says that we may first of all count ourselves justified by faith—justified freely from all sin, as though we were actually perfect. But this justification by faith is merely granted to us for a purpose and for a time—to furnish us the opportunity for sacrificing those earthly rights. And whosoever does not use the opportunity and make the consecration, his justification will lapse—will amount to nothing. If, however, any desire to be His disciple and to follow His leading, to share in *His death*, to share in *His sacrifice*, to be dead *with Him*, that disciple may have the assurance of participation with Him in the heavenly state, condition and glory. "If any man will be my disciple, let him take up his cross and follow me," "and where I am there shall my servant be." In line with this the Apostle exhorts all believers, all members of the household of faith, to present their bodies living sacrifices, counted as "holy," justified freely from sin through the merit of the blood of Jesus, which makes them *"acceptable"* sacrificers and enables them to become joint-heirs with Christ in the heavenly glory on the same terms and conditions that the Father granted to their Redeemer. (Rom. 12:1.)

He thus saw that by this Divine program the merit of Christ's death, earthly rights, restitution privileges and honors will pass *through* the Church without the slightest diminution; for all that the Church receives by faith through Christ must be laid down again in *sacrifice*. So, then, at the close of this Gospel Age, the merit of Christ will be neither more nor less than at the time He died; but, in God's providence, that merit will meantime have been used as the basis or condition upon which the "elect" Church shall have been lifted, not only out of sin and death conditions, but out of earthly conditions altogether—to heavenly conditions, to the Divine nature. He paused a moment to consider with the Apostle the wonderful wisdom of God and to say with him, Who knew the mind of God in advance or who was His adviser in this wonderful, economical, judicial, loving and generous arrangement by which we, the "elect" of this Gospel Age, receive grace upon grace or favor upon favor and are permitted to share with our Lord in His great work of blessing the world of mankind with an uplift, social, mental, moral and physical?

"Mercy Through Your Mercy"

What next will Christ do with this merit of His own sacrifice? We hearkened to the Apostle, who explains this entire matter in Romans 11:25-33. He assures us that Israel was not cast off for ever, but merely until we Spiritual Israelites shall first have been sought and found, polished and fitted and brought to perfection. Then "all Israel shall be saved" *from the blindness* which God sent upon them at the beginning of this age. By that time the Deliverer shall have come out of Zion. The Head, our Lord Jesus, was brought to the birth more than eighteen centuries ago. His Body, the Church, is now being born in the end of this Gospel Age by having share in "his resurrection." (Phil. 3:10, 11.)

Israel and the world have been waiting for the development of this great Deliverer—Jesus the Head and the Church His Body. This is the great anti-typical Mediator like unto Moses, of whom Moses said, "A prophet, the Lord our God, shall raise up unto you of your brethren, like unto me." (Acts 3:22.) The Head was raised up nearly eighteen centuries ago. The Body is now being raised up and, with the "change" of the feet members, the anti-type, Mediator, Priest and King of the world will stand forth. We are not left to doubt as to how and when and where the blessing will begin. The Divine blessing is to reach the world of mankind through Israel and under their New Covenant. They have been blinded and turned aside, waiting for the Deliverer—waiting for the Mediator. Shortly He will be completed. His first work will be to pass to the credit of the New Covenant that same *"precious blood"* which, during this Gospel Age, has blessed and comforted the Church and opened for us the way to joint-heirship with the Redeemer through sacrifice.

The blood of Christ represents His sacrificed life and all the earthly rights represented therein. His right to the earthly life, by His obedience to the Law, is still His asset or merit, passed through the Church, which is His Body. It now becomes the blood of the New (Law) Covenant, the basis of reconciliation between God and Israel. It seals that Covenant, which, through Israel, shall extend the privilege of eternal life to every nation, people, kindred and tribe. This blood of the New Covenant our Lord invites His Church to share in, saying, "Drink ye all of it." And again, "Are ye able to drink of the cup, that I shall drink of?" Except we partake of the merit of His flesh and are thus justified by the merit of His sacrifice, and unless additionally we share in "His cup" as partakers of His blood, "His death," His sacrifice, we have no life in us. Sharing with Him in His cup, partaking of His sufferings of this present time, buried with Him by immersion into His death, we shall be associated with Him as members of the Mediator in the work of dispensing the blessings of that New Covenant, under its terms, to whosoever wills to accept them.

"Oh glorious hope of heavenly love!
It lifts us up to things above;
It bears on eagle-wings.
It gives our joyful souls a taste
And makes us even here to feast
With Jesus, priests and kings."

Note the Apostle's comments further. In verse 27, still speaking of Israel, he says, "This is my [New] Covenant unto them when I shall take away their sins." He pointed out that the apostle could have referred only to the New Covenant promised to that nation, and the fact that their sin should be taken away at the time when that Covenant is sealed—made operative. St. Paul continues, declaring that natural Israel was treated as God's enemy and turned aside during all this Gospel Age—that we might have the privilege of becoming members of the Spiritual Seed of Abraham under the original, primary Covenant. St. Paul points out that as soon as the Church, the Deliverer, shall have come out of Zion and their New Covenant has begun to operate, the effect will be not only to "save" them from their blindness, but also to "turn away their ungodliness."

Note especially that St. Paul declares of natural Israel, blessed under its Covenant, that "They shall obtain mercy through your mercy." He pointed out that this does not

signify that the mercy to Israel, the earthly seed under the New Covenant, will not be *Divine mercy*, nor does it signify that it is not the mercy of the Lord Jesus Christ. On the contrary, it will be *of* the Father and *by* the Son and *through* the Church. "They shall obtain mercy *through* your mercy." He reminded the friends that every good and perfect gift cometh down from the Father of Lights and that every blessing comes to us by His representative, our Lord Jesus Christ, and that we, the Church, are by and through Him. Hence, the expression, "They shall obtain mercy through your mercy," is merely bringing to our attention the fact that the Divine purpose is to honor the Church by passing through her the Divine blessing, which from of old had been promised to the natural seed of Abraham.

A Father of Many Nations.

In Ezekiel 16:45-60 the Lord clearly indicates that His dealing with the outside nations will be through natural Israel. Referring to the Sodomites and to the Samaritans the Lord used these two nations as illustrations of the other nations of the world and how they are received to Divine blessing, saying, "I will give them unto thee for daughters [to be instructed], but not by thy Covenant." Their Covenant of that time was the Law Covenant of Sinai. But the Covenant under which these are to be given to them will be their New (Law) Covenant—instituted by the better Mediator—the Christ, Head and Body.

He showed that thus all the nations of the world will be privileged to come back into harmony with God under Israel's New Covenant. This would imply that to have the benefit of the New Covenant they must become Israelites indeed, with true circumcision of the heart. Thus Abraham will become gradually "a father of many nations." The prophecy declares that after the time of trouble and after the Ancient Worthies shall have been established as the rulers of natural Israel, and after God's blessing and the New Covenant shall have begun to operate toward them, the other nations of the world will begin to take notice. Sin and death will still be reigning amongst them, but they will behold in Israel the beginning of the reign of righteousness unto life eternal. Then they will say to each other, "Come, let us go up to the mountain of the Lord's house"—let us come into line with the Divine government established in Israel; Israel's great Law-giver then will be our Teacher also and we will walk in the paths which He directs; for the Law shall go forth from Mount Zion [the glorified spiritual Church] and the word of the Lord from Jerusalem, the earthly representative of the heavenly dominion. (Micah 4:2.)

? QUESTION MEETING—Conducted by Brother Russell. ?

Question 74.—*Will earthly records to deeds to property be recognized at all in the Millennial Age after the time of trouble?*

Answer.—It is very difficult for us to determine to what extent a title-deed to property will have value after the time of trouble, because we do not know to what extent the records will be destroyed. It is very difficult to speak about a matter which is so obscure, and of which there is no record in the scriptures. Our supposition is that after the introduction of the Millennial age matters will go on in much the same way as before, but the world will be in a paralyzed condition, all beaten and sore, because of the great trouble. Our Lord spoke of this through the Prophet, saying, "Be still and know that I am God." That will be the first lesson for the world to learn. It will be a severe but a very valuable lesson for the outside nations. We understand that death will continue to reign in a measure and that the only place that life and restitution will be manifest in the world will be in the lives of the nation of Israel under the New Covenant. It will still be true and always be true that, "He that hath the Son hath life, but he that hath not the Son hath not life." The heathen nations that do not fall in line with the Heavenly Kingdom will be barred to the special blessings that are coming under the New Covenant to the Covenanted people of Israel.

As the other nations see the blessings that are coming to the nation of Israel, they will all want to have a share and this is what will lead them to say, "Let us go up to the house of the Lord and he will lead us in his paths."

As to the value then of a title-deed, after the time of trouble, I think it is too indefinite a question to discuss. I would say this, however, that the man who owned the property would have as much right as any one else.

Question 75.—*Has a consecrated person the privilege to deed any part of consecrated property to children or heirs?*

Answer.—I would think it would be the duty for every parent to provide for his own. As, for instance, suppose you had half a dozen children and some of them were small, you would have a duty toward them as a parent. You elected to bring them into the world and you would have some responsibility toward them, especially that portion of their lives in which they are not able to provide for themselves, and if I were father of any children I would feel that it would be right to give them some share in the property that I had accumulated, of which I was a caretaker. Even if I felt sure that it would have no value after ten years I would feel that it was right to put aside a certain portion. I would not treat them from the same standpoint with which I would govern myself, but would treat them from their own standpoint.

I do not understand, however, that this is all that is in the question. If a father has much money is he to consider that it belongs to his children and divide it among them? That is a different question. Providing for those who are not able to provide for themselves is one thing, and giving away money that we have is another thing. We are to give an account to God and not to our children. These are two different propositions. God has made you responsible for your children while they need care, and He requires that you make some provision for them.

Question 76.—(2 *Tim.* 4:6, 7, 8.) *"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give to me at that day and not to me only, but unto all them also that love his appearing." At what time in the Christian's experience should he be able to give such a testimony?*

Answer.—Well, I think, dear friends, we should be able to give a good testimony from the time we reach what we sometimes call the mark. When we speak of the mark we are merely speaking of the mark of character, which is that which the law of God places as the smallest condition which would be acceptable to Him, and the least He will accept of you or me or anybody, now or in the Millennial Age, which is, "Thou shall love the Lord thy God with all thy mind and heart and strength, and thy neighbor as thyself." When you have reached that mark you may properly say you have reached the mark of perfect love. Nothing less than this will do.

You may not have reached this in your body because your body is imperfect. This is a mark of the heart. The Jews under the Law Covenant were obliged to come up to that mark in the flesh, but we who are spiritual Israelites are required to come up to that law in our minds and hearts. If you find that you have blemishes in your flesh you are to ask the Lord to forgive you, but your heart must always be perfect. Like the needle of a compass, if you swerve, then like the needle when released, it comes back to the pole; so your heart must always be loyal. So regard your neighbor that you would love him as yourself, would do good to him as you would have him do good to you; do justly, generously, righteously to your neighbor. It might be that through some temptation you might not do just as you would wish to be treated, but just as soon as you find out that you have treated him in any manner that was not right it would be your duty to make amends not only to him but to God, for you have injured him to this extent. In the Millennial Age a person will be required to act perfectly,

but at this time, during the Gospel Age, the Lord has made a higher requirement for the Church, which is that we should love the brethren as He loved us, that we should lay down our lives for them. Christ has made this requirement upon all who would be His disciples. They must love their enemies also to the extent of being ready to do good to anybody. As soon as you find in your heart that you have that perfect law of love, then you are at the mark of perfect love and in that condition, if you should die, you would have every reason to think that you would be acceptable to God. He may not take you as soon as you reach that condition, for He may leave you here to do good to others and to be tried and tested yourself. But when you are in that condition of heart and mind and someone should say that your life is in jeopardy, you could say, I have reached the mark of perfect love and I am ready to be offered.

This reminds me of a Welsh brother who had a long walk home from meeting one night and on the way met a highway robber who demanded his money or his life, and he replied, Take my life, take my life, I have no money. The robber turned and ran; he was afraid of being near a man who was ready to die. I hope your heart condition and my heart condition is such that if at this very minute something would occur to demand your life, that you would be able to say, "*I am ready to be offered.*" I should be very pleased if the Lord should want me now to pass beyond the vail. We should live in that condition of heart every day and hour, and should not be satisfied with anything short of that.

Question 77.—*Will the lower animals die in the next age?*

Answer.—I understand that they will, that the promise of eternal life was never made to any earthly creature except man, and to man because he is in the image of God, because he is the lord of earth. I understand that all the lower animals will continue to die all through the Millennial Age, just as they did in the past. Brother Wesley was mistaken when he said that the creature itself shall be delivered. Brother Wesley missed the point, he got to thinking of dogs and cats and horses.

God made them as brute beasts. They live their little span of life and they die, but in the case of man we see how God has redeemed him from destruction because he is so much better than the brute. I have often thought it strange that a man who could sympathize with the brute creation could ever believe that God would consign millions of human beings to eternal torment.

Question 78.—*In Paul's letter to the Romans, 7th chap. and 15th verse, we find these words, "For that which I do I allow not; for what I would that do I not; but what I hate, that do I." Does that apply only to the inability of those under the law to comply with its requirements, or does it apply to us in the Gospel Age and at the present time in our imperfect efforts to do the will of our Heavenly Father? In other words, have we a right to use this as an excuse for our imperfect ways?*

Answer.—I understand that the Apostle was speaking of the Jews and all who were under the law, that what they allowed or admitted was the just law of God they could not comply with, because of the imperfection of the flesh. You see the perfect law of God and you know you are not able to keep that in every thought, word and act, for in our flesh dwelleth no perfection. Our heads are more or less misshapen, and the New Creature finds that it cannot do the things that it would. You would be perfect, but you know that you are not. How then can God deal with us? Because He has graciously covered our imperfections; everything that we strive against, He covers with the merits of the sacrifice of Christ. If we could keep the law perfectly, then Christ died in vain, for as the Apostle said, If righteousness could come through the keeping of the law, then Christ's death was not necessary, but we needed Christ to come, and die for us, and justify us. So this language, while used for the Jews, has an application for us as Christians. It does not mean that we should look at our shortcomings and say, O, you know I have so many weaknesses, and excuse ourselves that way. No, we have been given the robe of Christ's righteousness, and the Scriptural instruction is that we should keep it unspotted from the world. We are likely to get a spot on it by a hasty word or by our manner not being what it ought to be. The scriptural injunction is that the blood of Christ cleanses us from all sin, not only from the original sin, but also from these imperfections, after we get the robe. After we have made a mistake, we should at once seek the Lord's arrangement for cleansing, thus getting rid of the spot, then our robe will be clean again. You go to the Lord, making application for this merit, acknowledging that you have erred, asking His forgiveness, you come to the throne of grace for help in every time of need, and you will get rid of the spot and then you can keep it unspotted.

There are a great many, dear friends, which the Scriptures state will constitute a great company; they get one spot and say, I don't like that spot, then they get another and another, and then someone says, You have a great many spots on your robe. They say, Yes, but I guess I must have them. So they get used to them, they get so many of them that it is a difficult matter to get rid of them. So what you and I want to do is to keep as close to the standard as possible. See that you not only go to the Lord but to the one you have wronged, whether your parent, wife, husband, brother, friend or enemy, and make it good to him. Take it to the Lord in prayer, and ask Him to apply the precious blood on your behalf.

Question 79.—*Is the world of mankind now justified from the Adamic condemnation, or must they first be awakened and exercise faith before they can be justified?*

Answer.—I answer that the world is not justified in any sense of the word; they are not to be justified by faith. He who gave His life as a ransom, when He ascended upon high, did not present that merit on behalf of the world, but to the household of faith, the members of His body, and they only. After this merit shall have passed through the Church, this same merit will seal the New Covenant with Israel, and then Israel will have the blessing and favor of God, and all who will come into covenant relationship with God will have that blessing, and then every nation, kindred and tongue will be able to come to God. They will not be justified by faith; they will not be justified at any time until they are actually justified at the end of the Millennial Age. What does justification mean? It means to make right. It means the whole restitution work of the Millennial Age, at the end of which the whole world will be made right and in harmony with God, they will have gotten back all that was lost through Adam.

This matter of being justified by faith applies only to the Gospel Age. Why do we have this different from the world? Because God is calling this elect class, and He is giving us this justification so that we will have something to offer. Only these will have a share in the sacrifice of Christ, only these will be glorified with Him. This justification is given to you and to me and to all the household of faith, because we are not of the world, we are of a different spirit, chosen out of the world, drawn of the Father to the Son. The Son accepts and then He applies justification by faith so that they can offer the same on the altar, and thus share in the high calling. To the rest of the world there is no justification except at the end of the Millennial Age.

Question 80.—(*Romans* 11:12), "*Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles: How much more their fullness?*" *When was or will be their "fullness," and what is it?*

Answer.—I understand the Apostle to be pointing down here to the end of this age, when God will give to Israel the fullness of His promise under the New Covenant.

Now, if God's dealings in the past were made contingent one upon another, what shall we expect of God's blessings which shall go out to all the world in the times of restitution? We can expect a blessing of all the families of the earth, as God intimated to Abraham, through both the heavenly and earthly seed.

Question 81.—*Please explain the words of Jesus, "But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants."* (Matt. 24:48, 49.)

Answer.—We understand that a certain servant which the Lord would use at the end of this age, whether you like to call it a class or an individual, whatever it is, if the servant shall prove wicked and shall lose his relationship to the Lord, then he should expect that that servant should be cut

off from his relationship to the Lord. One evidence of his being displaced and put out of commission is this: He would begin to smite his fellow-servants and to deny the presence of the Lord. He would lose the spirit of Christ and the truth respecting the presence of the Lord. It does not say that it will be so, but "And *if* he should." It implies that when the Lord selects a servant, it is upon condition that he remain in the Lord's favor and in harmony with Him, and if he does not, then thus and so shall follow.

Question 82.—(*Acts* 18.28), *"For in him we live and move and have our being, as certain also of your own poets have said, for we are also his offspring." What is meant by the words, "We are also of his offspring?"*

Answer.—The Apostle was addressing the heathen people at Athens who had erected an altar to the unknown God, and the Apostle wanted to address them along the line of their superstition. When talking with another it is a good point to get in harmony with them as much as possible. Don't get him down and make him mad. A great many of the Lord's dear people, with the best of intentions, arouse the antagonism of the one they are talking with, and thus do injury to both the truth and to themselves. The Lord did not send us to fight. If there is anybody that needs to be fought with it is ourselves. You remember the commission, "The spirit of the Lord is upon me, because he has sent me to preach the gospel to the meek." As soon as you find that the person you are talking with is not meek, you should draw off—don't antagonize him, don't take a chisel and hammer and try to give him an ear. Our commission goes on to say that we are not only to preach the gospel, but to "Bind up the broken-hearted." We are not to try to break their hearts. Many seem to think they have a commission to go out and see how many hearts they can break, but there is not a word of that in the commission. Look for the hearts that are already broken, for there are plenty of them in the world. You and I want to be peacemakers, trying to do all the good that we can, to bind up the broken hearts and pour in the oil of the spirit of the Lord. Let the Lord use the devil and others to break people's hearts: He knows how. Anything that you and I do must be with the words of life. Sometimes some word will enter into the very heart, just as when Peter said that the Jews had killed the Prince of Life; but let it be the arrow of truth and not of your own words, and let that cause them to fall under Him. When they manifest some sorrow and contrition, remember what Peter said to them when they asked, Men and brethren, what shall we do to be saved? Did Peter say, You ought to be sorry, get down there and be sorry for a while? No, he put on some oil right away, and started to bind up the broken hearts. He said, Repent, dear friends, I wot not that ye did it in ignorance, God knows that. And so he tried to heal them.

Another part of the question is this: In talking with these men at Athens, Paul said, I noticed one of your altars as I passed by, and on it were inscribed the words: "To the Unknown God." Now, I declare unto you, etc. Paul went on to tell them that they ought not to think of these idols as being God, but that God is the great Creator who made all mankind, and he reminded them that some of their own prophets acknowledged this same thought. He was working in with them, you see. Paul is not here saying that they were sons of God and in harmony with God. The whole world lieth in the wicked one and keeps them under his power by telling them that God is a furious God and leading them to hate Him. No, the Apostle would encourage them to know God who made them, and who will welcome them back if they come in His appointed way.

Question 83.—*What led Cain and Abel to bring offerings to the Lord, and what was done with them?*

Answer.—I do not know whether the Lord told them that they should bring such offerings to the Lord or not. If God had not told them in so many words, we may reason that he told them in some other way. God's law was originally written in their hearts. They had at the top of their heads the organ of veneration which may have said to them, You ought to worship the great God who made the universe, you ought to bring something which would represent your desire to be in harmony with Him. This may have been the only thing, or He may have told them directly and definitely. But when they came with their offerings, and when they found that one was accepted and the other was not, Cain, finding that his was not acceptable, should have promptly withdrawn and gone and gotten one that was acceptable. He should have said, Cain, I see that God has accepted your sacrifice and not mine, I will trade with you. Give me the finest animals you have and I will exchange for it all the fruit of the ground that I have. Then the Lord would have had respect for his offering. God wanted to teach that the only way in which divine justice would be propitiated would be by the sacrifice of life. God thus early began to give experimentally an observation lesson that a Saviour would be at the cost of the life forfeited—the "Lamb of God that would take away the sin of the world." Cain's manner shows that he did not have the proper respect for God.

Question 84.—(*Acts* 2:38, 39), *"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." If, according to Peter's command, all the called must be baptized for the remission of sins in order to receive the Holy Spirit, how do you harmonize this with the Scripture that the Jews only were baptized for the remission of their sins?*

Answer.—I answer that the Scriptures do not say what you think they do here. Read it over a dozen times. Most people have to read anything over half a dozen times. You need not feel hurt, because others have to do the same. How many Scriptures have you read a hundred times? A great many.

Now, what Peter does say is, that those who were before him should be baptized for the remission of *their* sins, that they might receive the gift of the Holy Spirit, and then he goes on to prove that he is right in the statement because the *promise* is unto you, and to your children, and also to them that are afar off, but he does not say that those afar off needed to be baptized for the remission of their sins, for they were the Gentiles. The *promises* were not only to you and to your children. Peter, speaking under the inspiration of the Holy Spirit, as the mouthpiece of God, said, "Also to them afar off," but he was not saying how those afar off could be received, nor what kind of a baptism was necessary for them.

Question 85.—(*Matt.* 5:23, 24), *"Therefore if thou bring thy gift to the altar and there remember that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first to be reconciled to thy brother, and then come and offer thy gift." Does this mean that debts of money must all be paid before consecration?*

Answer.—No, I would not understand that to be the meaning of it. If you are owing a neighbor something, if you borrowed it, or had credit from him, something that was a bargain, and you did not deceive him, he was taking his chances when he gave that credit or made the loan. I am not encouraging any of you to get credit, but I am reminding you of the Scripture, "Owe no man." I would rather live on potatoes and salt than go into debt. If you have some money at home or in the bank and merely needed something for temporary needs, that would not be borrowing, but merely an accommodation, and you would return the money as soon as you could get to your bank-book. But to go into debt, I would advise that all the Lord's people avoid it.

But if you were in debt contrary to your will, it would not mean that you could not come to the Heavenly Father because you owed someone some money. In coming to God's throne you might have to make apologies for being in debt, and might have to promise that you would try to learn a good lesson from the experience, but I do not understand that the Lord would be hindering us from coming to His throne for grace, and if by His providences we were blessed with health and opportunities we would work and pay off the debts.

But I have found some friends that seem to be lacking in their makeup and go into debt with the brethren or their neighbors, and seemingly forget all the responsibility of the debt and thus bring disgrace and dishonor to the Lord's cause and to the name Christian. I feel, dear friends, that that kind of conduct cannot be too severely reprimanded.

I have spoken to a number of them, some of whom get a pretty fair salary, but they make no efforts to pay their debts, and I fear the Lord will chastise them or they will lose out. I fear that it is a dangerous condition to be in. I know a man who owed a considerable amount of money, and the Lord allowed him to earn a hundred dollars a month, but he did not see his way clear to save money out to pay his debts. I thought something was wrong with him, but I was not his judge, but I must apply the case to myself and suggest it to you. "How hardly shall they get into the kingdom." God loves justice, righteousness and proper dealings with our neighbors, and if you do not like to deal justly with your neighbor, I fear that you have not come up to the mark of perfect love or justice. Let us learn the necessary lesson, and if you are unfortunate enough to get into debt, let us do all in our power to pay it off. I think that brother, when he got one hundred dollars a month, ought, if possible, to have laid aside fifty, forty or twenty dollars a month to pay off those debts. It would have been to his advantage, and I believe it would have pleased the Lord, and if he had been reverent to the Lord the reverence of the Lord would have led him to do it.

Question 86.—*If the New Covenant is to be a Law Covenant, what kind of laws will be in force; will they be similar to the Mosaic laws?*

Answer.—I understand the Mosaic Law will be the law itself, in round numbers. The Mosaic Law, we may assume, is the very simplest law that God could give. God could have higher requirements, but I do not know how He could bring down His law to any simpler statements. Our Lord quoted from Deuteronomy, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." That is the whole law and you cannot make it any less, and I do not see how you could make it much higher. That is the law the whole world will be under during the Millennial Age; they must all come up to that standard at the end of the Millennial Age or they will not be ready for eternal life.

Question 87.—*We that have consecrated our ALL to the Lord, and have none to provide for but ourselves, would it be improper to make provision for ourselves for the last two or three years of this dispensation, or should we sacrifice every dollar, as fast as we come into possession of it, in the interests of the Lord, the brethren, and the truth?*

Answer.—Well, now, I think circumstances might differ. It would seem to me that to sacrifice every dollar would not be wise and would not be the Lord's will. The Apostle speaks of some as laying by that they might have to give to them that are in necessity. Now I think that would apply to yourself, to have something laid by so that you would not have to go out and beg, and that you might have something to give to your neighbor if his child died, etc., that you might be in place to render aid to others. I do not know that I have caught the thought of the one who asked the question, but I might mention another matter that I have been inquired of respecting. Some have said, Brother Russell, I have some money and I would like to give it in the Lord's work, but I might need it. Have you any way or arrangement at the Bible House or Tabernacle that means could be so used?

Answering, I have said, Yes, we have made an arrangement with several of the friends like this: If they have some money that they are not sure but they may need it and they wish to put it in the work, we will give them a receipt which states that if at a later date they should need any or all of it, we would refund it to them. You will not understand that I am asking for money, but merely answering a question.

Question 88.—*What position will children occupy and what blessings will they get in the Millennial Age?*

Answer.—Well, I presume they will occupy a position in laps if they are small enough. I may suppose that you mean that if any of the consecrated have had children, how will they fare? Undoubtedly there will be many kind hearted people living then, and when they know that these children are the children of the glorified, they will be very glad to take care of them. We may also be quite sure that the parents who will be on the other side the vail will be more able to care for their children than when here.

What blessings will they receive? They will receive the same as the rest of the families of the earth, for whom Christ has died, and for whom God has made an abundant provision for a knowledge of Himself.

Question 89.—*Please explain the words of the Apostle, "Work out your own salvation, for it is God that worketh in you, both to will and to do his good pleasure." What is the force of the argument "for" in the passage?*

Answer.—I would understand it to be this: Work out your own salvation. That is to say, God has placed you in the school of Christ, and gives you certain knowledge and helps that are for the Church, and all these are for the edifying of the Saints and for building up in the most holy faith, until we all come to the full stature of Christ Jesus, the Head, and the Church the Body. Now, you have to do with this work of becoming a member of the Body of Christ. It depends upon how you receive of His spirit, and how you receive the truth into good and honest hearts, how you allow it to permeate and work in your character.

What has the "for" to do with it? "*For* it is God that worketh." If you thought of doing it from the standpoint of working it yourself, you would say, How helpless I am, I have tried it and gone under at the same point over and over again. I get so discouraged and don't know what to do. Remember that it is God that is working with you. Is God working for you or against you? He is working *for* you, dear brother, with you, for you. What does He wish to do for you? He wishes to bring you off more than conqueror, a member of the body of Christ, and therefore gives us His exceeding great and precious promises whereby we might become partakers of the Divine nature.

Question 90.—*By what process or method will the Jews be in a position to be dealt with by God?*

Answer.—I can only give you my guess, which is that, at the end of the great time of trouble, the Jews as well as the rest of mankind will be in a great deal of tribulation and general distress, and about the closing time of the trouble, the Ancient Worthies will appear amongst the Jews, not the infidel Jews, for there are some real earnest Jews, who are longing and waiting for the Messiah, and I presume it will be that kind to whom He will reveal Himself, and as He makes Himself known to them, they will believe and then a neighbor will be found, and then other Jews will be gathered to them. There are probably plenty of unbelieving Jews who are with the Gentiles, and when they see the blessings coming upon Israel, they will want that blessing too. All the blessings of God are to be with those in harmony with Him.

Question 91.—*We say that everything has an opposite; if so, why is there no place of punishment?*

Answer.—Well, I don't know that you ever heard me say that everything has an opposite, nor that the Lord said so, and whoever said so, he is the one you ought to ask this question of. It is true that wherever there is a mountain, there is pretty sure to be a valley, but there are some mountains rising up out of the sea and there is no valley present. Mean things are opposite to good things, and sweet things are opposite to sour.

The Bible places life and death as opposites, and he who will not serve God shall not have life but death, but he who will serve and obey Him shall have life. That is the best kind of an opposite, and we have the Lord's word for it, "I have set before you life and death, choose life that you may live." So the whole proposition during the Millennial Age will be, Obey and live, disobey and die. Those are the antitheses or opposites.

Question 92.—*A saloon keeper coming into the truth in a state where liquor selling is a legal business, would you consider his license, lease and stock, property that he might sell, or should he simply abandon the business?*

Answer.—I think he should follow his own conscience, but I think my conscience would not permit me to sell liquor for intoxicating purposes. As for the license, I do not suppose he could sell it anyway. I think I would destroy it. As for the place of business, I would not risk setting it on fire, but I think I would try to dispose of the house and throw away or destroy the liquor. I would not be a party in the liquor business or anything else that would injure

my neighbor, but the party must use his own conscience and judgment.

Question 93.—*Who are those that constitute the great company besides those who have failed to keep their consecration vow? That is, those dying before the time of trouble?*

Answer.—I do not get that question. I do not know of any who will be in the great company but those who fail to keep their consecration vow, which is a vow to voluntarily lay down our human life, and if anyone will not do this voluntarily, the life will have to be taken away.

Did you notice this morning that we pointed out how our Lord ascended upon high, gave to the household of faith the human rights which He had purchased, and that He gave them under the terms and conditions that they would lay them down? Yes. Well, they that do so voluntarily and are of a good heart and earnest, they are the more than conquerors. And the others, what? It will have to be taken from them, because it must be passed on to seal the New Covenant, but they will fail to get the high reward.

Question 94.—(*John* 14:2), *"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." Did Christ mean that He would prepare a place for the disciples, or that He would prepare them for the place?*

Answer.—The picture before my mind is this, that our Heavenly Father has many different arrangements or parts to His plan. There was one order or department of cherubims, another of seraphims, and another order or arrangement for the angels. As for the earthly arrangement of man, this was made for him, but there was no place yet provided in God's universe for this New Creation that He intended to develop, so our Lord said, "I will go and prepare a place for you." He has made it possible for us to enter in with Him, as we read, "If we suffer with him we shall also reign with him." If He had applied His merit to the Jews under the New Covenant then, the blessing would have gone that way, and there would have been no place for us at all, but He went to apply same on our behalf, and gives us the opportunity of sacrificing with Him and of sharing in His high nature. It is true also that he is preparing them for the place.

Question 95.—*In what manner in the type did Abihu represnt the great company class?*

Answer.—There were two sons of Aaron, and we read that they served in the office of priests, and we read that they offered strange fire before the Lord. Nothing more than that is said and we have to guess as to what is meant. Nobody knows, but we believe it to be a type; for, as Aaron was a type of our Lord Jesus, so the under-priests were a type of the Church. So these two who offered strange fire and perished in so doing would seem to represent a class. Whether a class going into second death, I do not know; or whether one stands as a representative of that class, and one for another class, I do not know. There was a time when I thought that the two could not stand for those going into the second death. Why? That would be two-fifths of all the priesthood, and would imply that two-fifths of God's consecrated people would fail and go into the second death. But, dear friends, I have been thinking lately that perhaps I did not take the right view of that matter. There may be a great many more going into second death than I had supposed. I remember I congratulated myself about the sheep and goats representing classes of people—sheep His people, and goats the others. I was glad there were so few goats. But when I was over in Palestine and looking over the flocks noticed nearly as many goats as sheep, I felt rather dubious about this illustration holding out.

My thought now is that none can be of the royal priesthood or get eternal life at all unless he shall have the perfect law of God, loving God with all his soul, mind and strength, and thy neighbor as thyself. And a new command give I unto you, that you love one another as I have loved you, etc. If this is the requirement, and it is, I really wonder how many will come up to that requirement. I have felt like being very careful myself, saying, *"My soul, be on thy guard."* Whether these two represent those who go into second death, it will not hurt you to be on your guard. Be not satisfied with anything short of the divine standard for your own heart and life.

Question 96.—(2 *Cor.* 15:51, 52), *"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Some think this includes the world.*

Answer.—It does not; it has nothing to do with the world at all. It is merely speaking about the resurrection of the Church. In the 22nd verse the Apostle speaks of all having lost life through Adam and getting it back through Christ, and then he proceeds to discuss the resurrection of the Church, and this is the part specially interesting to us. The world are to be dealt with in due time.

Question 97.—*Was Judas' trial final?*

Answer.—I do not know, I am not authority to say anything more than is written, which is this, that "It had been better for this man if he had not been born." I do not know how it would be better if he had an opportunity in the resurrection.

We know that Judas and the other disciples had the Holy Spirit in a certain sense that the others of the Jewish nation did not have. The Lord put His spirit upon them and sent them out as His representatives, giving them power over unclean spirits and all manner of diseases, and this power operating in and through them seemingly gave them more power and advantage in every way over the other Jews. But if God has anything for Judas in the future, you will not find me making any objection—I have too much respect for the Lord to do that.

Question 98.—(*Amos* 8:11, 12), *"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Please explain and apply these words.*

Answer.—Well, these words in the first place were written especially to the Jews, and there was quite a period of time when they were without a prophet or teacher and a great many Jews were seeking the Lord but were so blinded that they could not see Him as the Lord, and as represented in the parable where the rich man begged for the cup of water. They are kept in that condition that the mighty works of God might be fulfilled. The nation of Israel itself is a most wonderful thing. To think that there are some who are of the seed and stock of Abraham still in the world is a most wonderful thing; all other nations are mixed up. But the Jews have an independent nature, so that God could show in His dealings with them what He would do later. How long they shall thirst and hunger I do not know.

I must tell you that I have recently had some experiences with the Jews. I bought a coat not a great while ago, and the man who sold it to me was a Jew, and after I purchased it, he said, "I read your sermons every Monday morning and I am pleased with them, I have been reading them for over a year."

Later on, I met a gentleman on the street in Pittsburg; he was a Hebrew, and he said, "Mr. Russell, I keep track of you, I read your sermons in the paper."

The Jews are hungering and nibbling around the edge, but they will have to wait a little longer.

Question 99.—*Have appreciated very much the discourses of this Convention in which the speakers have shown the impropriety of looking for spiritual food from any other source except that which the Lord has been using during this harvest period, to set before us the meat in due season, but do not see just where to draw the line. Would it be wrong to read Convention Reports, and reports of discourses by Pilgrims and Elders? How should we treat those who hand us tracts misrepresenting the truth? Should we tear up the tracts in front of them, or should we accept them with thanks and destroy them privately?*

Answer.—I am afraid you have given me too hard a question. I rather think I can't answer that question.

Question 100.—*What will be the motive power for traveling during and after the Millennial Age?*

Answer.—I'll tell you better in a few years. I would not be surprised if it would be electricity or something like that.

Question 101.—(*John* 1:2), *"The same (Logos) was in the beginning with God." What beginning is here referred to?*

Does it refer to the beginning of all things which were made by the Logos, or to the beginning of the Logos himself? If it refers to the beginning of the Logos, how could he have been with the Father before he existed?

Answer.—The word "beginning" is rather an indefinite word. When we think of our Heavenly Father, the Word tells us that He had no beginning. It would be difficult to imagine that He had a beginning, and it would be difficult to imagine that He had not a beginning. The difficulty is that our minds are finite. There is a difference between our minds and God's mind, just as there is a difference between our mind and the mind of a dog. I might have an intelligent dog and I should say, Jack, go and get the sheep, and he would get every one of them. But suppose I should say to him, Jack, I want to talk to you about astronomy, or about God. Jack would not know anything about God, because his brain is not up to the capacity to receive it. God has not given the dog ability to reason beyond a given point. God has given us a wide range of reasoning, so that we can reason about moral questions and scientific questions, but none of us have such a mind as will grasp the eternal one. You will be in difficulty if you try to think of God having a beginning; it is beyond our capacity. Take as an illustration: Suppose you had a cannon that would throw a cannon ball at great speed for thousands and thousands of miles and never stop. O, you say, It would have to stop. Why? It would come to the end of space. What is the end of space? You can't imagine what the end of space is, and you can't imagine a cannon ball going for ever and never coming to the end of space. So we will have to conclude that we have limitations to our brains. I cannot explain the beginning of God, for the Scriptures say that He had none.

What beginning, then, is meant here? Why, the Lord's beginning when Jehovah created Him, and from that beginning, from the time Jehovah created Him, He has been with the Father.

Question 102.—*Do we have the hearing ear by a miraculous gift from God, or because the image of God has not been wholly obliterated?*

Answer.—I understand that this expression "hearing ear" might be viewed from different standpoints. If you refer to the natural man, then it would have one meaning, but if to the new creature, then it would have another meaning. As for instance, if I speak to Christians and speak of our eyes being opened, and of our ears being blessed of the Lord, I am speaking of our spiritual eyes and ears by which we can appreciate the spirit of the Lord. Another illustration, when you first came to the Lord, you were drawn to the Lord, or you heard His voice, and that attracted you, and you came to Jesus. This is where the natural ear had not been entirely vitiated by the fall. You perhaps were born with some reverence which would say, You ought to bring an offering to the Lord, you ought to render thanks to Him. This led you to feel after God and He was pleased to be found of you, and He took you by the hand, saying, this way, my honest soul, this is Jesus, the one through whom I am pleased to have all come who would come to me. But don't make a mistake of confounding the hearing ear of the human nature with the hearing ear of the new creature.

Question 103.—*What was the significance of the High Priest always laying his hands upon the heads of the offerings?*

Answer.—I am not sure that he did always lay his hands on their heads, but when he did, it would imply that he accepted it, and that it would represent him, as being his sacrifice. The same also when a sinner laid his hands upon a sacrifice, it was accepted instead of himself and represented him. Also the same in the case of the Church laying their hands upon Paul and Barnabas, that act said, in effect, We accept them as our representatives, and when they go out they represent this Antioch Church, that they would bear their expenses, etc.

Question 104.—*Can the Golden Rule be construed that one ought not to do for a brother what he would not ask a brother to do for him?*

Answer.—No, I do not think that the Golden Rule hinders you from doing more than the rule requires. If you are a Christian, you ought to do more. The Golden Rule applies to everybody, but the Christian has another rule. As Jesus said, "A new commandment I give unto you," not to the world, nor to the Jews, but to His disciples, "That you love one another as I have loved you." If Jesus had loved us just according to the Golden Rule, He would not have died for us, but He did more, and He requires that you and I as His followers should do more for each other.

Question 105.—*Should the great company class be spoken of as being in the Holy?*

Answer.—Well, I answer, the great company class are not the great company class until they are put out of the holy. You see what I mean. All those who receive the Holy Spirit during this age receive it because they make the consecration unto death, and that admits them as if they were going to be priests. Jesus admits them, but if they fail to comply with the conditions, they will not be worthy to remain as priests. They are cast out and they go out into the court. So, when one comes to the place where he must be of the great company class and not of the royal priesthood, that means that he is out of the holy. But at first when he made his consecration, he consecrated to be a priest and to all intents and purposes was treated the same as the others up to the time he failed to make good in his consecration.

Question 106.—*Is there any real character building before the spiritual begetting?*

Answer.—I think that some of the people of the world do build character, and I have seen many such people, but none of the building along that line would have any purpose or give them any consideration from God's standpoint of the call. Whatever they do, however, will be that much built against the times of restitution, and if they are that far up the ladder and out of the degradation and mire, they will have that much shorter time. Therefore, I would encourage worldly people and children to build character, and I would teach them that every step downward would mean disaster to that extent, and when God's time shall come, every endeavor shall have its reward. But the building of character for Christ is of course only applicable to the Church, for the Bible was written for the Church, to those who are in the school of Christ, those who are seeking to be His.

Question 107.—*When did Jesus become the Christ, and when do we become actual members of His Body? Is it at our begetting or at the resurrection?*

Answer.—Jesus was at the time of consecration begotten of the Holy Spirit, and God so recognized Him, saying, "This is my well beloved Son, hear ye him," but it was on probation. You remember how that in the garden, He offered up strong cries and tears to Him who was able to save Him from death, and He realized that if He failed, it would mean eternal death. He did not fully come to the place of being the Christ, the anointed of God, in the full sense of the term until He rose from the dead. He was declared to be the Son of God with power by His resurrection from the dead.

Just so with us. We receive the Holy Spirit because of the covenant we have made, and if faithful we will have all that, but if unfaithful, we will lose all. We will also be the sons of God by the power or share in His resurrection.

Question 108.—*Does the reaching of plane "L" (chart) in the first resurrection, bring full personal glory, immortality, the Divine nature? If so, how are we to understand that the great company who are to be raised to that plane through great tribulation will not be immortal? Why does plane "L" bring immortality to one class and not to another?*

Answer.—In making the chart it was not possible to show everything, and we are surprised that it shows as much as it does. Plane "L" represents spiritual perfection, and it represents the plane to which both the great company and the little flock will come, but the little flock will have the additional glory and distinction called "immortality," or the divine nature, separate and distinct from the great company. The way it is represented on the chart will not affect the matter in reality.

Question* 109.—*When we are told to add agape to Philadelphia, does it mean that we are to get a higher form of love for the brethren than Philadelphia?

Answer.—I understand that agapee love refers to love of the broadest kind. We love the brethren with the Philadelphia love because they are brethren. We may not love their peculiarities, we may not love all their features, but we love them as brethren, whether black or white, bond or free, because they are brethren, comrades in the same race. But as we get agape love, it means that we love all the others.

Question 110.—*Is the spirit begetting a real or a reckoned condition? Will there ever be any in the great company who have not at some time as individuals been appointed a place in the little flock?*

Answer.—We answer, there never will be in the great company, so far as we know, anybody who did not have an opportunity of entering the little flock and failed to get in because of not fulfilling their vows of consecration.

The only exception to this would be that we understand the Ancient Worthies really belong to this same class, and in this sense of the word, they never were invited to this high calling. They voluntarily sacrificed much and suffered much, and they have great honor of God, and this is the only part of the great company or antitypical Levite class that does not have an opportunity to come into the little flock.

As to whether the spirit begetting is a real or a reckoned condition, I would say that it is a real thing. What do you mean by a real thing? Some people think that a real thing is something that you can put your hands on or see. Not real in the sense of tangible, but real in the sense of being bona fide and not a theory—a fact. How do we know it? This way, dear brother: The Lord's provision is that any of these who have been begotten of the Holy Spirit must be born of the Spirit or die the second death. You have actually given up the earthly nature, you must do that before you could be counted at all. Whoever gives up restitution rights is dealing with God, and He is not to be trifled with. It is so real that if you give up the earthly rights, you can never get them back again.

Question 111.—*When our Lord in His parables spoke of the Kingdom, did He always refer to the spiritual phase?*

Answer.—Apparently in one case He was speaking of the earthly when He said, "Ye shall see Abraham, Isaac and Jacob," etc. I do not remember any other parable referring to the earthly phase except the parable of the sheep and goats, when all mankind as sheep and goats will be gathered before the Millennial throne, the earthly phase of the kingdom, but in general the kingdom referred to by our Lord is the spiritual kingdom, from which proceeds the power and authority.

SYMPOSIUM on the FRUITS of the SPIRIT by Several Speakers.

"JOY"—By Brother Robert Hollister.

WE ARE discussing tonight "The Fruits of the Spirit." All will doubtless acknowledge that only those who are begotten of the Holy Spirit can develop such fruit. Therefore we will confine ourselves to the consideration of our joys as new creatures—prospective members of "The Christ." I believe that most of my hearers are of this class. Those who esteem it a reasonable service, a privilege, a pleasure to accept the Heavenly Father's invitation to "Forget also thy own people and thy father's house." We have transferred our citizenship to the heavenly kingdom. "For our citizenship is in heaven," as the Apostle said. Our hopes, aspirations and ambitions are now of a heavenly nature. Our affections are fixed on things above.

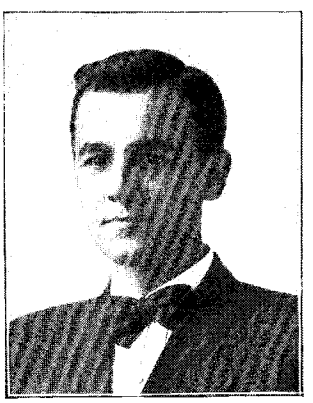
We now, as new creatures, partake of many of the joys of full spiritual sonship. Not disobedient, but well beloved sons. "For the Father himself loveth you." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God!"

Let us name over some of our joys—"Count our many blessings," as we sometimes sing.

1st. One of our greatest joys is that of prayer. Just think that Jehovah, the Creator of the Universe, invites you and me to come to Him at all times and receive grace to help in every time of need. Notice one or two of the promises of the Word regarding our prayers. "If you abide in me"—if you continue as a member of My Body—continue to recognize Me as your Head. "And my words abide in you"—you continue to recognize the Word as your rule of life, continue to investigate its contents, and are not forgetful hearers, but doers also. Then "Ye may ask what ye will and it shall be done unto you." I wonder if we all appreciate as we should this privilege of prayer. "Ask in my name and ye shall receive, that your joy may be full."

2nd. What a feeling of security and protection we enjoy. We read, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." How different the poor world's lot! They feel no security and they realize they have no protection. They fear to live. At any moment some calamity may overtake them. Bereavement, sickness, disappointment, loss of friends, financial disaster, threaten such constantly. They fear to die. Their hearts condemn them. They realize they do not live up to certain standards which they consider to be right, and "Fear hath torment." They half believe the stories they have been told of the torture awaiting all but the good. They look into the unknown future with fearful forebodings. They fear to live, they fear to die.

How different our lot! We have no present fears, for "In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Death holds no terrors for us. It is the goal for which we are running. It marks the finish of our course. It indicates the completion of our sacrifice. It is the door to our full and complete happiness, "For in his presence is fullness of joy."



3rd. Our fellowship with the Father and His dear Son, our Lord. "Truly our fellowship is with the Father and with his son Jesus Christ." Notice the close relationship here indicated. Fellowship means comradeship, companionship, partnership, etc. Again, our Lord said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." Do we not rejoice in this fellowship? And further He reveals His secrets to us. He opens the eyes and ears of our understanding so we can appreciate and understand His plans and purposes. Who present would accept $1,000,000 in exchange for his knowledge of the Plan of the Ages? Not for a single moment would we consider such a proposition. And added to our knowledge of the Truth we are privileged to be "Workers together with God." We are even now privileged to have fellowship in the carrying out of those plans and purposes.

4th. We rejoice in the Father's chastenings. Perhaps some may inquire, Are chastenings joyous? Yes, indeed. They are proof of our sonship, "For what son is he whom the Father chasteneth not?" "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." They give us full assurance of faith. They assure us that we are being fitted so that we may later be fully accepted as spiritual sons. "Blessed is the man whom thou chasteneth, O Lord, and teachest out of thy law."

5th. Our joys in fellowship with the brethren. Indeed, we have received the fulfilment of our Master's promise: "He shall receive an hundredfold now in this time, houses

and brethren and sisters and mothers and children." This is a wonderful "secret society" that we belong to, and one from which we derive great pleasure and assistance.

6th. Joys of anticipation. We look forward joyfully to our glorification—our heavenly home, for our Heavenly Bridegroom to return. He said: "I go to prepare a place for you," and "I will come again and receive you unto myself." This will mean that we will no longer have to struggle with our weak, sinful bodies (these bodies of our humiliation—how they do humiliate us) in our efforts to perform the Father's perfect will, for He will change our vile body that it may be fashioned like unto His glorious body.

We are joyous and happy now, but we say, in the words of the prophet, "I shall be satisfied when I awake in thy likeness."

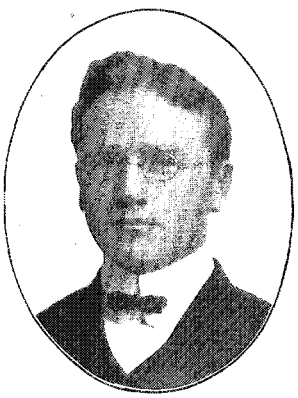
"PEACE"—By Brother M. E. Riemer.

DEAR FRIENDS: The subject of "peace" is one that plays a very important part in the building of Christian character, even more than at first thought, we would imagine. We need it as a start; we need it as a stay and support throughout our race course, and we need it as a final grace to make us acceptable as more than overcomers when He, the Lord, comes to inspect.

This peace is not the peace of justification designated in the Scriptures as the peace with God, but it is the peace the Apostles mentioned as the peace OF God—the very same peace that God Himself has. Think of it, brethren, we are to have the very same peace that God has, "the peace that passeth all understanding." The question that then obtrudes itself is, How can we get this wonderful quality of the character of the great Jehovah? The answer is that we must get it from the same source as Jehovah gets it, and that is as follows: The peace that God possesses is the peace that is naturally resident with God as a result of His four great attributes of wisdom, justice, love and power. If you possess these you would have such confidence in them that nothing could disturb you, you would have perfect peace. Now God has promised to use these in your behalf to such an extent that nothing can harm you and everything that would benefit you He will see to it that you receive it. Now if you implicitly believe God you will have the peace of God because His wisdom, justice, love and power are as active on your behalf as though you yourself possess them, and thus we get the peace of God. Job says, "Acquaint now thyself with God and be at peace," and it is by knowing what God is and believing and trusting in Him that we get this peace.

The Apostle James tells us that the fruit of righteousness is sown in peace to them that make peace, to those who do as we have seen, who by faith accept the care and protection of the great Jehovah. In this peace the Lord has sown the fruit of righteousness; and a moment's meditation upon the statement of the Apostle will demonstrate its truthfulness, namely, that in a peaceful state of mind we find a predisposition to every trait of a Christian character. If nothing disturbs us, and we have peace, we are inclined to be gentle, meek, forgiving, forbearing, hopeful, kind, long-suffering and temperate. Conversely stated, how meek, kind, gentle, hopeful, forgiving, forbearing, long-suffering and temperate do you think you would be in a restless state of mind?

The Apostle Paul tells us that we should let the peace of God rule in our hearts. Get this picture before your minds. The Apostle is here picturing peace as the ruling and preserving quality of our hearts sitting enthroned in our hearts and minds, not permitting any disturbance to enter, nor allowing any condition to ruffle or cause us unrest. Now if our hearts are in a peaceful state, and we are inclined to manifest the character of a Christian, and disturbing conditions arise having a tendency to cause us unrest, if our faith is strong enough to accept the Lord's care and protection we will retain our peace and it will rule our hearts; and instead of being disturbed, peace will rule, and we will manifest the disposition of peace, namely a Christian character. Now if this is the case, instead of becoming ruffled at these distressing conditions, we instead are exercised by them, and exercise means growth and development of the fruits of righteousness. Suppose we were in a peaceful state of mind and something arose to cause us to lose our patience; now, if we accept the promises of God we will keep our peace which will keep us in a state of mind that will have a tendency to make us suffer long and yet be kind, and the disturbing condition will only develop our patience. The Psalmist says, "Great peace have they which love thy law, and nothing shall offend them." Here we see that this peace comes from, as Job says, an acquaintance with God, and that this peace causes us to take no offense, thus causing us to be forbearing and forgiving. Again we read "the God of hope fill us with all joy and peace in believing that we may abound in hope." Here we see that peace has an important part in the development of our hope. Seeing that these fruits of the Christian character are sown in peace and developed in peace, we see the signification of the statement that they are the peaceable fruits of righteousness.



He admonishes us, saying, "Give diligence to be found of Him in peace." This admonition applies especially to the feet members, we who are here, when men's hearts will fail through fear of things that must shortly come to pass. If we can see all these things coming and yet have this peace of God in our hearts, it is an evidence to God of our faith in Him and will be found unto glory and honor at the appearing of our Lord and Savior Jesus Christ.

My prayer for the whole family of God is that they may have this peace of God ruling in their hearts and may be found therein when the Lord cometh to make up His jewels.

"LONG SUFFERING"—By Brother C. G. Buehler.

IT GIVES me great pleasure to have the opportunity to discuss with you for a few moments the subject of long suffering. St. Paul in his description of love tells us that this is one of the elements of love. "Love suffereth long, and is kind." (1 Cor. 14:4.) Let us see what it is, how we may develop it, and its importance.

The quality of long suffering, or patience, consists in the suffering of pains, toils, calamities or any evil with a calm, unruffled temper and endurance without murmuring or fretfulness. It refers to the quietness and self-possession of one's own spirit under sufferings and tribulation or provocation of whatsoever kind. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

How may we develop it? There are several ways. We briefly mention two, by observation and by experience.

Remember our dear Brother Johnson's text, "We with unveiled face behold as in a mirror the glory of the Lord are changed into the same image from glory to glory even as by the spirit of the Lord." The Apostle in another place exhorts, "Consider him that endured such contradiction of sinners against himself, lest ye become weary and

faint in your minds." (Heb. 12:3.) And who cannot testify that the considering of how and what our dear Lord Jesus cheerfully endured has a most favorable influence upon our hearts. "When he was reviled he reviled not again, when he suffered he threatened not," leaving us an example that we should follow in His steps. The Apostle further calls to our attention a great cloud of witnesses for examples of proper long suffering, who accepted not deliverance, did not seek to avoid suffering by being disloyal to the truth and to the principles of righteousness, but joyfully endured cruel mockings and scourging bonds, being destitute, afflicted, tormented. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering and of patience." (James 5:10.)

It is sometimes tribulation that worketh patience and patience experience and so it is the experience that we all need but it seems that it largely depends upon us of how much use we make of the beholding of the glory of the Lord, how much and how often we consider Him that endured such contraditions, and how much we are endeavoring to copy after Him, of how much tribulation we need. All need some tribulation, for it is written, "Through much tribulation shall ye enter the kingdom." The Apostle says we glory in tribulation, but we can only glory in tribulations when we understand them and view them from the right standpoint, that all tribulation must yield us character under the leadings of divine providence. "I council thee to buy of me gold tried in the fire." (Rev. 3:18.)

"Love suffereth long and is kind." Have I that love that will permit me to suffer a long time and yet to be kind? Do not ask, Has my brother or has my sister got it? But, Have I got it? How quickly am I offended and disposed to render railing for railing or evil for evil? This would surely mark my deficiency in this the most important love element. We say the most important love element because long suffering or patience is the most necessary and most beautiful grace that adorns the Christian character. Without it we would loose our temper at every test; without patience we could not rule our spirit, and "he that ruleth not his spirit is like a city with its walls broken down." Without patience we would be without the proper fortification, without patience we would lose our faith; without patience we would lose all. "In patience possess ye your souls." Let us give an illustration: Some of us may be tempted on the grace of humility by being humiliated. Of course, if we have the proper humility we will prove victors, but if not, we will fret more or less under the humiliation. What an aid would be cheerful endurance to our shortcomings on humility. The same principle may be applied to almost every other grace, if our faith be on trial. The Lord wills to develop our faith so that we will learn to trust Him where we cannot trace Him. How helpful in this would be cheerful endurance. It must be ours in the beginning of our Christian way; it must be with us all the way, especially when at the mark of perfect love. (Heb. 10:36.) When we are fighting to maintain that mark, fighting against temptations to draw us from the mark, fighting against temptations to become provoked with the world or even with the brethren. Trials must needs be, for the very elect must be a tried people. Let us always remember that it is in trials and discipline character is developed, and it is our Heavenly Father that is working out for us a far more exceeding and eternal weight of glory. "Thanks be to him which giveth us the victory through our Lord Jesus Christ."

"GENTLENESS"—By Brother B. E. Riggs.

IF WE can get a knowledge and understanding of the word gentleness, we can better comprehend why our Heavenly Father included this attribute as one of the graces of the spirit.

The word gentle comes from a Greek word meaning USEFUL, KIND. Another translation of the same word is GRACIOUSNESS. The question rises how is it possible to be always *useful*—the meaning of this word is employed, how may we always be employed, using this fruit of the spirit, therefore, spiritually employed, since so much of our time, action and thought are employed with worldly matters. It is here that a perfect understanding of the word helps us to the application of the same.

The word kind means *species, race, family.* We may have thought it always to mean good. So it does. Good family, a better family, one higher in standing than another family, one noted for its GRACIOUSNESS. Now the meaning of the word GRACIOUS is: "Abounding in grace or mercy," and so we read, "According to his abundant mercy hath begotten us again to a lively hope," *the hope* of being the sons of God, real living kings, and so we are called A chosen generation, a royal priesthood, an holy nation, that we should show forth the praises (the CHARACTER of our Heavenly Father), by so doing we are always full of use. The word gentle means, therefore, to belong to the SAME CLASS, SAME STOCK or RACE, or FAMILY, and carries with it the sense of noble birth. That is possessing or exhibiting the qualities popularly regarded as belonging to high birth and breeding—free from lowness of taste or behavior—having a refined, cultivated taste. A softness and refinement of manner—not harsh or severe—not rough.

We speak of a gentle nature—meaning a gentle tempered or gentle dispositioned person. One having a gentle manner—meaning one having a noble birth manner—a high birth manner, and the Apostle Peter says, "What manner of persons ought we to be, or what persons in manners ought we to be in holy conduct and piety."

The voice or speech is a great indicator of fine breeding. Have we the SOFT VOICE—the soft voice that turneth away wrath, always remembering that "words fitly spoken are like apples of gold in pictures of silver:"

We can better understand the word gentle by knowing its contrasts; these are: Not wild, not turbulent, not refractory, but gracious and docile, *winning favor by our beauty of manner.*

John the Apostle was mild—Moses the prophet was meek—Christ the Son of God was gentle. Another picture, and the best, is that of a Lamb—the Lamb of God. Why did not our Heavenly Father ordain that it should read, the Bullock slain before the foundation of the world. Because the Bullock could never have pictured the high birth and breeding which is free from lowness or taste—roughness or harshness—or severity. In the prophecy of Isaiah, we read, "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter." (How about us, we are being killed all the day long, we are

counted as sheep for the slaughter—are we being led as a lamb, as THE LAMB, graciously and willingly, winning favor to and for our Heavenly Father by our beauty of manner?) "And as a sheep before her shearers is dumb, so openeth not his mouth." (How about us as we are being shorn of our old earthly nature and all of its desires, are we dumb or do we open our mouths?)

Another picture of the word gentle is its use in connection with music. To qualify music as gentle would mean that it must be SOFT, SOOTHING, PACIFYING. Our lives must be like the softest, sweetest music, tones of mellowness, tones of richness, tones of fullness.

If we were to appear in the presence of an earthly king, what would be our manner? Yet we are in the presence of the KING of KINGS, yea, we are to be kings, therefore, do we wonder why the Lord requires us to be gentle, to have the soft voice, the tender, gracious look, the beneficent demeanor, because we are of the same KIND—"Abraham's seed and heirs of the promise." Are we not of the same SPECIES?—"sealed with the spirit of the promise"—are we not of the same FAMILY? "Behold what manner of love the Father hath bestowed upon us that we should be called the SONS of GOD." "We are ambassadors for Christ." Keeping this thought always before our minds would dignify all our actions, give us grace and we would become beautiful. Then we would be useful—full of use—all the day long.

"He that hath this hope in him purifieth himself even as he is pure."

"GOODNESS"—By Brother J. A. Dickerson.

DEAR FRIENDS: The subject given me for discussion tonight is "Goodness." (Gal. 5:22.) "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith."

We have seven characteristics here named as fruits of the spirit, and as seven is the scriptural perfect number, it would indicate to us that when we attain to all of these characteristics we will have the fruits of the spirit perfected in us.

Goodness is one of these fruits, so we must obtain goodness before we can attain this end. We think of a person being good when he is always seeking means and ways whereby he can do good to somebody.

Are all who have goodness as a part of them good? We would naturally answer, Yes, if he is doing good all the time he must be a good man himself. But now let us note what our Lord said: (Matt. 19:16, 17.) "And behold one came and said, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God." Is it possible that our perfect Lord was not good when we have the record that He went about doing good? (Gen. 1:31.) "And God saw everything that he had made and behold it was very good." And Deuteronomy tells us that all His works are perfect, so we would understand that all perfect things may be called good. So from our dear Lord's human perfection He could be called good, but at the time He was addressed as Good Master He had consecrated His human life to death and was developing the new spirit begotten nature and from this standpoint He was not good, for we read in Heb. 2:10: "For it became him for whom are all things, and by whom are all things in bringing many sons unto glory to make the captain of their salvation perfect through sufferings."

So to be good from the standpoint of spiritual things is impossible on this side of the vail and with us it is impossible from any standpoint except a reckoned one.

Do we possess any goodness as New Creatures? This is the standpoint from which we are considering goodness as a fruit of the spirit. We might say, Yes, we believe we have a little. How do we know? Are we going about doing good? Do we desire to love God with all our hearts and minds? (Prov. 20:6.) "Most men will proclaim his own goodness but a faithful man who can find?" How very natural it is to proclaim our own goodness, but is this true goodness from the standpoint of the New Creature? To be actually good seems to be a mark to attain to beyond the vail, but if we do not strive to attain to the very highest degree of goodness possible on this side of the vail we will not attain to that point where we can be called good on the other side. How can we add daily to our goodness? (Zec. 9:17.) "For how great is his goodness and how great is his beauty."

If we continually, day by day, behold "How great is his goodness," and strive to be more and more like Him we will naturally add each day a little to our meager supply, but if we cease to behold His goodness and beauty we will be sure to be finding examples to follow which are not great and ere long we will find our supply diminishing rather than increasing, and if this is allowed to go on, our hearts and minds will become cold and our seeing and hearing will become poor and we will again be in darkness.

If we go about doing good in whatever small way we can we will prove we have some goodness, and if we prove to God that if we were able we would do perfect things, the Lord, our Advocate, will make up to us what we lack, and some day we will be really good and we will hear, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

"MEEKNESS"—By Brother C. E. Stewart.

MEEKNESS and humility are very closely related—meekness is a fruit, humility is a grace. Meekness is an inward characteristic belonging to the New Creature because of his reverence for God; humility is the outward dressing—our clothing—which is put on by force, as the Apostle says, "Humble yourselves." And as God will have us develop a fixity of humility before we will be granted eternal life privileges, the development of this humility which will "stick" is brought about by a development of love—one of the principal qualities of which is meekness. Meekness is a heart quality; humility is a head quality; and we, as New Creatures, must develop meekness until humility is as natural to us as it is for God to have love. We say, "Put on by force" because under our fallen condition, pride, braggadocio and self-love are as natural to the depraved man as it is for water to flow down hill.

We might say there are grades of meekness—lean to robust. By a robust meekness we would understand a full, rounded, perfect meekness which would come from a knowledge of the greatness of God, a right appreciation of our own "assets and liabilities" in mind and heart culture, and a deep reverence for the divine attributes. A person cannot have too much meekness. The "forcing" of humble thoughts, humble desires and ambitions into the mind to the exclusion of proud ones begets in the heart meekness which will "charge" the whole frame with the spirit and mind of the Lord, which will blossom and bring forth its fruitage in our words, thoughts and deeds which will redound to the glory of God.

On account of meekness being a fruit of the spirit we would not understand the world in general to have meekness: but some of the world have humility, though it is not of a fixed character. The world, recognizing to some extent the beauty of an humble character, use it as a varnish to cover their pride and selfishness, but so sure as meekness is not in the heart it soon peels off, for the reason that one cannot have a fixed head quality without the corresponding heart quality, for out of the heart are the issues of life. And as paint will scale off a pine board not properly seasoned and oiled, just so sure will our veneering of humility peel off if we are not properly oiled with the Holy Spirit and seasoned with meekness—crystallized into a copy likeness of Jesus. This is what God WILL have so that our humility will be a true one, burnt in and polished—fixed.

Meekness is that quality of heart, which, with large attainments toward godliness in wisdom and knowledge, would seek to hide behind Jesus—a subserviency, a full surrender of our wills to the teaching of the divine mind. Meekness not only is an ingredient of love, but also of justice and wisdom, therefore this fruit of meekness permeates and charges the character in various ways and implies a mental and heart balance in harmony with the attributes of God.

"TEMPERANCE"—By Brother Joe Ganson.

THIS is a subject of deep interest to all who have received the spirit of a sound mind. Previous speakers have said much that bore upon this subject. Indeed, since love is composed of all these various elements or fruits, in speaking of one of them we cannot help but touch upon others.

The thought contained in the Greek word translated temperance, is self-control. This subject is generally treated from the worldly standpoint of abstinence from intoxicating liquors, but we prefer to look at it from a higher point of view. I am sure those who have become New Creatures in Christ have much less difficulty in controlling their mind or flesh in respect to liquor than to many other things.

Paul is writing to the churches of Galatia and in the latter part of this chapter (Gal. 5) he is contrasting the fruits of the flesh with those of the spirit. Perhaps each fruit developed by the spirit has a corresponding bad opposite in the flesh. The opposite of temperance or self-control is mentioned as "drunkenness" and "revelings."

Self-control, we might say, means God's control, Christ's control: for, at consecration we are figuratively beheaded; our wills given up and the Will of Christ accepted instead. The spirit or mind of Christ leads to soberness and watchfulness, as the Apostle elsewhere exhorts, "Be sober, be vigilant."

The man who is drunken with liquor loses his self-control and becomes a creature moved largely by suggestions or conditions around him. So with the New Creature in Christ, if oneness of purpose is not exercised, if the affections are not kept fastened on the things above, the result will be a measure of drunkenness, a coming under the control of conditions that surround us, a partaking of the spirit of the world.

Would that we might always be sober-minded, "God first in our thoughts," that nothing might swerve us from the path that leads to the goal, "Christ and Christ alone."

I am glad our dear pastor has been reminding us so much about the reverence of the Lord, that it is not only the beginning of wisdom, but that it is the condition upon which we will be able to bring forth these fruits of the spirit, amongst them, self-control.

As to how our Heavenly Father values this kind of fruit, note these words from Prov. 16:32: "He that ruleth (controlleth) his spirit is better than he that taketh a city."

Again, "He that hath no rule (control) over his own spirit is like a city that is broken down and without walls." (Prov. 25:28.) How important, then, that we have the rule of righteousness well developed in our hearts, a bulwark cast around us so even though the enemy "come in like a flood," we will be safe in the "secret place of the Most High," where "under the shadow of his wings," His "truth will be our shield and buckler."

I am so glad our Heavenly Father has helped us to develop more of self-control, more soberness of mind, by providing the little vow which so many of you have taken.

To daily pray for and endeavor to obtain more of the Lord's rule in our hearts and more of His Will accomplished in our mortal bodies, is surely helping the Lord's people to keep more on guard in this evil day when slackness would be so dangerous.

May the Lord by His assisting grace, help us to develop so much of the spirit of love that its outgrowth in temperance, self-control, will be manifested in each of our lives to the praise of Him who hath called us out of darkness into the light.

WATCH TOWER BIBLE STUDENTS CONVENTION

ABERDEEN, S. D.

THE Special Train Party were unable to accompany Brother Russell to Aberdeen, much as they would have liked, because our railroad tickets would not allow us to go in that direction without a great deal of extra expense, which we did not think warranted, inasmuch as we could be there but half a day. Brother Russell, however, made the journey, taking with him Sister Tomlins, and as usual, spent the time on the trip in dictating to her articles for the Tower, sermons for the newspapers, answering correspondence, etc., further illustrating his love for the truth, and setting us the example of making every minute count, if we would do our share in the harvest work.

"WORK FOR JESUS."

One more day's work for Jesus,
One less of life for me!
But heav'n is nearer,
And Christ is dearer
Than yesterday to me:
His love and light
Fill all my soul tonight.

One more day's work for Jesus,
How glorious is my King!
'Tis joy, not duty,
To show His beauty;
My soul mounts on the wing
At the mere thought,
How Christ my life has bought.

One more day's work for Jesus!
How sweet the work has been,
To tell the story,
To show the glory,
Where Christ's flock enter in!
How it did shine
In this poor heart of mine!

One more day's work for Jesus!
O yes, a weary day:
But heaven shines clearer
And rest comes nearer
At each step of the way:
And Christ in all,
Before His face I fall.

O blessed work for Jesus!
O rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for Him is sweet.
Lord, if I may,
I'll serve another day!

PROGRAM.

Brother Geo. H. Draper, Chairman.

SUNDAY, AUGUST 1.

10:30 A. M.—Opening Rally. Words of Welcome on behalf of the Local Friends by the Chairman, responded to on behalf of the Watch Tower Society by Brother Henry Hoskins, Sr.
11:00 A. M.—Praise, Prayer and Testimony Meeting.
3:00 P. M.—Public Meeting addressed by Brother H. Hoskins, Sr.
7:00 P. M.—Praise Service.
7:30 P. M.—Discourse by Brother Geo. Draper.

MONDAY, AUGUST 2.

10:30 A. M.—Prayer, Praise and Testimony Meeting.
2:30 P. M.—Discourse by Brother Draper on Consecration, followed by Symbolic Immersion.
7:00 P. M.—Praise Service.
7:30 P. M.—Discourse by Brother John Hoskins.

TUESDAY, AUGUST 3.

10:30 A. M.—Address by Brother Hoskins, Sr.
3:00 P. M.—Address to the Public by Brother C. T. Russell; Topic, "The Overthrow of Satan's Empire."
6:30 P. M.—Discourse by Brother Russell, followed by Love Feast.

The convention at Aberdeen met August 1, with Pilgrim Brother Geo. H. Draper, as Chairman. He addressed the convention with greetings from the local church and vicinity, and was responded to on behalf of the Watch Tower Bible & Tract Society by Brother Henry Hoskins, Sr. Then followed a hearty Praise and Testimony Meeting until noon. In the afternoon, Brother Hoskins addressed the convention. In the evening, after a Praise Service, Pilgrim Brother Geo. Draper gave a discourse, in substance, as follows:

Discourse by Pilgrim Brother George Draper. Subject: "TWO PHASES OF GOD'S KINGDOM."

Text: *Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."* (Deut. 32:1, 2.)

WE WISH to call your attention particularly to two thoughts contained in the second verse; *"The small rain or dew upon the tender herb,"* and *"The showers upon the grass."* This brings to our attention two phases of God's kingdom.

We have doubtless all of us heard the words of one of the hymns which we used to sing, *"Mercy drops round us are falling, O for the showers we plead."* We were praying for the showers and not making any use of the mercy drops, but this text shows that the showers and mercy drops are separate and distinct. The mercy drops are for the Little Flock, the tender herb, while the showers are for the world of mankind. We find that while the dear people are looking for the showers, they do not take into consideration what they are coming upon. In the 72nd Psalm we read, *"He shall come down like rain upon the mown grass; as showers that water the earth."* If it came upon the tender herb it would be detrimental. We are glad that the Lord did not answer their prayers. According to this text, the showers will come upon the mown grass. Then the question is, What shall mow the grass? In Revelation, we read that a hailstorm shall mow it. Living in South Dakota, I have seen such a hailstorm. I remember some years ago there used to be such an experience every year. For seven years there was a literal hailstorm that mowed everything to the ground, and the fields of the prairies looked as though they had been literally plowed up. I remember everything became very dry about that time, and there would be a terrific wind storm, usually from the northwest or southeast, and then the hailstorm. After the hail had pounded everything into the ground, then would come the showers of rain, then the sunshine, and you would never mistrust there had been a hailstorm.

To our understanding, this hail is already coming down, and it will mow down all the vegetation of the earth; then there will be showers of blessing; then the Sun of Righteousness will shine forth and beautiful will be the vegetation of the Millennium. We look forward to those showers with glad anticipation.

But we are more interested in that part of our text, *"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb."*

Remember, dear friends, that it is the doctrine that is coming down. Some do not think it is necessary to teach doctrine.

While this light rain or dew is coming down upon the tender herb, the Little Flock, we will notice a peculiar significance in connection with it—it never comes down in the middle of the day, but always in the morning or evening. It came in the morning of the Gospel Age, and now we are in the evening of the Gospel Age, and the dew is coming down, developing and qualifying the saints, the Little Flock, the tender herb, and we notice how carefully the Lord has cared for the Church. Looking back to the morning of the Gospel Age, we see how carefully the Lord led the Church then, and we see how He kept it, as He declared in John, 17th chapter, by leading them gently and tenderly along. So, in the evening of this Gospel Age, it is the same; he has been leading the Little Flock, and with wonderful effect. Yet, if we had had our way about it, what a terrible mixup we would have made of it—we would have had the seventh volume before the first. But the Lord sends the meat in due season, and so we praise the Lord as He has led us day by day. We, therefore, recognize that the Heavenly Father is doing all of this harvest work, and giving forth the meat in due season to the household of faith, and we are glad for the assurance that He has set His love upon one who is careful to perform the Father's bidding. As we see that this dew has been coming down for the distilling and benefit of the tender herb, the little plant, we look back to the morning of the Gospel Age, and see how small it was, and how the Lord cared for it, and how He said, "Righteous Father, I come today and pray that thou shouldst not take them out of the world, but keep them in the world." We are glad the Father answered His prayer. Then we recognize that all we have now comes from our Lord. All we have had in the past is centered in the cross of Christ, and in the message of love which He gives us.

We are glad to testify that we have been growing in grace as it is in Jesus Christ for the past fifteen years, and I am glad the truth becomes more and more precious to me. I have been studying it critically for fifteen years with a view of shaping and forming my character according to the Father's Plan, and not with a view of finding fault and getting out of harmony with Brother Russell. Such would not be the critical or scriptural way, if we have something that is satisfactory all around as nothing else could be. Use the criticism on ourselves. While this is true, I recognize that we always get what we are looking for: "They that hunger and thirst after righteousness shall be filled," because that is just what they are looking for. Take Tom Payne, Ingersoll, etc., they did not get righteousness, but they got just what they were looking for. If you have been studying now for fifteen years, see how dangerous it would be now to find flaws in it, and then show to others what you have found in it. If you have been satisfied with it you should keep still. But if dissatisfied with it, it shows that you were unwise and you could not keep still.

So we recognize that it is because of this doctrine which shall drop as the rain, and the speech that shall distil as the dew. The Lord has planted the tender plant, and He is going to fashion it according to His glorious image. We must keep ourselves in the love of God. How did we

get into the love of God? Fifteen years ago we did not know that He had much love, but hoped He would save us from eternal torment if we got into some of the denominations. But we now recognize that He is taking out a glorious Church which shall be without spot or wrinkle, that He is going to have a Bride for His Son. Where did we get it? We all know where, and it has satisfied our longings as nothing else could do, and we are not looking for something better, but more of the same thing.

I would call your attention to another thought in the 17th chapter of 1st Kings. Elijah here represents the Church when in the wilderness condition and received food *in the morning and evening.* This is another proof that the Church has been cared for in the morning and evening of the Gospel Age. Look back and see the wonderful advancement made during the first three or four hundred years. Some cannot recognize that it is much better now than then, yet they have a thousand times more light now than the Apostles had, and yet they will not walk in it. The ravens brought Elijah food in the morning and evening.

Now we find that the prophecies were written aforetime for our learning. The Heavenly Father had made special plans for the Church at the end of this Gospel Age, and so we have an abundance of food. As we realize this, we turn to the 18th and 19th chapters of 1st Kings we find there that Elijah typified the Church, and then we find that John the Baptist was a continuation of that Church. In Kings Elijah typified the Church in her early stages. To our understanding the parallel would represent the dark ages. King Ahab with Jezebel was ruling or reigning, and looking back to the dark ages we find who the great antichrist was. The Elijah class was in the wilderness condition for three and a half years, and looking back we see that the Church was in the wilderness for 1,260 years, 3½ days. Then at the end of the 3½ days Elijah came forth, and the true God was manifested when the sacrifices were placed upon the altar, and then the 400 prophets of Baal were slain.

Then we remember that in the morning of the Reformation, the Elijah class came forth bringing some of the precious truths, and it looked as though the true God was going to be worshiped, but we remember that the Jezebel spirit was not dead, and she sent word to Elijah saying that she would make his life as the life of one of the slain prophets. This frightened Elijah, and he fled to the wilderness and said to the Lord, "It is enough now, O LORD, take away my life; for I am not better than my fathers." We remember that in the morning of the great Reformation there was a great falling away, and yet we see that the truth that was planted then kept growing and developing until finally it was transplanted in the open, and since then we have been able to comprehend the great Plan of the Ages. But they went back into the wilderness to a certain degree. Take Luther, for instance. In his ninety-five theses he denied the immortality of the soul, but he took it back, so we find they had to go back into the wilderness condition for that was too strong. Yon remember how the Lord in the parable said that an enemy had sown the tares. In the morning of the Reformation they waked up and said, "Whence came these tares," but the Master told them to let both grow together until the harvest, and then *He* would tell the reapers to gather them, and we are glad that the Heavenly Father did not allow them to root up those tares. We see that He has been overruling the matter all the way down, and *this gives us confidence that He will continue to overrule the matter.* Therefore, do not let us get excited and think that if we do not put our hand to the ark it will fall over. The Lord got along without us then, and He can now.

We see how the Church went back for a time, and then we see how the Church was growing under cover, and we see how the truth was growing and developing during the past hundred years. Every time a truth was brought out there would be a class of people who were hungering and thirsting and they would gather around that truth and remain there, so that any could not get out and none could get in. They kept the truth out and did not let any more in. Most of those classes then had a leader. As we look back over the history we see that it has been the same until 1874, the time of our Lord's second advent. Since then He has been feeding His Church. Going back to the type, we find that Elijah was in this condition as he lay and slept under a juniper tree alone. So we see the Church got into a drowsy condition. Elijah waked up and saw a cake which he ate, and laid him down again. This would well illustrate the Miller movement. The Lord touched the Church and there was the midnight cry. They got awake, rejoiced and gave away their possessions, but they went to sleep again. Then the Lord came the second time and touched Elijah and said, Arise and eat; because the journey is too great for thee. *"And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God."* The angel of the Lord touched the Church in 1874 with a little word "parousia," and so they have been eating of that since 1874 to 1914. And he came unto a cave and lodged there. *"Behold the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."*

Notice the parallel: We see that the children of Israel have thrown down the altar. We recognize in our village that whenever an outsider comes to town, he is warned about us. Your life does not consist of eating and drinking. Then we read in the 11th verse, *"And he said, Go forth, and stand upon the mount before the Lord."*

I want to call your particular attention to the parallel of our eating and drinking since the Elijah class was touched the second time in 1874. Elijah went in the strength of that food for forty days and nights. We have been eating that meat for thirty-five years since 1874, and now some come and tell us that we must eat something else five days before we get to the mount. What does the food represent? Elijah typified the Church, then the food typified the food the Church would get. If I were to ask you for a pot of the food you have been getting, I know what it would be. We know where we got our food. Then ask ourselves the question that if we have been going in the strength of the Lord's food? We feel ashamed of how little we have partaken of it compared with how much there is—enough for all, but we could not eat it all. Turning to the Scriptures and finding what the food is, we are more than ever confident that we have been going in the strength of that food which the Lord has spread for us. You have heard of a great many feasts in the earth. The largest one I have heard of was one of five courses, but the Scriptures tell *us* of one where there are seven courses, and to our understanding, these are for our edification and development. I will call your attention to these courses in this order, Revelation 16:

"And I heard a great voice out of the temple (not a great building up in the sky, but the voice came out of the Church, the temple of God) saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." The first is poured out upon the earth—THE DIVINE PLAN OF THE AGES. It is something that even the worldly people can comprehend.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man, and every living soul died in the sea."—THE TIME IS AT HAND. The whole world was at sea and did not know where they were; they were dead in the sea. The people in my town think that I have gone into something worse than second death.

"And the third angel poured out his vial upon the rivers and fountains of water; and they became blood."—THY KINGDOM COME. Then it was found necessary that the last chapter of the 3rd volume should prove the inconsistencies of science. That which comes out of the temple is wrath for others, but food for us. It came just in the due time, when we look back over the history of Millennial Dawn. Many times I had thought I would have to write to Brother Russell, but thinking how busy he was, I would put it off, and perhaps the very next Tower would have an answer to the question I would have asked him. The Lord sends everything just in due time. We recognize that

they have shed the blood of the saints and of the prophets, and have no use for the blood of the Bible, yet they go by the name of Reverend and D. D., and know not what that means.

Then came the fourth course; it was poured out upon the sun—THE DAY OF VENGEANCE. We see how in the great congress of Religions, they took the heathen by the hand and called them brother. This vial was poured at just the right time.

Then came the fifth course—THE ATONEMENT—it was poured out upon the seat of the beast, and there have been a great many gnashing their teeth in pain. We saw this at Cincinnati, at the debates.

The sixth poured out his—THE NEW CREATION—upon the great River Euphrates; and the water thereof was dried up. We notice that as soon as the great River Euphrates was dried up that there were three unclean spirits, and these three spirits worked miracles among the kings of the earth. So we see that Spiritism, Christian Science and Theosophy are working among the peoples of the earth. Daniel, after speaking of the beastly kingdoms under the four universal empires, tells of how the saints shall possess the kingdom. So in the next verse we read, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

Now we will go back to the 19th chapter of 1st Kings where Elijah was at the time of the earthquake at the entering in of the cave, and we find the glorious promises made to us. We can hear the roaring of the storm, and see some of the hail, and can appreciate the conditions around us. We have seen how the Lord is protecting us with the "Vow," and can see how clear and plain the covenants are, and *all these things are coming out at just the right time.* Some said, "I do not know that there is any necessity for *me* to take the vow." I did not take it just for the necessity that I saw at that time, but I did not know what the necessity would be later. It will not hurt anything if we do not need it. That is the condition the Lord's people should be in. The Lord will then gather them into a place of safety. Then we notice that as soon as this is done, according to this same chapter, He says, "And the seventh poured out his bowl (VOLUME SEVEN) into the air." What is the air in the Scripture? Brother Russell has told us that it is the spiritual control. It will be the spiritual devils working miracles in the earth. "Then there were voices and thunders." This coincides with what we also find in the 19th chapter of 1st Kings. But let us rejoice in His rich promises to us.

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

"That in the ages to come he might show the exceeding riches of his graces in his kindness toward us through Christ Jesus."

Let us not be afraid that we will love the one the Lord is using too much. If we don't love him, who will?

Discourse by Brother John Hoskins. Subject: "HE THAT BELIEVETH SHALL NOT MAKE HASTE."

Text: "*Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*" (Isa. 28:16.)

I WOULD call your attention to the latter part of the verse, "He that believeth shall not make haste." He that believeth what? What the prophet has just stated. He that believeth that Jesus is the foundation of our salvation: that He was a tried stone and understands how He was tried: That He was a precious corner stone and understands what made Him precious, will not make haste. He who understands the philosophy of the Ransom, that as a sure foundation He was known unto the Father before the foundation of the world, who sees why He came at His first advent in humiliation and why He comes at His second advent in power and great glory—these are they who will not make haste, except in obeying the Lord. Then, as we consider how that every feature of His plan was known to Him before the creation and that He has been working out that plan according to the counsel of His own will, we will indeed come to see that it will not be necessary for us to get in a hurry.

We see about us today numerous plans of salvation made by men. Having lost confidence in the one great plan recorded in the Bible they have gone to making a few of their own, and now ask Jehovah to listen to *their* schemes and to work a while according to the counsel of *their* wills.

But he that believeth shall not make haste. He shall not become impatient or make improper haste. He shall not be overcome with the fear that causes panic and run away. When others are hurrying to and fro as if their wits had failed them, the believer will be quiet, calm and deliberate, and so shall be able to act wisely in the hour of trial. He shall not make haste in his expectations, but will await God's time. Some people are in a desperate hurry to have the bird in the hand, for they regard the Lord's promises as the bird in the bush, not likely to be theirs. BELIEVERS KNOW HOW TO WAIT.

How is it with us, dear friends? Are we believers and therefore keeping the believers pace? If so we are walking with God. Let us rest in the Lord and wait patiently for Him. If we have not been doing this let us begin to do so this afternoon.

Generally when you find people in a desperate hurry you will find also that they do not thoroughly understand their business. They are not artists at their trade. How true the saying, "The more haste the less speed."

Has God Been in a Hurry?

We are told that He is from everlasting to everlasting, therefore He had no beginning. We are further told that before the creation of the earth in a previous beginning, that Jesus had the distinction of being the first creation of God, the first born of every creature. (Col. 1:15.)

Other beginnings came in turn. Various grades of the angelic hosts were created. Angels, Archangels, Cherubim and Seraphim, Principalities and Powers. All perfect, all glorious, all in harmony with their Creator, beauteous to behold. These were all created as pre-arranged before the creation of the earth, for be it noted that "the morning stars sang together and all the sons of God shouted for joy" as they witnessed the first work of earth's creation, "When the foundations thereof were laid." (Job 38:3-7.)

We read in the first heavens and earth." This relates not to the creation of the verse of the Bible that "in the beginning God created the universe nor of the angelic hosts, but to the earth. When He made the cloud its garment and thick darkness its swaddling band.

And so we find that at the beginning of the creative week the earth was without form, empty, void, a waste. We

are not told how long the earth had been in this condition, so we will not speculate. However, in due time, God's work began on the earth in this condition. He did not rush headlong into the work. He did not experiment. He has never yet had to retrace His steps. Why? Because His mighty power has been carrying out the program of His infinite wisdom. Looking in the future we see that the result of His work will be glorious. But little is told us of those six days of creation. We are not told in so many words how long they were, but by comparing Scripture with Scripture, and looking at any part of His plan as compared with the whole we are able to arrive at the length of these creative days. At the beginning of the seventh day God rested, or began His rest day. Soon after man fell and left the plane where God could deal with Him and has remained on that plane ever since. We learn that Jesus has been delegated with full authority and power to deliver the race from the condition to which it fell. That the sacrifice of Himself acceptable to the Father guarantees the next step, viz., their gradual deliverance through the next age, the Millennial Age, at the end of which 7,000 years will have passed, when the earth will again be delivered over to the Father. "For he must reign till he has put all enemies under his feet." (1 Cor. 15:25, 26-28.) So if Jehovah's rest day is 7,000 years long we have the key to the length of the six previous ones, viz., 7,000 years each, a period of 42,000 years.

The first one of these days we learn that light was created. 7,000 years of the development of light. No kind of life could exist on the earth and God had in His mind the development of our planet to such a condition that it would be an everlasting habitation for His intelligent creatures.

The second day was given to creating the atmosphere. This was, no doubt, accomplished in a perfectly natural way. Still, the earth is unable to produce any living thing.

The third day, known as the carboniferous age, dry land appeared in places. Vegetation began to grow, each herb yielding seed after its kind.

The fourth day the sun, moon and stars made their appearance. Light, no doubt, increased from the first as ring after ring of water and mineral fell. The things begun in the previous days grew more and more towards completion.

The fifth day God created the billions of water creatures. His mighty power, spirit, worked upon those warm waters and His energy, according to the Scriptures, resulted in the development of these living creatures.

The sixth day, the one just previous to one in which we are living, witnessed the bringing forth of every living creature. Earth became more settled. A sufficiency of it was now above the water and developed for the habitation of the lower animals. We are now on well in the sixth day. Vegetation grows rank and the forest is the home of all manner of beasts of the earth. The waters swarm with living creatures and the heavens above with every winged fowl. We are nearing the completion of the sixth 7,000-year day; 42,000 years have passed. The heavens and earth show forth the handiwork of God.

But look again! What do we see? Before us sits Father Adam. He is the picture of health. His mentality is perfect. He is able to carry on conversation with His creator. He understands all that he hears. Morally also he is perfect. In this He is the image of God, sinless, stainless. What a wonderful being. Physically, too, he is perfection itself. He had not an ache. He knew no weariness. He knew nothing about the companionship of thousands like himself, therefore he did not miss them. He was a monarch in the earth. All the animals pass before him and receive their names.

God saw that it was not good for Adam to be alone and the creation of Eve followed. If the angels in heaven sang together and shouted for joy when they saw the Creator's beginning on the crude outlines of the earth thousands of years previous, how they must have exulted when they saw this last master stroke of divine creative exhibition, and they beheld Adam and his glorious helpmate endued with procreative powers.

Thus ends the sixth creative day. Has God been in a hurry? No, He is still following step by step His carefully laid plan and is calmness itself as, through His numerous agencies, He witnesses the glorious outcome of every detail of His handiwork.

The Seventh Day, the Age of Man.

We read that on the seventh day God rested from all His work. We are still in that day and will be in it until the close of the next age. Century after century have been grinding off the, to us, long period of time until now we are entering the last thousand years. As God left the race in perfection at the close of the sixth creative day, He will receive it back in the same condition at the close of the seventh day. In the end of the sixth day only Adam and Eve existed. In the end of the seventh day they may again be seen surrounded by 20,000,000,000 of their children, all perfect and have passed through an experience that will enable them always to remain so.

In the end of the sixth day only a small portion of the earth, Eden, was perfect. In the end of the seventh day the whole earth will be as the Garden of Eden and even the desert will blossom as the rose. During the seventh day, man is the principal figure, the highest of God's intelligent earthly creatures. The seventh day has to do with the perfection of the human race for everlasting life —for developing—for giving him certain lessons for his good. He must learn by experience. Of God it said, "All His work is perfect." How grandly beautiful, then, must have been our first parents, mentally, morally and physically perfect. Only one thing they lacked—experience, a knowledge of sin and its results, a knowledge of justice and how it operates. They got it.

The Expulsion.

God in His wisdom saw that the best experience for Adam would be by His non-interference with his liberty, and, therefore, after instructing him as to obedience, He tested him. He told him how all the trees of the garden were for his sustenance, but that one particular tree he should NOT eat of. How simple this test of obedience and what devastation has been wrought as a result of Adam's failure in it. He was told that disobedience would result in expulsion from the garden and that there death would set in and he would finally die. Adam disobeyed God and ate of the fruit forbidden. He was driven from the garden and the germs of death began to work in his body and at near the close of a thousand-year day Adam died. All these years a convict, alienated from the God who created him, he went out among the thorns and thistles to get his living the best he could, which at the best was "in the sweat of thy face." No playwright ever wrote a tragedy to compare with this one.

Adam noted that his children partook of his infirmities, his weaknesses. As the years passed by, age began to tell on them and it was evident that none of his children would come into existence perfect, but all tainted with sin and imperfection. The ultimate purpose of Jehovah is being wrought. At the end of 1,656 years man was so corrupt, so low in the depths of lust, that God took them away by the great flood of waters. This flood, no doubt, was the result of the falling of the last of those rings of water that prevented the full sunlight and moonlight upon the earth. The whole plan was arranged like clockwork. This ring fell just at a time when God could use it for the elimination of this semi-human race from the earth. God, up to this time, had done nothing towards lifting man out of his condition. Justice only was manifested. Year after year it was claiming its victims. Noah and his family were borne safely over the waters and they again started the multiplication of the race and there began

The Present Evil World.

Jehovah still has the reins in His own hands. He is merely permitting Satan to usurp authority and under his reign of sorrow, suffering and death, the children of Adam will get such an acquaintance with the results of disobedience as will be to their everlasting benefit. It will never again have to be repeated.

God, during the time of Abraham, began to manifest something of His future intentions. Abraham was a friend

of God, and God highly honored him. He asked Abraham to separate himself from his kindred, from his father's house, to leave the country in which he was dwelling and journey to another country to which he would be shown. (Gen. 12:1-3.) For so doing the Lord would greatly bless him, he would become a great nation. His seed should be as the stars of heaven and as the sands of the seashore, and through him and his seed he would bless all the families of the earth. He continued to deal with Abraham as long as he lived, then with Isaac, then Jacob. At the death of Jacob his favor went to his twelve sons and their posterity for the space of 1,845 years. He had no dealings with any other people. All the surrounding nations were idolaters, heathen. Israel did not appreciate God's favor and were often in captivity to other nations, and lastly in Babylon.

Love Manifested.

Jesus in His love came to redeem them that were under the law and incidentally all others. "He came to His own and His own received Him not." A few faithful ones, a remnant, did receive Him and to them He gave the privilege of becoming sons of God. Is it God's intention now to fulfill His promise to Abraham? Is He about to deliver the groaning creation? Not yet, but "in due time." Jesus, the only begotten, has been His faithful servant from before the creation of the earth. In due course he learned of the Father's plan for the recovery of Adam and his children. That He Himself was the central figure from which every feature of that plan would radiate. That the deliverance of the human race from the bondage of sin and death depended on His willingness to give His life a sacrifice for the life of Adam. God was not mistaken in His choice of a Redeemer, for Jesus willingly divested Himself of His glorious spiritual body to descend to earth and pay with His life the claims of justice against Adam, which would, so far as God was concerned, release him. Thus, as in Adam's disobedience, all of His children were involved, so in His redemption through Christ, all are involved. "As in Adam all die, so in Christ shall all be made alive." This turn in affairs is what aroused the enthusiasm of the angels at His birth. Call to mind the inspired record of that occasion. Of the shepherds abiding in the field keeping watch of their flock by night. Without warning a great light shone about them. One lone angel appeared in their midst. It was a strange experience for them. They had never seen anything of the kind before and, "THEY WERE SORE AFRAID." The angel, beholding their fear, immediately assured them that there was no cause for fear, saying, "FEAR NOT, for behold, I bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the City of David, a Savior which is Christ the Lord." This, no doubt, brought reassurance to the hearts of the shepherds. After this formal announcement had been made, there appeared with the angel suddenly, "a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." The shepherds were told where they might find the precious gift, and with believing hearts set out to find Him. It is reasonable to suppose that this company of angels was among the "Morning Stars" who shouted for joy 46,000 years before, when the foundation of the earth was laid. All these centuries they have witnessed the operation of God's attributes, His power in creating, His wisdom in planning, His justice in execution and lastly His love in redeeming. Although they were not told of God's plans in advance, yet from their acquaintance with Him, they, no doubt, were confident that whatever the result, it would be something most glorious, something that would be a credit to His wisdom and love. So with assurance they heralded the birth to human conditions of one of their number—Jesus. They did not say that they *hoped* He would be a blessing, that *maybe* He would be a blessing, but that He WOULD be "great joy to all people." Jesus accomplished our redemption and was highly exalted and made LORD OF ALL. He was made so high that there was nothing above Him but the Father. He is to see every knee bow before Him; He is to hear every tongue confess Him; every enemy is to be brought under His feet. All power in heaven and earth is His and yet the deliverance of the race is still waiting a "due time." Another feature of His plan must first be accomplished, viz., the selection of

A Bride for the King.

But where can He find one. Oh, among the legions of the heavenly hosts He can surely find one He can love as Himself, one whose brilliancy will be found worthy of a place with Him on His throne to execute further Jehovah's great plan concerning the universe. In amazement we learn that He did not even consider the possibilities in this direction, but as divinely prearranged He sought her on the earth among those He had redeemed. In the invitation to share His throne, He passed by the nobility, the scholarly, the learned, the wealthy, the wise. What does He mean? Why fool away His time with the ignoble, the uncouth, the unlearned, the poor, the weak of the world? Is He not making a mistake? No, He assures us not. St. Paul tells us why this plan has been adopted in the selection of the Queen, viz., "That no flesh should glory in His sight." Ah, yes, again we see His wisdom. Those who by His grace are privileged to occupy a place on His throne as His bride, His consort, will surely realize to the fullest extent that altogether they are most unworthy. All who in this age get in line for heirship and who fail to manifest the true ring of humility and love will be sifted out. His body will be thoroughly renovated of every member that does not love Him better than any earthly thing, houses or lands, silver or gold, husband or wife, father or mother, brother or sister, or life itself, cannot be His. He will thoroughly purge His floor and separate all the wheat as well as all the chaff.

And when they are all found, all refined, all proven loyal and united with Him in His kingdom, then with joy in heaven and on earth will begin the fulfilment of the Abrahamic promise. Then will the machinery of the new covenant be put in operation and blessings under it extend to every creature. This is the "sun of righteousness that shall arise with healing in His beams." The "times of restitution" will proceed, first with those that are living in that notable day and continue until all that are in their graves shall have heard His voice and have come forth and proven as to whether or not they desire to take advantage of the golden opportunities held out, viz., of walking up the highway of holiness that leads to mental, moral and physical perfection, back to the image of God. Oh, what a glad day of rejoicing that will be, a re-uniting of broken ties never to be severed again if obedient. Why will not the vast majority fall in line with such an arrangement and take advantage of its opportunities? We believe they will. The prophet Isaiah, taking his stand under the regime of that divine administration, tells us what he sees. In the 35th chapter he grows eloquent in describing the conditions that will then obtain. In the 25th chapter, 9th verse, he tells us what is the sentiment of the people as they become acquainted with the nature and object of the kingdom, saying, "*Lo, this is our God; we have waited for him, and he will have us: This is the Lord; we have waited for him, we will be glad and rejoice in his salvation.*". Gradually, by discipline, opportunity, teaching by the holy ones, princes in the earth, the human family will be led back to Eden, and the glory of the Lord shall fill the earth.

Let Us Wait on the Lord.

Seeing, then, with what wisdom our God has laid every step of His work, let us wait patiently for Him. Let us obey Him and not get in a hurry. Let us not get in such haste that we will not examine often and diligently His Word that we may not get ahead of Him. Let us heed the exhortation of St. James, when he says, "*Be patient, therefore, brethren, until the coming of the Lord.*" When we hear His name blasphemed by His professed friends, when His word is traduced and trampled under foot, let us "be patient." When the finger of reproach is directed at us because of our loyalty to Him, our love for Him and all that are His, let us be "patient." When we look about and see the world going down in sin and death, let us not think the Lord has lost control of things and that He is waiting for us to gather up the reins and gain control and then turn it over to Him again.

Let us hearken to the prophet Zephaniah when he says, *"Wait ye upon me, said the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger."* And while we are to understand that the plowshare of trouble is to cut deep, we rejoice that it is to be overruled for the good of the race, that "he wounds to heal," and that after the great time of trouble has spent itself, the Lord our God will speak peace to the nations and, "then will he turn unto the people a pure language that they may all call upon the name of the Lord, and serve him with one consent."

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: HE THAT BELIEVETH SHALL NOT MAKE HASTE." AMEN.

Discourse by Pilgrim Brother Henry Hoskins. Subject: "THE GOSPEL OF CHRIST."

Text: *"For I am not ashamed of the Gospel of Christ for it is the Power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."* (Romans 1:16.)

THE Gospel of Christ as given to the world of mankind is "Good News," "Glad Tidings of great joy which shall be to all people."

We are indebted to the Apostle Paul more than all the other writers of the New Testament for the light we have, not only on the gospel but also on the Law given to Israel. Paul was a great scholar brought up under the feet of Gumaliel, a Pharisee of the Pharisees, accurately instructed in all the ways of the Law, and as he says, "A zealot for God," going about persecuting this way unto death, binding and delivering into prison both men and women, and while on his way to Damascus with authority from the Jews to bring all those who were there preaching the gospel bound to Jerusalem that they might be punished. He saw Christ in His Glory as one born out of due time, Who informed him what to do, and Paul, not conferring with flesh and blood, was led to Damascus to receive the needed instructions from Ananias to whom the Lord referred him.

The Lord had previously told Ananias "How great things Paul should suffer for his sake." In looking over Paul's life we see how accurately this has been fulfilled. In his own words he says: "I am troubled on every side but not distressed: being perplexed, but not in despair: being persecuted but not deserted, cast down, but not destroyed, but always bearing about in the body the dying of the Lord Jesus, that the life of the Lord Jesus may always be manifested in our body, for we which live are delivered unto death for Jesus' sake, that the life of Jesus might be manifest in our flesh." Notwithstanding the sufferings of this life are not to be compared with the glory to be revealed in us, Paul could say, "I am not ashamed of the Gospel of Christ for it is the Power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

Then, again, Paul became very zealous for the truth, "Giving no offense in anything that the ministry be not blamed, establishing ourselves as ministers of God, by much patience, in afflictions, in necessities, in distresses, in stripes, in prisons, in tumults, in labors, in watchings, in fasting, by purity, by knowledge, by forbearance, by kindness by the Holy Spirit, by love unfeigned, by the Word of Truth, by the Power of God, through those arms of righteousness on the right hand and on the left, through glory and disgrace, through bad fame and good fame, as deceivers and yet true; as being ignored yet being duly appreciated, as dying yet behold we live. As chastised yet not put to death, as grieving but always rejoicing, as poor but enriching many, as having nothing, yet possessing all things, that he might be an example to all those that should follow after. Oh, what comfort and consolation do we find in Paul's life, in all of his afflictions he could say, "I am overflowing with joy," for the glory that was set before him far exceeded the suffering of this life. He was willing to suffer all things and counted all things but loss and dross that he might win Christ, and found in Him not having his own righteousness, but that which was in Christ.

If any man had a right to boast in the flesh Paul had. In speaking of his brethren in the flesh, he says: "Are they Hebrews, so am I, are they Israelites, so am I, are they the seed of Abraham, so am I, are they ministers of Christ (I speak as a fool), am more. In labors more abundant, in prisons frequently, in scourges to excess, in deaths often, five times received by the Jews, forty stripes save one, thrice was I beaten, once I was stoned, dragged out of the city as dead, three times I was shipwrecked, a night and a day in the deep. In journeys often in perils of waters, in perils by robbers, in perils by the heathen, in perils in the city, in perils at sea, in perils by false brethren, in labor and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." "Besides these outward troubles the anxious care for all the churches which is crowding me every day. Who is weak and I am not weak? Who is made to stumble and I do not burn? If it is necessary to boast, I will boast of the things which concern my weakness." Yes, dear friends, it was Paul who said, "We have this treasure in earthen vessels, that the excellency of the power might be of God and not of us." No wonder he could say, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation, to the Jew first and also the Greek." Paul learned his lesson well through the sufferings he endured. Then, dear friends, shall we faint on the way through the light afflictions we must endure? And after summing up His afflictions he tells us they are not to be compared to the glory that shall be revealed in us. Our afflictions are light compared to those of Paul. We are not stoned, we are not beaten, we are not imprisoned yet for the truth's sake, but we may be misunderstood by our friends, we may be evil spoken of. We may be separated from our families, from those we love dearly, but all summed up, "are but light afflictions compared with the glory that awaits us." Therefore like Paul, let us put on the whole armor of God, having our feet shod with the preparation of the gospel of peace and say with him, "I am not ashamed of the glad tidings, because they are the power of God for salvation to every one believing, both to the Jew and to the Greek." "For the righteousness of God by faith is revealed therein in order to faith."

In the eighteenth verse Paul warns us, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of those men who hold (or press down the truth) the truth of unrighteousness." Some seem to think that this has reference to heathen, but, dear friends, the heathen do not have the truth in any form. They were aliens and strangers from the covenants and promises and without hope or God in the world. Israel at that time was doing those things, the Apostle here is warning those Jews

who had accepted Christ and had condemned the Gentile, believers, who had not been circumcised. The Apostle shows how the Jew had all the advantages of the Law and with it all had become gross sinners. He points out in the second chapter how both Jews and Gentiles out of Christ are dead, and how those Gentiles (believers) who do the things contained in the Law are a law unto themselves (see Diaglott rendering), the meanwhile accusing or else excusing them. Now, dear friends, how could the heathen keep it who did not know God? But it is easily understood when we see the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit. And then the Apostle says: "If the uncircumcision keep the righteousness of the law shall not his uncircumcision be counted for circumcision?" The Apostle continues his subject and shows how the Gentiles are under grace and not under law, that law was of works and no man is justified by works. Moreover, he tells us that God has arranged His promise that it might be by grace through faith that the promise might be sure to all the seed. Not to that only which is of the law, but to that which is by faith of Abraham. Here we see a part only of the seed was taken from Israel. The balance must come from the Gentiles, therefore the favorable promise of grace through faith. He also shows us in Eph. 1:4 how He (God) had "Chosen us (gentiles) in Him, before the foundation of the world, that we might be holy and without blame before Him in love, having predestinated us into adoption of sons, according to the good pleasure of His will." And then the Apostle sums up the matter and explains to us how the Church is the mystery of God hidden from ages, "which is Christ in us the Hope of Glory," and shows us that in the fullness of times how that through the Christ, Head and Body, all things will be reunited under one head, even under the Anointed One. We do not wonder that he could say, "Oh, the depth of the riches and wisdom and knowledge of God. How unsearchable his judgments, and untraceable his ways, because out of him and for him are all things. To him be the glory of the ages. Amen."

At that time it meant a great deal for the Apostle to say, "I am not ashamed of the Gospel." It brings trouble and persecutions, stripes and imprisonments and finally His death. But what a good confession he could make. "I have fought a good fight, henceforth there is laid up for me a crown of righteousness." Dear friends, while we are not living in the day of imprisonments we are living in a time when the "world will not endure sound doctrine." Therefore let us not be ashamed of the Gospel of Christ, for it is still the power of God unto salvation to every one that believeth. Seeing the day approaching let us see to it that our faith has the equipment of fortitude that we may be able to stand in this evil day and knowledge, that we may be wise in using God's word and self-control, that we may keep ourselves humble, and patience that we, at all times, may manifest a meek and quiet spirit, and godliness to show that we have been with Christ, and brotherly kindness, that we may not offend, and love, which is the sum total of all God's graces that will enable us to reach the mark and stand. This is my prayer, dear friends, for you. Amen.

BROTHER RUSSELL arrived in time for a short discourse, which was in the nature of a greeting and exhortation. The afternoon discourse, which had been advertised, was well attended by the public. His topic was, "The Overthrow of Satan's Empire." There was a splendid hearing, especially considering that the hour was in the afternoon of a week day, but the attendance was between six and seven hundred. The other sessions of the conventions showed an attendance of about two hundred.

6 P. M., Address by Brother Russell.

Text: *"Be Careful for Nothing, and in Everything Give Thanks."*

WE endeavored to show how secure God's people are, and that, while they are all the time to exercise the fear of reverence, proper love will cast out all other fear, and that the more we know of the Great Creator, the more we shall appreciate His faithfulness and His ability and willingness to fulfill His good promise to make all things work together for good to us, because we Love Him, because we are seeking to make our calling and election sure. He endeavored to show that those who *keep their hearts* thoroughly loyal to the Lord, and their earthly all upon the altar of sacrifice have no cause for murmuring or complaining, because our Lord is willing to make His grace abound to all who are His, and because of the privileges of service and sacrifice are our assurances of coming glory, honor, and immortality, and because without these "sufferings of Christ" we cannot be "His members."

He exhorted the dear friends to *encourage all of the Lord's people everywhere to rejoice,* whatever their earthly condition may be—in sickness, in poverty, in wealth, in honor, in dishonor—because they are His, and because the King of Glory is supervising their experiences, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (1 John 3:1, Romans 8:17.) Even in tribulation, the Apostle assures us, we may triumphantly rejoice. However, it requires some maturity of faith and reverential trust to permit of rejoicing in tribulation. He exhorted all to grow in grace and in knowledge, and suggested the illustration of St. Paul and Silas in the prison, with their hands and feet fast in the stocks, and their backs wounded and lacerated from scourging. He remarked that if *they* were able to sing praises unto God under those conditions, so *we,* under the same promises, and inspired by the same hopes, may likewise rejoice in tribulation. He said he rejoiced with us that, under Divine providence, we are in preparation for the Divine kingdom, and that under the supervision of our heavenly Lord, ALL things are working together for *our* good, permitting *us* to rejoice therein, and in the glorious hope of being with Him soon.

Chicago, Ill.

BROTHER RUSSELL came from Aberdeen, S. D., to Chicago, passing through Milwaukee, where quite a number of the friends met him at the station and had just time enough to shake hands, etc.

He arrived at Chicago about nine o'clock, but the friends there had planned a meeting for him, and about one hundred were gathered in the hall and listened to his address of about half an hour. He then went to the depot to keep an appointment, leaving Pilgrim Brother Raymond with the friends, and he spoke to them for another half hour, endeavoring to show that "If ye DO these things," etc. Thus ended the Great Western Convention Tour.

The accompanying picture was taken at Seattle on the lawn in front of the house where Brother Russell boarded. It shows quite a number of the friends who enjoyed the trip together, but not all of them, for it seemed impossible to get them all together at any one time.

Following is a list of all who spent any portion of time with us on the trip, and we also give their birthday that you may write same in your manna if you so desire:

Names of those who were passengers on the Watch Tower Special, leaving Chicago July 9, and returning August 3, 1909:

Name.	Birth Date.
Adcock, Mrs. C. J	June 2
Anderson, H. D	
Baines, J. E	August 19
Baster, Theresa	June 29
Benjamin, Mrs.	
Blomquist, J. A	January 31
Boynton, J. R	October 29
Browne, Mrs. Hattie Joy	March 15
Browne, Christine A	June 27
Caswall, Arthur M	March 3
Cole, James H	February 2
Cook, Anna L	October 26
Coward, E. J	October 20
Crandell, Jay E	May 10
Crandell, Mrs. J. (Evaline M.)	March 21
Crandell, Mary E	August 12
Crisler, M. A	July 4
Devault, J. F	September 3
Devault, Mrs. Hattie	July 10
Devault, Bernice	July 8
De Frese, G. L	September 25
De Frese, Anna	February 27
Dilts, D. E	March 8
Dilts, Mrs. D. E	April 18
Dooley, A. H	July 28
Durfee, William	August 25
Eads, Miss Helen	November 26
Easterling, J. M	May 24
Easterling, Mrs. J. M	January 3
Easterling, Pearl	August 30
Easterling, Emerson	March 13
Fanders, H. D	March 12
Fitzgibbons, Mrs.	
Fletcher, E. L	August 11
Freed, J. L	May 2
Frost, C. E	December 10
Frost, Mrs. J. H	July 10
Ganson, Joe	November 4
Garrison, Mrs. M. E	July 15
Gartin, D. M	October 2
Gloystein, Printis	January 6
Grusel, F	November 22
Graybiel, Josephine	May 1
Guion, Laura E	July 19
Holtzclaw, Mrs. Ida	February 3
Hemming, S. J (deceased)	September 16
Horth, F. T	July 12
Horth, Mrs. F. T	September 10
Horth, Marie E	April 28
Houston, Betty Green	December 17
Hovie, J. O	November 18
Isaac, Joseph	July 25
Ive, Lucy Ann	July 19
Johnson, A. J	December 25
Johnson, Mrs. A. J	June 1
Jones, Dr. L. W	November 15
Jones, Mrs. Dr. L. W	January 18
Jones, Adelaide	October 17
Jones, Miss Gladys	July 4
Joy, O. H	November 18
Joy, Mrs. O. H	
Keller, Sister M. E	March 21
Kerker, E. J	February 23
Krentz, Bertha J	February 24
Laughlin, Mrs. A. E	October 20
Leffler, R. H	October 12
Magnuson, Oscar	August 28
Magnuson, Mrs. O. (Irene)	November 22
Magnuson, Sadie	October 21
MacMillan, Mrs. Anna	November 6
Manzke, Mrs. Emma	February 20
Marcellus, Victor H	March 29
Marshall, W. A	April 16
Mayberry, John C	March 14
Mayberry, Mrs. J	
Mayberry, Robert	
Merchant, Mrs. A. E	December 10
McConoghy, Mrs. Iva	April 5
McDonald, Mrs. Alta	November 9
McElvy, R. H	June 16
McKissick, E. P	June 1
McPhail, Laura	November 18
Mitchell, Frank	December 26
Mott, Piere	January 7
Munsell, U. G	July 5
Noble, Virginia	May 14
Osborn, B. E	December 12
Pepper, E. S	November 4
Pepper, Mrs. E. S. (Mary)	July 14
Pepper, Helen	January 13
Perry, John	March 21
Pugsley, Carl	
Pugsley, Mrs. Carl	
Pugsley, Baby	
Radovich, Hilda	November 16
Reddick, J. S	November 2
Reinboldt, Edward W	December 8
Reynolds, Clifton G	February 27
Rich, Miss May	July 8
Richards, Mrs. Sarah A	June 13
Rider, L. P	April 1
Roberts, Sister M. L	July 3
Russell, C. T	February 16
Rutherford, J. F	November 8
Sessoms, Mrs. W. T	May 7
Shane, Cora	August 13
Silver, Carey	September 23
Snyder, Florence	March 2
Snyder, Grace	February 20
Stewart, C. E	February 14
Stem, C. N	March 28
Stem, Mrs. C. N	May 2
Sullivan, O. L	July 11
Sullivan, Eva May	September 10
Thompson, Alice W	January 26
Thompson, Francis	August 31
Thompson, May	November 11
Tomlins, Miss	April 6
Townsend, Mrs. W. H	April 7
Wagner, E. L	July 19
Wagner, Helen	September 13
Weiland, Adele	June 29
Weiland, Agnes	October 15
Weiland, R. H	May 22
White, Mrs. J. M	February 28
Wilkerson, Mrs. W. B	
Work, L. C	March 3
Work, Mrs. L. C	February 7

WATCH TOWER BIBLE STUDENTS CONVENTION

TOLEDO, OHIO

THIS convention was one of three days, two days of which had passed when we arrived, nevertheless we had a very enjoyable time. The morning we were there was devoted to a Question Meeting, conducted by Brother Russell, followed by a Love Feast of about 600.

The afternoon service was changed to a general Praise and Testimony Meeting, led by Brother Raymond.

In the evening Brother Russell discoursed to a large audience on the subject of "Man's Past, Present and Future, from the Bible Standpoint." The following program was carried out, part of which we are pleased to be able to report:

PROGRAM.

Brother E. W. V. Kuehn, Chairman.

TUESDAY, AUGUST 3.

10:00 A. M.—Opening Rally. Words of Welcome on behalf of the local Ecclesia by the Chairman, responded to on behalf of the Watch Tower Society by Brother B. H. Barton.
10:30 A. M.—Prayer, Praise and Testimony Meeting.
2:30 P. M.—Song Service.
3:00 P. M.—Discourse by Brother J. G. Kuehn.
8:00 P. M.—Discourse by Brother B. H. Barton.

WEDNESDAY, AUGUST 4.

10:30 A. M.—Prayer and Praise Service.
11:00 A. M.—Discourse by Brother A. M. Saphore.
2:30 P. M.—Song Service.
3:00 P. M.—Discourse by Brother W. M. Hersee.
8:00 P. M.—Discourse by Brother J. F. Rutherford on board the steamer "Greyhound."

THURSDAY, AUGUST 5.

6:00 A. M.—Baptism Service at Walbridge Park. Robes provided.
10:00 A. M.—Question Meeting, conducted by Brother Russell.
10:30 A. M.—Discourse by Brother C. T. Russell.
3:00 P. M.—Praise, Prayer and Testimony Meeting.
8:00 P. M.—Discourse to the Public by Brother Russell. Topic, "Man's Past, Present and Future in the Light of the Bible."

Address of Welcome by Brother E. W. V. Kuehn.

DEAR BRETHREN AND SISTERS:

With hearts filled with gratitude to our Heavenly Father and His Son, the great Head of the Church, we, of the Ecclesia at Toledo, bid you a royal welcome to the "feast of fat things" provided by the Lord. Surely the Master has brought us into His banqueting house and caused us to sit down to meat such as the world knoweth not of. Indeed, our lines have fallen in pleasant places! Yea, ours is a goodly heritage!

We are not unmindful of the channel which the Lord is using in bestowing His blessings. We would honor those whom the Lord honors. We would not be forgetful of the debt of gratitude we owe The Watch Tower Bible and Tract Society and its able and honored representative, our beloved Brother Russell, and his loyal co-laborers who have so faithfully served their Lord and the brethren in laying down their lives, and we wish to extend our thanks through the representatives here present.

It has certainly been a great gathering of the saints from the four winds as we cast a glance over the long list of conventions now drawing to a close. How appropriate and significant that this great train of conventions should have its beginning in the East, and, further, beginning with Liverpool and then follow this train up North, then in this country South and West and thence back to Brooklyn, and count just forty conventions, the significance deepens. The figure 40, you know, plays a great part in Jehovah's plan and purpose. This also explains why Toledo was so unexpectedly added to the list—the list had to be complete. It certainly is an indication that the Lord has some blessings in store for you and me in arranging for these conventions, and we are sure of a special blessing on this occasion. He has promised to be present. Let us then attune our hearts to the proper attitude to receive and enjoy whatever blessings He may have for us that we may be builded up in the most holy faith, and that this

may prove an occasion for further growth and development in love that "His banner of love" may continue to float over us.

We believe it profitable to bring to your attention some Scriptures, quite appropriate at this time, proving that we have not followed cunningly devised fables, but have the "sure Word of prophecy" as the foundation for our faith, which inspire and encourage us to press onward with renewed zeal to make our "calling and election sure" since our redemption is nigh, yea, even at the door.

Luke 12:37: "Happy are those servants whom when their master arrives he shall find WATCHING: verily, I say unto you that he shall gird himself, and cause them to recline, and going forth he will serve them."

Songs of Solomon 2:4: "He brought me to the banqueting house, and his banner over me was LOVE."

Verse 8: "The voice of my beloved, behold, he cometh leaping upon the mountains, skipping upon the hills."

Verse 9: "Behold, he standeth behind our wall, he looketh in at the windows, he showeth himself through the lattice."

Verse 10: "My beloved spake and said unto me, ARISE, my love, my fair one, and come away."

Verse 11: "For, lo, the winter is past, the rain is over and gone."

Verse 12: "The flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land."

Verse 13: "The fig tree ripeneth her green figs and the vines with the tender grape give a good smell. ARISE, my love, my fair one, and COME AWAY."

Evidently the Lord had these Scriptures in view when to the inquiring mind of his disciples he pointed down to this day and time, and said to them, to you, and to me, and to all those WATCHING: "And then shall he send his angels, and shall gather his elect from the four winds, from the uttermost part of the earth." "Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know the summer is nigh (or, in other words, he would tell his disciples that when the Jews were returning to Palestine they might know that he was present). (Mark 13:27, 28.) "So ye in like manner, when ye shall see these things come to pass know that it is nigh, EVEN AT THE DOOR." Only a few more months, at the farthest.

Let us by His grace and strength continue FAITHFUL UNTO DEATH that no man take our crown.

Discourse by Pilgrim Brother John Kuehn. Subject: "THE HIDDEN MYSTERY."

Text: Col. 1:26, 27: *"The mystery which had been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory, of this mystery among the Gentiles; which is Christ in you, the hope of glory."*

TRACING God's hidden wisdom, from the curse pronounced upon the serpent to this, "*now* is made manifest to his saints," of the text, the brother touched upon Mother Eve's hope, God's dealing with Noah, Abraham, Isaac, Jacob, and the Children of Israel, the mystery concerning Jesus, his birth, consecration, suffering, conception, death, resurrection and ascension. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Next the brother took up the words of the text, "*Christ in you the hope of glory,*" showing "*How God anointed Jesus of Nazareth with the Holy Spirit and with power,*" thus constituting Him the anointed Christ, and as we read in 1 John 2:27 and 2 Cor. 1:21, how the Church is also an anointed company, so that according to the scriptures, The Anointed, the Christ, is not one, but many members, "For as the body is one, and hath many members and all the members of that one body being many, are one body, *so also Christ.*" Jesus the head of the Church His body, "Christ in you the hope of glory."

Next came the thought, Why the mystery and why hidden? It was pointed out that it was necessary to "speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world (R. V.) unto our glory, which none of the princes of this world knew, for had they known it *they would not have* crucified the Lord of glory."

It was necessary for Christ to suffer, for He "learned obedience by the things which he suffered," and it was also necessary "to make the Captain of their salvation perfect through suffering." So that the voices of the many angels round about the Throne, the ten thousand times ten thousand and thousands of thousands can truly say:

"Worthy is the lamb that was slain, to receive power and riches and wisdom, and strength and honor and glory and blessing," and the four living creatures can truly say "Amen."

The speaker then mentioned how God's glorious plan graciously provides that some of the sufferings, afflictions of Christ are behind for us to fill up, so that we, the church, may "suffer with him, for if we suffer with him we shall also reign with him."

We shall be like him, as all the host of heaven proclaimed "worthy is the lamb," and the four living creatures said Amen to this proclamation. So every creature which is in heaven and on the earth will ultimately be able to say, worthy is the Bride, the Lamb's wife, for her love and devotion has been tested and tried and not found wanting.

It was shown that we are being made manifest to the heavenly Father, the dear Lord, and all the host of heaven by our manner of walk in the narrow way of suffering, and that day by day we are making history, as it were, an epistle known and read of all men, so that every creature in heaven and on earth will join in saying, "Blessing and honor and glory and power unto Him that sitteth upon the throne and unto the lamb," saying, "Great and marvelous are Thy works, Lord God Almighty: just and true are Thy ways."

To all of which God's wisdom, justice, love and power will say "Amen."

Discourse by Pilgrim Brother Benj. H. Barton. Subject: "GOD'S COVENANTS."

IN REVELATION 11:15 we have a propheecy respecting the sounding of the Seventh Trumpet, and, realizing that we are living in the days of the voice of the Seventh Angel, we must be especially interested in all the details, as to what would occur during the sounding of that Seventh Trumpet.

In describing the events, the Apostle in the 19th verse first makes this statement: "And the temple of God was opened in heaven and there was seen in his temple the Ark and the Testament." (This word *testament* in the original Greek is the same as the word *covenant.*)

We are here informed that after the sounding of the Seventh Trumpet some specially clear and open views would be granted of God's glorious temple, and in connection with this there would also be some illumination upon that which was illustrated and typified in the "Ark of the Covenant." We know that during the last year we have surely had glimpses of the covenants that we never had before, and it seems that this passage is having its fulfillment today.

Now let us notice what follows: "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Notice the order of these statements—first "lightnings." When these thoughts upon the covenants first began to be seen and given to us, it was in the nature of individual flashes of light. Probably one issue of the Watch Tower would have one flash, and the next issue would have another flash. We recognize that just as lightning naturally has three effects, so these flashes of light upon the subject of the covenants have been productive of three results:

(1) It enlightens or illuminates the way for some.

(2) It brings death and disaster to some.

(3) It frightens others.

We have found that in some cases the discussion of the covenant question has surely brought enlightenment and a better understanding of the various features of God's great plan.

To others it seems to have had just the opposite effect; it has been productive of bitterness, and may ultimately be instrumental in proving some as unfit for any place in the Lord's dominion.

Then there is the third class, who seem not to be specially embittered, but frightened, and fearful that something awfully wrong will come out of this discussion.

Following the lightnings there were to be "voices." We know that following these flashes of light there were discussions by the brethren as they would meet and inquire of one another what they thought of this passage and that passage in connection with the covenants.

Then there were to be "thunderings." Thunderings give us the idea of rumblings in heavenly places, and this is what followed in various classes—dissatisfaction and faultfinding.

Then followed an "earthquake." So we find in many places an earthquake-like shaking going on over this subject.

And last, there was a "great hail." Just as rain is a symbol of truth, so hail conveys the thought of hard, condensed truth, and the thought seems to be that this special light upon the covenants, and the various experiences therewith were really to be a preparation for a specially great outpouring of truth. Because of this and of some other similar passages, I have been led to believe that the ultimate outcome of the consideration of this covenant question is going to be a remarkable bringing forth of certain truths in conpection with the great plan of salvation, with a clearness that we have never seen before.

Before coming to the consideration of the subject direct, I would like to say a few words in relation to my own experience in connection with the matter. Whenever any thought has been promulgated by Brother Russell, either in writing or orally, I have always held my judgment in suspense until I have been thoroughly satisfied that the Scriptures corroborate the view he has presented; and so when these thoughts upon the subject of the covenants were presented by him, I could see certain Scriptures which seemingly were corroborative of his view, but there were other passages which seemed to conflict with his view. Instead of hastily concluding that Brother Russell was wrong, as many seem to have done, I determined to wait until the Lord had made this matter clear and plain. I took a composition book and headed two pages: "The Covenants." At the top of one page I put the statement: "Scriptures and lines of thought which seem to corroborate the view of Brother Russell." And on the other page I wrote: "Scriptures and lines of thought which seem to contradict the view of Brother Russell." I then searched for every passage in the Bible which directly or indirectly seemed to relate to the subject of the covenants, especially the New Covenant. When I found a passage which seemed in perfect agreement with the view of Brother Russell, I put it on the affirmative side, and when I found a passage which seemed to conflict, I put it on the negative side. I made no attempt to twist any passage nor to force it to conform to the idea which he presented. I then thought of all the points or arguments which would have a bearing upon the subject, and I put them on their respective sides. When I had finished I had a very large number of Scriptures and quite an array of arguments and lines of thought. The majority of them seemed to be confirmatory of Brother Russell's position, but there were quite a number which seemed to conflict with his position. I then took the matter to the Lord in prayer, I left it entirely with Him, and asked that this matter might be thoroughly settled, and determined to hold my opinion to myself until I had given the subject such a thorough investigation that every Scripture and argument would be removed from one side to the

other, and when I had everything in the same column, I would be satisfied as to which view was right, and which was wrong.

It required quite a number of weeks before the subject was thoroughly settled to my satisfaction. There were some passages in the book of Hebrews which seemed almost impossible of understanding as Brother Russell had presented the matter, and I made no attempt to twist those passages, nor to distort them, or to try to work out of them a significance which the Lord did not intend us to get from them. But, in due time, I was just as thoroughly satisfied upon the subject of the New Covenant as upon any other subject contained in the Word of God. I now see in those passages a depth of meaning, and a harmony with the other statements of the Word of God of which I had once never dreamed, and I now look back and wonder how it was that I read those passages over and over and over and failed to see the real depth—the views which I expect to present in the course of this talk.

Suppose we begin this discourse by noticing the occasion when the Lord made His wonderful covenant with Abraham. We must keep in mind that this was not the first covenant that God ever made, for we recall the special covenant God made with Noah, saying that He would never again destroy the earth with a flood of water, but it is this covenant with Abraham around which all other covenants revolve. It is recorded in Genesis 22:15-18:

"And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

When we call this a covenant, we are not using liberty, because the Bible itself speaks of it in various places as a covenant. In Luke 1:72, 73, we read: "To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham." Here it is stated that this oath which God sware to Abraham was his holy covenant.

Again, Acts 3:25: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." However, there was something very peculiar about this covenant. A covenant is not merely a promise; it includes certain promises, but it implies an agreement. The Hebrew word rendered covenant unmistakably has this meaning. The Greek word translated covenant is sometimes used rather in the significance of a promise, but it also has other secondary meanings, and it is often used as the equivalent of the Hebrew word conveying the thought of an agreement. Yet to a great majority of Christian people God's statement to Abraham has never been considered as a covenant, but merely as a promise. But just as truly as God would never call something death that was not death, so He would never call something a covenant that was not a covenant. The agreement entered into between God and Abraham was a very peculiar agreement. It was a covenant because it was an agreement which involved God and it was also to involve others, but God made it in the nature of an unconditional covenant. He told what He would do according to that covenant, and then left it to the liberty of all those who might come to an understanding of His promise to decide as to what they would do in view of what He had promised to do. If we are pleased to make an entire surrender of ourselves to Him, to live for Him, to glorify Him in thought, word and deed, we thereby become participants in this covenant, and it was in harmony with this that the Psalmist stated in Psalm 50:5: "Gather together my saints unto me, those that have made a covenant with me by sacrifice." This is one reason why the Abrahamic covenant is a covenant of liberty. It is different in this respect from the covenant made through Moses with the Nation of Israel at Mount Sinai, which was a covenant of bondage, a covenant which did not leave it to the people as to what they would or would not do, but it stated, Thou shalt do this, Thou shalt not do that, etc.

Because the statements of God to Abraham were spoken of as a promise should not blind us to the fact that they were also in the nature of a covenant. A covenant would be impossible without a promise being included in it. Therefore, we sometimes find it called a promise and sometimes a covenant—it was both.

We might digress here for a moment to notice an argument which has been used by those opposed to our understanding of the covenants. They say that there is no Scripture where it says that God made the covenant *with* anybody, but that the thought is always that God made that covenant *to* a certain one. But I would say that such have not thoroughly familiarized themselves with the Hebrew idiom in connection with the making of covenants. In the Hebrew language, the expression which almost always is made use of is that of making a covenant *to* a person, even though it is frequently translated as making a covenant *with* a certain person. As an illustration of this, notice Joshua 9:7, 11, 15: "Make a league with you," while the original Hebrew states it, "Make to us a covenant." The Hebrew expression is equally as proper and accurate as our English, because a covenant binds one *to* another. Many illustrations of this can easily be found throughout the Old Testament.

We thus see two peculiar covenants brought to our attention in the Old Testament times—the covenant with Abraham, and the covenant with Israel at Mount Sinai, often styled the Law Covenant. These two are referred to by Paul in Ephesians 2:12, where he tells the Gentile converts that previously they had been strangers from the covenants of promise. He put the word *covenants* here in the *plural*. What two or more covenants is he speaking of? The Abrahamic and the Law Covenants. Were both of these covenants "covenants of promise"? Most assuredly, though the Law Covenant contained promises which no one of all the imperfect race of Israel were able to keep because of their weaknesses and inability to conform their lives to a perfect law. However, Jesus because of His faithfulness became heir to all the promises of the Law Covenant, but the Gentile converts had formerly been strangers to these things. And with equal truthfulness, they had been also strangers to that other covenant containing the promise which would ultimately result in the blessing of all.

These two covenants are beautifully portrayed by the Apostle Paul in Galatians 4:21-31: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman." We all recognize these two sons as Ishmael and Isaac. Ishmael the son of Hagar, who was really a slave, and Isaac the son of Sarah, the true wife of Abraham. "But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise." In other words, Ishmael was born without any necessity for divine intervention; it was a matter of the flesh altogether, but it was different in the case of Isaac. In the accomplishment of his birth God's special overruling providence was required to work a miracle. "Which things are an allegory: for these are the two covenants." We know that the larger part of the Old Testament had a typical and allegorical significance; the things recorded actually happened, but they were not recorded because there was any real worth in them from a historical, sociological or ethnological standpoint, but because there was a hidden meaning underneath them, which the Lord realized would be for *our* edification. Now, if Paul had never told us that the history of Abraham, Sarah, Isaac, Ishmael and Hagar was an allegory, we might have known it anyhow, but we feel ourselves on so much safer ground when we have the inspired statement as to what this allegory represented. We might have thought that Sarah was a type of the Church and Hagar of the Jewish Nation, or vice versa, or we might have supposed some other strange idea from our own imaginations. But here we have Paul's positive assertion that those two women were typical of two covenants. Now we might inquire as to which covenant Sarah and Hagar would typify, and we look to see if there is any special mark peculiar to those two women, which corresponds to these two covenants, and immediately recognize that there is. We remember one of the emphatic things recorded of Hagar is her bondage, and

how appropriately this reminds us of the bondage of the Sinaitic or Law Covenant. Sarah therefore represents the other or covenant of grace and special promise, and the Apostle goes on to say: "For these are the two covenants; the one from Mount Sinai which gendereth to bondage, which is Agar." We notice that this word "Agar" is spelled differently than in the Old Testament, not having the initial letter "H," but we might say by way of explanation that there is really no letter in the Greek which corresponds with the letter H in the Hebrew, so that Agar in the New Testament really refers to the same woman who is called Hagar in the Old Testament. "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." The Apostle thus very clearly shows us the correspondencies between Hagar and the Law Covenant, and between Hagar's child and the children of the Law Covenant. "But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of the promise. But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free."

Having obtained from Paul the key to this type, let us now consider it in the light of what he has said and see the beauty of the allegory. In other lines of study, we have seen that Abraham is a type of God; for instance, when he offered up his son Isaac, he was there clearly marked as the type of God offering up His Son. Again in the parable of the Rich Man and Lazarus, he is a type of God. In that parable we note that the rich man saw him afar off, which illustrates how the Jews have seen God afar off, since temporarily cast off, not nigh as they once were. We understand from Paul's declaration that Sarah, the wife of Abraham, was a type of the covenant of grace. The fact that Sarah was Abraham's wife emphasizes the preciousness of that covenant which God made. Just think of what it means for God to speak of that covenant as His wife, to be called the husband of that covenant. We also have Scriptural foundation for this statement in Isa. 54:5: "For thy maker." The Maker of that Abrahamic covenant was God Jehovah. "For thy maker is thine husband; the LORD of hosts is his name." This gives us some faint conception of how dear to the heart of the Father in heaven that wonderful covenant must have been. The very name Sarah is significant; it means "princess." The covenant of grace is well called the Sarah covenant; because it is the Princess Covenant, which is going to give birth to *the royal Seed.*

However, after Abraham's marriage to Sarah, years passed and there was no Seed as the result of that union, and we remember that this same thing was true of the covenant of which Sarah was a type. After God had married that covenant away back in the days of Abraham, that covenant was unproductive, so far as producing the Seed through which the promises were to be fulfilled. And, in addition to this, it almost looked as though Abraham did not care for his wife Sarah. You remember that on two occasions it looked almost as though Abraham had actually denied his wife and that he did not love her. We recall the experiences with Pharaoh and Abimelech, when he taught Sarah to say that she was his sister. (Gen. 12:10-20; 20:1-13.) It looked as though Abraham was not truthful, but he explained afterwards that she was his half-sister, but she was more. How well that illustrates God's relationship to that covenant which He made. It *seemed* that God did not care any more for that covenant than Abraham did for Sarah. God likewise made statements which *seemed* contrary to the covenant which He had made, and it looked as though He had very little love for His covenant.

At length it seemed unlikely that there would be any result from the union of Abraham and Sarah, so Hagar was added to the family of Abraham. (Gen. 16:1-3.) She did not actually become Abraham's wife—she did not take Sarah's place, but Abraham treated her as though she were his wife, and as though she had taken Sarah's place.

The same thing is true of the Law Covenant, of which Hagar was a type. In due time the Law Covenant, if we may be permitted to use the expression, was added to the family of God, and so Paul puts it, "The Law (Covenant) was added because of transgression until the Seed should come." (Gal. 3:19.) God treated that Law Covenant as though it was His wife, and as though it had taken the place of the original covenant, but that was not really the case.

Almost immediately the result of Hagar's relationship with Abraham was Ishmael, and so, we remember that very quick results came from the addition of the Law Covenant—the development of those of whom Ishmael was a type. We remember that even after the birth of Ishmael, God kept reiterating the promise which He had made respecting Sarah, although each year it looked more unlikely that that promise would have a fulfillment. So likewise, after the Law Covenant had been inaugurated, and after the development of the children of the Law Covenant, God kept reiterating through the prophets the fact that the Sarah Covenant would produce the promised Seed, in due time. But as it seemed unreasonable with Sarah, it likewise seemed unreasonable that the Sarah Covenant would ever have the Seed that was promised. It almost looked in Abraham's case as though the only child he would ever have would be Ishmael, and it also almost looked as though in God's case that the only children He would ever have would be the children that might be developed under that Law Covenant. At length, however, Sarah conceived and Isaac was born. At length, also, the time for the development of the children of the Sarah Covenant, the Isaac Class, arrived. We are to keep in mind that Ishmael was not a type of one individual, but of a whole class; and so likewise, Isaac was not a type of one person, but of a whole class. Thus we read in Paul's statement in Gal. 4:28: "Now we, brethren, as Isaac was, are the children of promise." Isaac thus typified not merely the Lord Jesus Christ, but His faithful followers, His brethren, as well. The Lord Jesus Christ was the Head of that Isaac Class, and His faithful followers will constitute the Body of that Isaac Class. In some of the types of the Old Testament, for instance, when Abraham offered up Isaac, Isaac represented only the Lord Jesus, but there are other types in the Old Testament in which Isaac typified not only the Lord Jesus, but the Church also. We remember he was given the name Isaac, because Sarah said: "Now all the world will laugh with me." The word "Isaac" means "laughter." (Gen. 21:1-6.) How appropriate, because Isaac represents a class that will make the whole world to laugh, the one that is to displace sorrow with joy, grief with pleasure. We also remember that Ishmael took rather unkindly to Isaac, and as Paul also reminds us in Galatians, he persecuted and mocked Isaac (Gen. 21:9); similarly we remember that the Ishmael Class, the Jews, persecuted and mocked the Isaac Class, the Lord Jesus and His faithful followers. The result of Ishmael mocking Isaac was that Abraham cast off Hagar and her child (Gen. 21:10-14); and, as a result of the Jews rejecting the Isaac Class, our Lord, the Apostles and the faithful ones, God cast off the Law Covenant and its children, the class of which Ishmael was a type. It is by keeping this thought in mind that we find a depth of meaning in many of the Old Testament passages which otherwise would have but little intelligent significance.

Notice Isaiah 50:1: "Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away, or which of my creditors is it to whom I have sold you? Behold for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." What mother is here referred to? It is evident that the Lord's remarks are aimed at the Jewish Nation, but who was the mother of the Jewish Nation? This very question and our inability to see the correct answer has confused a great many. The Law Covenant was the mother, and the Lord divorced the Law Covenant over eighteen hundred years ago, just as Abraham did with Hagar. The Law Covenant was cast off because of the transgressions of its offspring. We remember how, after being cast off, Hagar and Ishmael had a very hard time, and we remember that the Jewish people

have had a very hard time ever since they were cast off. We also recall that Hagar did not die the moment she was cast off by Abraham, neither did the Law Covenant die eighteen hundred years ago when God put that Covenant aside. Hagar lived for some time to afford the best comfort she could to her son Ishmael, and so the Law Covenant is still in existence, trying to comfort, trying to give some measure of help to its children, the Jews. But we also remember that the Scriptures show that at last Hagar was led to recognize and point Ishmael to the well of water. Here notice Genesis 21:19 and the context. This was expressly stated to be in the Wilderness of Beer-Sheba, a word which means, "The well of the oath." (See verse 31.) We see in all of this an intimation of how, in due time, the Law Covenant is going to point the Jews to the truth and the blessings that will come through the wonderful oath-bound covenant made away back there with Abraham in the days of old.

Notice another passage in Micah 5:1-4. The first and second verses have to do with the first advent of our Lord Jesus Christ, and they speak of His birth at Bethlehem, and tell how, instead of the Ishmael class accepting the Lord Jesus willingly, they would "Smite the judge of Israel with a rod upon the cheek." Then follows the third verse, "Therefore," that is, in view of the fact that those Jews were willing to smite and persecute our Lord, just like Ishmael persecuted Isaac, "Therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord." Here we are told that the children of the Law Covenant were to be given up, to be cast off until the time that the Sarah Covenant, the covenant which during this period of the Gospel age would be travailing and would bring forth the whole Isaac class, and when this had been accomplished, the Lord's favor was going to return to the Ishmael class, and they were to get the blessings which the Lord foretold to them, under the New Covenant.

We thus get the thought that the Covenant under which Christ and the Church were to be developed was not a *New Covenant* which would supersede the old Law Covenant, but in reality it is a much older covenant than that one made at Mount Sinai—it was made away back in the days of Abraham. However, it remained barren for twenty-two hundred years, and eighteen hundred years ago that Covenant was redeemed from its barren condition. It would not be right to say that when Isaac was begotten Sarah had become Abraham's new wife. She was his true wife much longer, as respects her relationship to Abraham than Hagar. The only difference was that there had not been any visible result from Sarah's relationship to Abraham up to that time. The same is true of the covenant under which we are developed. *It is not a new covenant any more than Sarah was a new wife*, and if it is proper to term the Law Covenant the Old Covenant, then it is proper to designate the Covenant under which we are developed as an Older Covenant still.

Notice the statement in Isaiah in this connection. The Apostle in Gal. 4:27 expressly applies the first verse of the 54th chapter of Isaiah to the Covenant under which Christ and the Church are developed. So again we have the key which makes us recognize that we are on safe ground in the application which we are about to make.

We will just briefly comment upon a few thoughts in Isa. 54:1-5, but we will not attempt to go into an exhaustive treatment of all the statements there. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child." Here the Abrahamic Covenant of grace is personified, being compared to a woman who has been childless for many years, but now has occasion for rejoicing because at last granted a child. She is spoken of as "the desolate," not because she is now desolate, but in remembrance of the long period during which this was the case. In the same verse the Law Covenant is called "the married wife." While this is the rendering in both the King James and Revised Versions it is not a very accurate translation of the original. The usual word for wife (ishshah) is so translated several hundred times in the English Bible, but the word used in the passage we are considering (baal) is a word very seldom applied to a wife, though often to the husband. It is a word which conveys to the mind the idea of ownership, possession. Thus Paul in Gal. 4:27 gives the thought correctly: "She which hath an husband." In an oriental home where there are several wives, if only one of those wives has borne their husband children, she naturally feels that in a special sense he is her husband, he belongs to her. The original Greek of Paul's words emphasize this thought; note the Diaglott: "HER having the HUSBAND." How well this pictures the relative positions of the Abrahamic and Law Covenants during the eighteen hundred years of the Jewish Age.

The Prophet Isaiah then foretells in verses 1 and 2 how much greater will be the results of the Abrahamic Covenant than the Law Covenant, and in verse 3 shows us that the children of the Covenant made with Abraham will not be all found in one part of the earth, but she was to "break forth on the right hand and on the left," in every direction; in contradistinction to the children of the Hagar Covenant, who were all located in that land of Palestine. The remainder of this third verse most unquestionably points to Christ and the Church as the Seed of this formerly barren covenant: "Thy seed shall inherit the Gentiles (nations), and make the desolate cities to be inhabited" (Psalm 2:8 and Rev. 2:26, 27) are examples of the plain statements in the Word of God proving that the Seed of Isa. 54:3 must be Christ and his faithful followers.

In the following verse that covenant still being personified as a woman, is advised to forget the long period during which she was more like an unmarried woman, or, worse yet, more like a widow. As far as visible results were concerned it almost looked as though she did not have a husband.

Then in verse 5 we are taught that just as the same Abraham who originally made Sarah his wife, in due time with divine assistance delivered her from her barren condition; so likewise the same God who had originally made the Covenant of grace in due time redeemed or delivered it from its barrenness. Israel knew Him in a limited sense, and they recognized Him as their Holy One, but in due time every one was to know this wonderful God and Father. Then He would be the God of the whole earth.

Now having considered the subject sufficiently to have satisfied us that we are under a covenant which is now about four thousand years old, we would inquire regarding the covenant which is distinguished from either of the two old covenants we have been considering by being called "the New Covenant." And we will begin this portion of our study by considering Rom. 11:25-27: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

In other words, Israel, like Ishmael, has been rejected or cast off, and this condition was to last until all the Isaac class had been developed, or the entire Church of Christ had been gathered out from the nations of the earth. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sins." Here we have reference to a Covenant which is specially connected with the blessings of Israel after their regathering. It is this Covenant which the Prophets, and our Lord and the Apostles designated as the New Covenant.

Listen to Jeremiah 31:29-34. In the 29th and 30th verses we have statements which never were true and never will be true until the Millennial reign of the Lord Jesus Christ: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." Then again in the 34th verse, we have a picture after the Millennial Age has made considerable progress: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sins no more." Now, if verses

29, 30 and 34 have evident reference to the Millennium, is it not also probable and proper that the verses 31, 32 and 33 should also point us to something respecting the Millennium? "Behold, the days come, saith the LORD, that I will make a New Covenant with the house of Israel and with the house of Judah." Now we want to see if there is not something further to identify the time to which this New Covenant applies, and we find there is: "Not according to the Covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my Covenant they brake; although I was an husband unto them, saith the Lord." We are thus reminded that there will be some sharp distinctions between the old Law Covenant and the new Law Covenant, and one great difference will be that whereas that old Covenant was disregarded and broken by them, the new Covenant will be respected and kept.

But let us pause here for a little consideration of the last part of this verse, "although I was an husband unto them, saith the Lord." You will recall that the Apostle quoted this passage in Hebrews 8:9, and if you look at his rendering of this clause you will find it radically different from the English version of Jer. 31:32. Paul has it read: "And I regarded them not, saith the Lord." We must consider Paul a competent translator or judge of translations, especially when it is remembered that he was controlled by the spirit of inspiration; but why is there such a seeming discrepancy between his words and the passage in Jeremiah? That the words of Jeremiah could be rendered just as they are in the King James version there can be no question; but we feel compelled to see if they do not have another meaning in harmony with the statement in Hebrews. We could never be satisfied to think of the inspired Apostle as misquoting Scripture. The New Testament writers when quoting from the Old Testament do not always quote the same identical words, as they spoke a different language, but while we may note a little difference in the wording it presents the very same thought. That must be so in this instance, too. And it is, for we find quite a number of Hebrew scholars giving to reject, to disregard, as some of the meanings of the word. Thus in Gesenius' Hebrew Lexicon we have this very passage in Jeremiah cited as an instance of this significance. The marginal reading in the common version also is in harmony with the thought, though I do not see that it is a really accurate rendering; "should I have continued an husband unto them?" That is, seeing the people of Israel were treating the children of the Abrahamic Covenant somewhat like Ishmael treated Isaac, how could they expect God to treat the Law Covenant and the children of that Covenant as a husband would treat his wife and children. No, He would do as Abraham had done, cast off that Law Covenant which for so long a time had been treated as a wife, and He would reject the children of that Covenant, the natural Seed of Abraham, until the entire Isaac Seed had been developed.

I have considered this point somewhat in detail because of its bearing on the 33d verse, which we will now consider: "But this will be the Covenant that I will make with the house of Israel; after those days, saith the Lord." After what days? After the days when the Lord would have disregarded them; after those days in which he would not show them the favor formerly enjoyed. And we all instantly recognize that those days of disfavor have lasted nearly nineteen hundred years. So "after those days" would clearly designate the Millennial Age as the time for this New Covenant. "This shall be the Covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor," etc.

That this new Covenant was to be inaugurated in the Millennium, after the regathering of the Jews, is also proven by Jer. 32:37-40: "Behold, I will gather them out of all countries whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.

"And they shall be my people and I will be their God.

"And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them.

"And I will make an everlasting Covenant with them, that I will not turn away from them to do them good: but I will put my fear in their hearts, that they shall not depart from me."

Another pertinent Scripture is found in Ezek. 20:37: "And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant." Israel's experiences under the chastening rod have been painful and humiliating, but, thank God! her buffeting is almost over, and soon the blessings of that new and everlasting Covenant will begin to be showered upon her.

Having considered these quotations from the prophets, let us return to the writings of the Apostle Paul. The book of Hebrews is specially full of statements regarding the New Covenant. Of all the passages in the Bible which might seem to support the idea of the New Covenant most of us once held, these verses in Hebrews are invariably counted among the very strongest; and yet, if I were called upon today to prove that the Church is not under the New Covenant: that the New Covenant did not include the special blessings which the sacrifice of Jesus Christ has made possible to the Church of this age; I would very likely turn to these very passages in the book of Hebrews to prove our position. I believe the statements of the seventh and eighth chapters of this book as convincing as any one could ever ask for. And still I must admit, when this further light began to be seen on the subject of the Covenants, these very verses appeared to me to be almost irreconcilable with it, while now their teachings are so simple and plain that I wonder I did not see it from the first.

Let us turn to Hebrews 7:22: "By so much was Jesus made a surety of a better Covenant." The King James version renders the same Greek word, sometimes Covenant and sometimes Testament, but the significance would be more quickly grasped if in all these places it were rendered Covenant. Both the Revised version and the Diaglott have Covenant in Heb. 7:22. This verse makes it most emphatically evident that this better Covenant, better than the Law Covenant under which Israel previously was, *was a thing of the future*, not of the present; and the proof of our assertion is the word "surety."

Let me illustrate the significance of this word; suppose that in the same room, within ten feet of me, there was a bag of gold which I desired some one present to bring to me. How strange it would be if, before I allowed that one to touch the bag, I would require surety, or, as we more usually say, security. But if that bag of gold was two or three thousand miles away, then it would be nothing unusual to expect that man to have some one go on his bond as a surety, a guarantee, a pledge, that he would bring the gold to me, if I sent him after it.

Similarly, the Lord Jesus is not the surety for the blessings enjoyed by the Church today. He purchased those blessings for us with his own blood, but we do not need any surety of them, because we have the things themselves. But if our Savior is a surety it implies that there is something yet future coming to somebody, something different from what we are getting today. Paul calls that something a better Covenant, so we conclude that this Covenant is entirely separate and distinct from the high calling of this age. This agrees perfectly with what we have already seen: that the new Covenant has reference to the blessings of restitution, which are soon to be granted to the willing of mankind, beginning with the people of Israel. Jesus, as a result of the sacrifice which He completed at Calvary, is the surety, the pledge, the guarantee, that these things shall be, even though the Jew is still in a cast-off condition, yet, in due time, the very one because of whose rejection they were cast off, will be the one who will bring them back.

Hebrews 8:6-13 will be now considered, but we will first take the sixth and seventh verses by themselves. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established on better promises.

"For if that first covenant had been faultless, then should no place have been sought for the second."

The Apostle here calls the Sinaitic or Law Covenant the first covenant, not because it was the first covenant that God ever made, indeed, we know that the Abrahamic Covenant was not the first covenant, but it is called the first covenant because it was the first covenant given to Israel as a whole. His statement is another way of saying that, if the first covenant had been faultless, it would have done the work that the second covenant is going to do, and as a consequence, the second covenant would have been unnecessary. Now we inquire, What would the first or Law Covenant have done had it been faultless? We must remember that the fault was not in its imperfection, but in the lack of any mediatorial provision to offset the weakness and inability of the people to keep it. If that covenant had been faultless, it would have given the people under it everlasting life. That covenant said that the man that doeth these things shall live by them, and he could have lived as long as he did those things. Furthermore, he would have been free from sickness and disease. In addition to that, his farm would have been a paradise, for God had promised to bless his flocks, and trees, and wine and oil, and to bless him in basket and in store. To sum it up, man would have been a perfect being living eternally in a perfect earthly paradise. But if that first covenant had been faultless, it would not have taken any one to heaven; it would not have made any one a joint heir with Jesus; it would not have begotten any one to the divine nature, nor given them immortality—*it would have accomplished restitution.* So if the second covenant is going to do what the first covenant should have done, then that New or Better Covenant will accomplish restitution, and nothing of a spiritual nature at all.

But some one might ask, Why in the sixth verse does the Apostle speak of this covenant in the past tense, as having already been established? Saying: "Which was established upon better promises." We answer that that covenant was established eighteen hundred years ago, but we must distinguish between a covenant being established and becoming operative. In our city the council meet together, and they enact certain laws, these laws then go to the mayor for his signature, and after being properly passed and signed, they are established. Yet it might be explicitly stated in the body of that law that it was not to go into effect or operation until January 1, 1912. It might be that that law appointed the mayor as arbitrator or referee in some particular matter. He is appointed arbitrator, referee or whatever the position might be the moment that law was established, and yet, he does not have any duty to perform in that capacity until the law has gone into effect or become operative, and that is expressly stated to be at a particular future time. It is in perfect accordance with this that the New Covenant was established eighteen hundred years ago, and it is in perfect agreement with this that the Lord Jesus Christ was appointed Mediator eighteen hundred years ago, but all the Word of God agrees in proving that that New Covenant was not to become operative until more than eighteen hundred years after it had been established, and several thousand years after it had been promised.

The Apostle then continues by referring to the passage already noted in Jeremiah 31: "For in finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord." After those days in which they would be disregarded, in the cast-off condition. "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

This last verse reminds us that the Law Covenant in Paul's day occupied a position somewhat similar to Hagar's position after Abraham had rejected her. There she was in the wilderness, almost ready to die, to vanish away; nevertheless with certain promises which God had made her and her child Ishmael; so Paul saw the Law Covenant in Hagar's predicament, almost ready to die, to vanish away, but there were certain promises of future blessings which God had made to the children of the Law Covenant, and these would have to be fulfilled after the death of the Hagar Covenant, and in the days of the New Covenant.

We will again digress to note another beautiful point, and yet so liable to be misunderstood. I refer to the word translated "make" in the eighth verse. Those who refer to the Emphatic Diaglott will find this word there translated "complete." In the King James version the Greek word "sunteleo" is rendered by four English words: end, finish, fulfill, make. It is evident in the verse under consideration that the Apostle did not mean to say: after those days God will bring that New Covenant to an end, for in that case it would not have been an "everlasting covenant" at all. When was the Law Covenant finished or completed? In one sense it was finished or fulfilled eighteen hundred years ago, and in still another sense it will be finished at the close of this age, when the Israelites are delivered from its curse, by coming into the bonds of the New Covenant; but in neither of these senses does the Bible use the word "sunteleo." The Law Covenant was finished in the "sunteleo" sense, when God had completed the writing of the commandments on the tables of stone, and giving them to Moses, sent him down from the mountain to inaugurate that covenant with the people of Israel. A house cannot be conveniently occupied until it is finished, a horse and vehicle cannot be driven until the harnessing has been completed; similarly a covenant cannot be effective until it has been "sunteleo."

But there is still another thought in this word which must be noticed. In Jeremiah 31:33, from which Paul is quoting here in Hebrew 8, and, in fact, in almost all Old Testament passages where it speaks of "making a covenant," the word translated "make" is not the usual word with that significance, but it is the rendering of the Hebrew word "karath." This word has the sense of cutting off. Jer. 11:19: "Let us destroy the tree with the fruit thereof, and let us cut him off (karath) from the rest of the living." Joel 1:9 says: "The meat offering, and the drink offering is cut off (karath) from the house of the Lord." This word was used in connection with covenants in evident reference to the sacrifices that would seal or ratify the covenant entered into. No covenant was really made until the sacrifices had been cut off or accomplished.

However, we must distinguish between the sacrifices being cut off, and the covenant being made as a result of the sacrifices being cut off. Jeremiah's word would not mean that, after those days the sacrifices will be cut off; indeed, the sacrifices will all have been made before those days. The thought was, after those days I will covenant a covenant with the house of Israel as a result of the sacrifices cut off.

When Paul came to translate this word into the Greek, he says (see Diaglott rendering of Heb. 8:10): "For this is the covenant that I will covenant with the house of Israel; after those days," etc. But in order to emphasize the thought of the original Hebrew, the Apostle, in Verse 8, uses a still different word, "sunteleo," from what he has in Verse 10. We have already noted the force of this word, but there is another point connected with it that we cannot pass unnoticed. In classic Greek this word was commonly used in a different sense from what it usually has in the New Testament. It meant payments or contributions made by others towards defraying the expenses of some enterprise that had for its object the benefiting of the general public. Thus in Liddell and Scott's Unabridged Greek Lexicon are included such definitions of the word as, "a joint contribution for the public burdens. For instance, at Athens, this term was applied to a body of men who contributed jointly each year to equip a ship for the public service. Any similar partnership in bearing public burdens."

I do not lay much stress on the acceptance of the more classic meanings of the New Testament words, and yet

there is certainly some food for reflection here. The new covenant promises were not for the benefit of some private class, like the high calling of this Gospel Age, but it was for the blessing of the general public, all the people of the earth, beginning with the Jewish nation. However, certain contribution, certain sacrifices were to be made before that work could begin. The principal contributor, in fact, the sole contributor as far as individual merit was concerned, was the Lord Jesus; but while the Church had no merit of her own to offer, yet the Heavenly Father had graciously arranged that she should have somewhat to contribute also, by bestowing upon her some of the merit borrowed from the Lord Jesus Himself. She has the privilege of contributing that which was reckoned to her through faith in the blood of the Savior. And when all these contributions are in, then this new covenant will begin to operate on behalf of Israel first, and then through Israel to all the remainder of the human family. (Acts 15:15-17; 1 Pet. 4:13.)

Let us next turn to the ninth chapter of this epistle to the Hebrews, Verses 13-15. While the verses that follow these three have considerable bearing on the subjects we are considering, yet it is these three that we will give most attention to, because they are recognized by some as among the most difficult to reconcile with our views of the covenants, and it is so until you once get the real import of this passage.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

"How much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God: purge your conscience from dead works to serve the living God.

"And for this cause he is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance."

A casual glance at these words would lead almost anyone to think Paul was here saying, that those to whom he was writing had been delivered from the condemnation of the law covenant by coming under the new covenant. But a little further research would show us that we had failed to grasp the basis of the Apostle's argument. The epistle to the Hebrews was primarily addressed to the Jews and Jewish proselytes who had accepted the Christian religion, and the inspired writer here, as well as in many other places, points out to them that their deserts under that first covenant was condemnation. And just as truly as a murderer with the sentence of death hanging over him could not be put on trial for another crime, until some way had been found of delivering him from the penalty incurred by the first crime; neither could those Jews be accepted of the Lord and enter the race for a heavenly prize, unless some way was found of delivering them from the condemnation of the law covenant, as well as from the more universal sentence resulting from the sin of Father Adam.

However, that law covenant could not be disregarded, nor its condemnation ignored, so the only way whereby the Israelite could have its curse lifted would be by the introduction of that of which the law covenant was a type, a shadow. Then it would be just as it is in nature, where every shadow ends at the substance. But before the law was given the Lord selected the mediator for that covenant, and so the first thing in the introduction of the antitypical law covenant was the election of its mediator. So we recognize God's choice of the Lord Jesus nineteen hundred years ago to be the mediator of this better covenant even though, as we have already seen, He was not to begin to bestow the blessings of that covenant until it had become operative. And now that the Savior had become the Mediator of the new covenant, it was possible for those who had been under the condemnation of the law to accept the Lord Jesus as their Captain and Leader instead of Moses, and through faith in His great offering, the great sacrifice which fitted Him to become the Mediator of the new covenant, they found deliverance from the curse of the law covenant.

Now do not misunderstand me, and think that by this I mean the law covenant ended and the new covenant began 1,800 years ago. That is not my thought. I may illustrate it in this manner; there are two classes of people in the world at this time. To the one class we are yet in the Gospel Age, and to them the Millennium will not begin until 1915. But there is another class, among whom we are thankful to be counted, with whom the Gospel Age ended in one sense and the Millennium began in 1874. So in the days of the Apostles there were two classes, to the one class the law covenant was as dead, but to the other class the law was just as much alive as ever. In Rom. 10:4, Paul refers to the first class, saying, "For Christ is the end of the law for righteousness to *every one that believeth*." But some one may be prompted to remark: I do not see how the law covenant could be said to end even with this class, unless they came under the new covenant first, if it be true that no shadow ends until the substance has begun. To this I answer, the substance has begun with them, but in a wondrous way the Lord arranged for them to share in the distribution of the blessings of the new covenant, rather than in the receiving of the blessings which were to be granted to those under that new arrangement.

In order to appreciate this point, let us note that there were three stages to the law covenant, and similarly there were to be three stages to the new covenant, of which the law covenant was a type.

First, there was the preparatory stage which lasted for forty days, when Moses went up into the mountain and preparations were made for bringing Israel into covenant relationship with the Lord. In due time Moses came down from the mountain. There the preparatory stage ended when the Law went into effect. After it went into effect, then the influence of the Law Covenant began to be felt. Now, eighteen hundred years ago, as respects the class which accepted the Lord Jesus as their Savior and Redeemer, the third stage ended, and there the first stage of the New Covenant began, namely, the preparatory stage. We remember Moses was in the mountain forty days during that preparatory stage, which represented the entire Gospel Age. When Moses came down from the mountain, he had to put a vail over his face, reminding us that at the end of this Gospel Age, the greater Moses was to come down and He would be invisible to the world. He came down to inaugurate the Law Covenant, for which preparations had been going on for forty days, and so when the greater Moses comes down at the end of the Gospel Age, it will be to inaugurate the New Covenant, of which the Law Covenant was a type, and for which preparations have been going on all down through the Gospel Age.

We can thus see that it would be improper to speak of the second stage of the New Covenant, beginning where the third stage of the Law Covenant ended. Where the third stage of the Law Covenant ends, as respects that class, the first stage of the New Covenant began. The first stage, as we have already seen, was the preparatory stage. After this would come the second stage when the New Covenant would become operative, which will last during the Millennial Age. Then, after the New Covenant became operative, the third stage will begin when the effects of the New Covenant would be experienced. How long? Through all eternity. That is why it is called the Everlasting Covenant. It would be very inappropriate for us to take any other view of this matter. We also recall the Jubilee type. We remember that the Jubilee consisted of two stages: First, the cycle of forty-nine years, then the Jubilee, the fiftieth year. When the last typical jubilee was celebrated, then the antitype began. Not the Jubilee itself, but the antitypical cycle, and when the antitypical cycle ends, then the second stage or real Jubilee will begin.

We would also call your attention to the fact that the Apostle Paul in the 3rd chapter of 2 Corinthians is making a comparison between the work of the Gospel Age and that of the Law Covenant, and he clearly shows that the comparison was not with the time when the Law Covenant had gone into effect and become operative, but with the time when the Law Covenant was in process of preparation. He reminds us there that just as up in the moun-

tain the tables were being prepared, so today there is a work going on of which that was a type. But up in the mountain the Law Covenant was not binding, not operative—no indeed. But the agents and instruments necessary to put that Law Covenant into effect were being prepared, being fitted for the work that they were to do. So, likewise, during this Gospel Age, a similar work is going on, a preparatory work, which is going to make the New Covenant effective in blessing all the families of the earth.

We notice in this connection also the statement of Paul in 2 Cor., the 3rd chapter and the 6th verse, "Who also hath made us able ministers of the New Covenant." Remember that the ministers of that Law Covenant were not the people under that Law Covenant, but that the principal minister of that Law Covenant was Moses, and he ministered the Law Covenant largely before the Law Covenant became operative; it was while he was up in the mountain that he was its minister as truly as after he came down. So today we are ministers of the New Covenant, we are ministers of the Lord, servants, sharing with Him the work of preparation which will ultimately inaugurate this New Covenant which is to mean a new agreement on behalf of Israel, and through them to the remainder of the world of mankind.

However, what we have been saying applies only to those who have recognized the Lord Jesus as their Redeemer. Christ is the end of the Law to such, but to the remainder of the Jews that Law Covenant is as binding as it ever was; they are still under the control of it, just as Ishmael was under the control of Hagar back there in the wilderness.

Now, this will probably be the most appropriate place for some reference to the type of Abraham and his wives. Someone might say, Why is it if there is to be a New Covenant that God did not illustrate it in the case of Abraham and his wives? Why did God cut the picture short? The Lord has made that picture complete too. We find that there is still another wife mentioned in the 25th chapter of Genesis, Keturah, and we understand that she is the appropriate type of this New Covenant. One might inquire as to why Paul made no reference to her in his Epistle to the Galatians, and we say, Simply because she had nothing to do with the argument which the Apostle was making. He was endeavoring to show some of those Christians that they were occupying a very improper position, that they were making believe that it was necessary to adhere to all the requirements of the Jewish Law, and the Apostle used this argument to show that that was a wrong position, that it would have been very inappropriate for Isaac to have clung to Sarah, and at the same time to have wanted to go out in the wilderness and to spend the time with Hagar too. So the Apostle was trying to show them that they were not the children of the Hagar Covenant, but that they were the children of the Covenant of which Sarah was a type. Now, to have brought in this New Covenant would only have confused matters and would not have served any purpose, it would have added to the mistiness of the subject to those whom Paul was addressing. But we find frequent illustrations of this, and we remember that passage in Isaiah 61,—how our Savior quoted only a part of the passage, only so much as was appropriate in His day. He said, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." There he stopped. Why not go on and describe the other things? Because they were not then due. In Ephesians 4:8, Paul said, "Wherefore he said when he ascended upon high, he led captivity captive, and gave gifts unto men." Paul was only partly quoting this passage from Psalm 68:18. He quoted only just as much as appropriate to this Gospel Age, but there is another clause in that verse which refers to the Millennial Age, and Paul very properly left that out; he was not talking about the Millennial times then, but about our position in this Gospel Age. It was in perfect harmony with this thought that Paul made no reference to Keturah, but we know that the Lord never puts anything in His Word without a purpose, and it cannot be that this reference to Keturah slipped in here without any real significance or object, but when we look a little deeper, we are surprised to find how appropriate the picture is in this detail also. In Gen. 24:67, it refers to the death of Sarah, and then the very next verse, the 1st of the 25th chapter begins, "Then again Abraham took a wife, and her name was Keturah." And in the following verses we read of six children whom she bore. The construction leaves no doubt in one's mind but that Keturah was a wife to Abraham subsequent to the death of Sarah. Furthermore, if Keturah had lived previous to Sarah's death, or during her lifetime, why all those statements respecting Isaac, and how he was Abraham's peculiar son, and how he was the only son to whom properly Abraham's inheritance could go. Yet very few Bible scholars and students are willing to admit that after the death of Sarah Abraham did take another wife, Keturah, as recorded here. I will refer you to the Bible dictionaries and other books treating upon this as a proof of what I have to say. Almost all of them agree, notwithstanding the plain reference of this event to the time after the death of Sarah, almost all of them contend that Keturah must have been a wife who lived contemporaneously with Sarah. The reason given for this belief is that Abraham was quite aged at the time of the birth of Isaac, and it seems miraculous that he should have had a child at all, and God had to interfere and work a miracle. Then, they say, is it possible that Abraham could have grown thirty years older, then married, and then had six children more? Evidently it is a lack of faith on their part. But how well this illustrates the very matter under consideration, the New Covenant—the very things that Bible students have been saying for years and years about Keturah, are being said today about the New Covenant. They say that it is very unreasonable to think that there is going to be any such thing as a Millennium of blessing for the world; they say these things seemingly pointing to the future really have reference to things contemporaneous with the selection of the Church of Christ, that the New Covenant does not have to do with anything that will follow the development of Christ and the Church, any more than Keturah had reference to the wife taken by Abraham after the death of Sarah. But we believe that this statement respecting Keturah is true, just as the Bible records it. Just so, we can have the same assurance respecting the New Covenant, of which Keturah is a type, that it is equally true.

We remember, too, the significance of the name "Keturah," the word meaning "incense." How true it is that through this New Covenant such incense and praise and universal honor will ascend to the Heavenly Father, according to the predictions of the prophets. In Mal. 1:11 the word "incense" is from same root as Keturah.

We may notice also the share which the Church of Jesus Christ was to have in this New Covenant, and we perceive that it was not the share of a beneficiary, but rather that of being sharers with Jesus in the making of this New Covenant. In Isaiah 49:8 we have one statement respecting this, and we are right in applying this to the Church, because the Apostle Paul quotes it in 2 Corinthians 6:2, applying it to the Church, "Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish (margin, raise up) the earth, to cause to inherit the desolate heritages." We find here that the Church was to be given for a covenant. For what covenant? Surely not for the Law Covenant, nor for the covenant of special grace, but we can see that it was to be for, on behalf of, or in the interest of the New Covenant, that they might share with Jesus in bestowing its blessings upon the world.

Let us consider the Scripture relating to the making and sealing of the Law Covenant, and see how it illustrates the making and sealing of the New Covenant. In Exodus, 24th chapter, verses 4-8 especially, "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it

in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said, will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

The inspired account here tells us of certain oxen which were sacrificed, and we would understand them to properly represent the great sacrifice of our Lord Jesus Christ. There is reason to believe that there were some goats offered, probably at the same time, judging from the account given in the account in the book of Hebrews, but they are left out of this picture, as though they formed a separate picture. We understand that these oxen typified the same thing that the passover lamb did, all pointing to the one great sacrifice of the Lord Jesus Christ. Then it tells us how part of this blood was sprinkled upon the altar, and the other half was put in basins. The word here translated "basins" does not properly indicate any vessel as large as a basin. It is a word that would more properly refer to a smaller vessel, such as a cup. As an instance of this, in the Song of Solomon 7:2, this same word is translated "goblet." We are to keep in mind that this was not a yearly ceremony, but when the time came for the sealing of this Law Covenant, it was done right at that time, and we can readily imagine Moses calling to the people to bring their cups, their goblets, any kind of small vessels to put the blood of these oxen in. We understand that this is the work antitypically which has been going on for these past eighteen hundred years, that the Lord Jesus, the great ox, the bullock, was slain, and since that time, we have been partaking of His blood, we have been receiving of His life, for, as the Scriptures express it, "the blood is the life thereof."

These cups and small vessels having been gathered together rather hastily, they must have been a peculiar collection, no two of them exactly alike. Probably some had big cracks through them, others had pieces broken out of them—some injured in one way and some in another way, but that did not matter. The important thing was not the cup, but the blood that was put in it. Thus it has been during the past eighteen hundred years, for we have been receiving the blood of Jesus Christ. Those cups had no blood of their own until it was put into them. So with us, we had no life until we received it reckonedly from Jesus. Jesus was the only one who had life, as we read, "In him was life." But Jesus poured out His life; He gave up His life there, and we have been receiving it, and so the Apostle could say, "I live, yet not I, but Christ liveth in me." (John 1:4; Gal. 2:20; John 6:53-57.)

How much blood did these cups add to that which came from the ox? Not one single drop. Did they not possess a little blood of their own? Not one bit. Thus was illustrated how entirely void of life we are of ourselves, how the merit or life comes from Christ. But why was this blood put in these cups? In order that through them it might be applied to all the world of mankind, and so in this picture, we are told how that blood was sprinkled over the people. It could not be the blood that was put upon the altar, for that could not be gathered up again, it must have been that put into these cups, and we can thus see how that, in due time, through the Church, the merit of the Lord Jesus Christ is going to reach all and they will all get the blessings promised. Just as the blood had to come from the oxen, and the cups were merely the channel through which it reached the people, so today, we can see that God's people have no merit of their own. They have merit, they have worth, but it is borrowed merit from the Lord Jesus, and it is this merit which they have received from the great bullock which is going to reach the remainder of mankind.

I cannot help but think that this is the real thought found in 1 Peter 1:2, "Elect according to the fore knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." You will notice that the Apostle is not speaking about how we have been chosen because of the sprinkling of the blood of Jesus. We realize that we need the blood of Jesus Christ just as much as the world needs it in the next age, but we recognize that we must get the benefit of the blood before we would be of the elect, but, after becoming the elect, the Lord shows us that we have the privilege of obedience, and so today we are trying to be obedient, but there is going to be a future work. After this has properly developed us, we are then to share, in due time, in the sprinkling of the blood of Jesus Christ. Well, one may ask, Has not the blood of Jesus Christ been sprinkled upon us? We would say, Assuredly. But we must ever bear in mind that there are a great many things true of the Church today that will be true of the world in the Millennial Age, but it would not be reasonable to say that because such things are true of both the Church in this age and of the world in the next age, therefore everything that is true of the Church in this age would be true of the world in the next age. That would lead to some very erroneous conclusions. We know that some things which will be true under the New Covenant are also true under this covenant of grace, but it would not be proper to say that because some of these things are true in both instances that it is all therefore the work of the New Covenant. We know that, according to the New Covenant, the world will be enlightened in respect to the Lord, and we have been; and we know that under the New Covenant the world will be brought to love the Lord, to serve Him, and we have been brought to love and serve the Lord. We are also to bear in mind that we need the blood of Christ just as much as the world under the New Covenant will need the blood of Christ, even though there is some difference in the work accomplished in us and later in the world.

One might be inclined to inquire of us, But are we not reckoned as under the New Covenant when we accept Jesus Christ as our Savior, are we not in the step of justification counted as under the New Covenant? But we answer, No. The New Covenant includes the *gradual uplifting process* that will bring man to a state of human perfection, and will enable him to actually remain there forever. This is not true of us, because we are not actually brought to a state of human perfection, and at best our standing in this respect is a reckoned one, neither is the work in our case a gradual one, but instantaneous. We thus see that what the world will receive gradually, and actually, through the instrumentality of the New Covenant, we receive reckonedly and instantaneously through faith in the great sacrifice of our Savior.

Note the passage in which our Lord's words to His disciples in the upper room are recorded, Matthew 26:27-28: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." Our Savior invited them to drink what He here called the blood of the new covenant. When they drank of that cup, they assimilated the wine which it contained, and thus, it illustrates well how we assimilate that which we receive of our Lord Jesus. Furthermore, it indicates a participation with Him in that same cup of suffering of which He drank. This is also clearly pointed out in Paul's reference to this statement in 1 Corinthians 11:25: "After the same manner also he took the cup, *when he had supped*, saying, This cup is the New Testament in my blood." These words show that the Lord Jesus drank of this very cup first, before He gave it to them to drink; and if this implies their coming under a New Covenant, it would indicate that Jesus came under the New Covenant, but if this New Covenant had reference to the benefits that would be enjoyed by all imperfect men, whether in this age or in the next, then it would lead us to the contradictory conclusion that the Lord Jesus Christ was also an imperfect being, and that He also needed to participate in the imputed merit of His sacrifice. But the very fact that Jesus was a perfect being, and did not require at all the conditions of the New Covenant, is an evidence, and a proof to us that in the drinking of this cup, He had no reference to the coming under the conditions of the New Covenant, but we see now that the real thought of this passage is that, as He had drank of that cup of degradation, bitterness and distress and suffering, and that this even implied the sacrifice of His very life, and all of this was done for the purpose of sealing a New Covenant, then we must likewise believe that the share which Jesus had in this

was to illustrate the share which likewise His disciples were to have. If His position was not that of one under the New Covenant, but one who was to seal that Covenant, as a result of the sacrifice of His life, then they likewise, in accordance with the passage already noted in Isaiah 49:8, were to share in the sealing of that New Covenant, by giving themselves as He had given Himself. The difference was that in giving Himself, He was perfect and complete, without need of any imputed merit, while with us, we are weak and imperfect, and we need the imputed merit of our Lord and Master. We must get the reckoned righteousness, which comes from the applied merit of our Redeemer, before we are in a fit condition to sit at our Master's table and to participate with Him in the cup which He offers us to drink.

In concluding this discourse it might be well to say a few words respecting why this New Covenant was to be made with the house of Israel and the house of Judah—there is no reference to its being made with the whole world of mankind.

We know that all of God's arrangements seem to have been to the Jew first, and then also to the Gentile. We remember that the Apostle Paul said in Romans 9:4, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law."

According to the prophetic statements, when the great time of trouble with which this age concludes, has drawn to a close, there will be only one nation on the face of this earth, namely, the Jewish nation. The prophecies lead us to the conviction that the time of trouble will mean the destruction of every nation except the Jewish nation, and to that people it will mean a national resurrection. We remember that in the parable of the rich man and Lazarus, the Jewish nation was compared to a man, we remember that their national death was represented by the death of that rich man, and that as a nation the Jews have been dead ever since A. D. 70. We recall how in Ezekiel the 37th chapter, reference is made to the resurrection of that nation. The valley of dry bones here spoken of does not refer to the individual Jew, but it refers to them in a national sense. Note the explanation of this fact in the 11th verse, "Then he said unto me, Son of Man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." He does not give us to understand that these bones represent men that are actually dead, because these people are represented as speaking; they are talking about how they were like dried bones, cut off from their parts, their hope lost. In what sense was this true? Nationally. Then in this passage, we have a picture of the national resurrection of Israel. But the same time of trouble that will result in the national resurrection of Israel will result in the death and destruction of every other nation. In Jeremiah 30:11, it says, "For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Here the statement is made that the Lord is going to make an end of all nations except the Jewish nation, that He would give them a measure of punishment, and when that period of punishment was over, He was going to restore them and bless them.

When we speak of all other nations being destroyed, we would not have you infer that we mean the individuals of those nations, nor would we have you to understand us to mean that all lines of demarcation will be immediately blotted out, that language and facial characteristics will immediately disappear, but our thought rather is that from their peculiar standpoint as a nation with a government of their own, and with an organization of their own, every other nation on the face of the earth will lose its national individuality and standing in this time of trouble, except this Jewish nation who will gain what the others lose. Why will the Jews survive nationally when the others will not? Simply because the Jewish nation was the only nation established by God; every other nation was man-made, and God had nothing to do with their organization. However, we see that through the Jewish nation that covenant and its blessings will reach all the remainder of the earth's inhabitants in due time. Note a Scripture to this effect in Isaiah 14:1: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob." Here we would have you specially notice the fact that strangers, those who had been members of other nations, were going to be joined at that time to Israel, to share her blessings. The 2nd chapter of Isaiah is quite a picture of the same thing. Jeremiah, 3rd chapter, 17 and 18th verses, also remind us of the way all other nations of the earth will gather about Israel at that time. Notice also Zechariah, 8th chapter, verses 20-23, "Thus saith the LORD of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; in those days it shall come to pass, that ten men shall take hold of all languages of the nations, even take hold of the skirt of him who is a Jew, saying, we will go with you: for we have heard that God is with you."

We have a further confirmation of this in Ezekiel 16:59-62. First the Lord reminds Israel how they had despised that old Law Covenant that He had made with them, and then He would have them further remember that even though they had been unfaithful, He was not going to forget the beautiful things typified in that Law Covenant, and in due time, He would establish unto them an Everlasting Covenant. Following that in the 61st verse with the statement, that when He has made that Everlasting Covenant, that New Covenant with the house of Israel, and with the house of Judah, then He would give to them the people of Samaria, and the people of Sodom, but He specially reminds them that He would not give to Israel those people by that old Law Covenant, but that it was going to be by or through this New Covenant of which we find His Word full of references.

Some might ask why the Lord had determined to send this blessing to other nations through the Jews. One reason is this: The Lord determined to humble the entire human race. There is nothing that will have a more humiliating effect upon a large part of the people of the earth, and especially those who have professed the name of Christ but have really been unfaithful to His teachings, than to be compelled to look up to the Jewish people as the divinely appointed channel through which they will get their blessings. We can well believe many of them at first, in that Millennial time, will refuse to accept the blessing through the Jews, as much as to say, Lord, I want you to bless me, I want to enjoy the blessings of that New Covenant, but I am not going to take it through a Jew, you must send it through some better channel than that. We can imagine the Lord saying, All right, that is the method I have adopted, if you do not wish to accept the blessings through the Jews you need not accept them at all. We realize that in due time that man or woman will come to the humble attitude of mind that will be ready to accept the Lord's blessing through whatever channel He may be pleased to send it.

We thus recognize that, beginning with Israel, the blessing of the Lord shall reach ultimately to all the world of mankind, and thus it will be true that the blessings of that time will be to the Jew first and then to the Gentile, the same as it is now.

The secret of the Lord respecting the selection of the Church, etc., is with them that fear or reverence Him, and He will show them His covenant. (Psa. 25:14.)

Discourse by Pilgrim Brother A. Saphore. Subject: "THE SCHOOL OF CHRIST."

Text: *"It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard, and has learned of the Father, cometh unto to me."* (John 6:45.)

OUR first important question in connection with our subject is, "Who are eligible to enter the school of Christ?" Let us imagine a child, desiring to enter school, coming to one of the teachers, and saying, "I want to get in school." Let us think of the teacher saying, "No scholar can enter this school except a responsible person speaks for them. Where is your father? Did your mother come to speak for you?" Let us suppose the child to say, "My case is a sad case; my father sinned a great sin, committed a great crime, and as a result he had to work very hard. Yes, mother had to

work hard also, and all our family has to work hard until they die, so no one can speak for me. But I heard that a great superintendent had started a school, put his son through a college course, and made him the professor of the school. I heard, also, that if one wanted to get in the school, and no one could speak for them, that the professor would speak for them. Oh, I loved that professor from that moment, and now, can I see the professor?" Let us think of the teacher saying, "Yes, look to the professor, he will start you in school and he will help you to finish."

Then think of the child going to the professor and saying, "Dear professor, you will speak for me, won't you?" And think of the professor saying, "Yes, no child can come to the superintendent but by my speaking for them. I'll speak for you if you will promise to abide by the rules of the superintendent." Think of the child then saying, "Oh, that is the reason I want you to speak for me. I want to get in the school." So the professor represents the child.

This is exactly our position, dear friends, we say to one of the teachers, "I want to get into the school of Christ." The teacher says, "You must have a responsible person speak for you." Then we have to say, "Our case is a very sad one; our father (Adam) sinned a great sin, and as a result had to work real hard, not only for a few years, but until death." "By one man sin entered into the world, and death by sin." (Rom. 5:12.) Yes, mother (Eve) had to work hard too, and all our family has to work very hard, "The whole creation groaneth and travaileth in pain together until now." (Rom. 8:22.)

And we heard that there was a Great Superintendent (God) and that He had put His Son (Jesus) through a course of training and had made Him Professor in the school. "It became him (the superintendent) of whom are all things, and by who are all things, in bringing many sons (scholars) to glory (graduation), to make the captain (Professor) of their salvation (school) perfect through sufferings (lessons)." (Heb. 2:10.)

And we heard that the Professor (Jesus) would speak for us, and we ask, "Can we see the Professor?" The teacher (Paul) says to us, "Looking unto Jesus (the Professor) the author (starter) and finisher of our faith" (school of faith). (Heb. 12:2.) Then we come to the Professor (Jesus) and He says the teacher is correct for "no man (scholar) cometh unto the Father (superintendent) but by me (the professor)." Yes, I will represent you, but remember that the purpose of My speaking for you is that you give up your will and abide by the Will of My Father (the Superintendent). "Surely," we say, "that is just what we want to do—we consecrate ourselves entirely to the will of our Superintendent." Thus are we accepted into the school of Christ.

The heathen are not eligible to enter the school because they are like the child who never heard there was a school. One of our teachers explains their position, saying, "How shall they believe in him of whom they have not heard?" (Rom. 10:14.) They neither know that there is a superintendent nor that he has established a school.

The world are not eligible because, while they believe there is a God and that His Son is the Professor, they have not faith enough to believe that He (Jesus) will speak for them and "without faith it is impossible to please him (the superintendent): for he that cometh unto him must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

After being in the school a while we learn the philosophy of why the world has not faith. Because of Adam's fall the world as his posterity have fallen. All have not partaken of the fall in the same way; some have fallen in justice—they are very loving but they just let everybody run all over them—they lack justice. Others have fallen in love—they recognize strict justice, but are not inclined to be merciful—they cannot be as merciful as others because mercy is the difference between love and justice, and they lack love. Others have fallen in faith, they may be grand characters—may possess love and justice, etc., but they lack faith—"for all men have not faith." (2 Thes. 3:2.)

Having entered the school of Christ through a proper faith and a consecration to Our Great Superintendent, let us look a moment at our school books. All our books are in one book (the Bible) and it seems they cannot be understood at all until we learn what one of our teachers means when he says, "Study to show thyself approved unto God (the superintendent), a workman (scholar) that needeth not to be ashamed, rightly dividing the Word of Truth (school books)." (2 Tim. 2:15.)

Our purpose in entering the school is not to get a certificate that we need none of the Professor's instructions. Indeed, many seem to be in this attitude; when a colporteur calls at their door to show "The Divine Plan of the Ages," they say, "Oh, we do not want that, we have our Bibles." "But," says the colporteur, "do you understand your Bible (school books)?" And they say, "We do not desire anything, we have our Bible (school books), good day."

Thus they are like a child who has the school books but refuses instruction as to how to properly use them.

Others are like the child who enters school and then *makes up its* mind that the work for it to do is to get all the children of the city into the school—and so neglects

the study of its lessons. But examination comes and the teacher requires it to answer certain questions, but it says, "Oh, I was not present that day." "Where were you?" says the teacher. Then the scholar says, "I was trying to get the children of the city to all come to school. I know you didn't tell me to, but I knew that would be alright and I have done many mighty works in thy name." The Teacher declares, "Depart from me, I never recognized you as a faithful scholar."

So with some who neglect the school books (Bible), and try to convert the world—if they can't urge them in, they pull them in, or push them in—any way to get them all in the school of Christ. But examination day will come and they will have to say, "We were trying to convert the world, and—" "But did I tell you to," the Teacher will say. Then they will say, "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: Depart from me, ye that work iniquity." (Matt. 7:22, 23.)

Spelling Lesson.

The Professor says, "Spell death." How often, dear friends, we hear it spelled "l-i-f-e." This reminds us of a gentleman who shared our seat in a railroad train. He handed us a tract teaching torment for the wicked, and we read it because we thought he would read one of our tracts in return. The gentleman seemed to expect us to make a comment on it, so we said, "Can you harmonize that teaching with the Bible teaching, 'God is love?'" "Oh, yes," he said, "that would be alright for God." We asked him how he would regard a man who did such things as are put to God's charge, and he said, "Oh, that would be alright for God." Dear friends, God does not need us to take His part at all. We argued that Satan, the most wicked personage, was to be DESTROYED and surely those less vile would not suffer more severely than he. He declared that the Bible did not teach the destruction of Satan, so we asked him to read Heb. 2:14, which he did, "That through death he might destroy him that hath the power of death, that is the devil."

He exclaimed, "That means destroy his power." We suggested that he read it as though it were his newspaper, and he declared that it was God's Word he was reading, thus suggesting that you should read into or out of God's Word things contrary to its declaration.

We pointed out that the verse said, "Him that hath the power of death" (not torment)—that the devil never had power of anything but death. "Oh, that don't mean death," he declares, "that means separation from God, and all separated from God are in anguish, and you be careful you don't get there; you are a wicked man, you are." So we left the gentleman, arriving at our proper station.

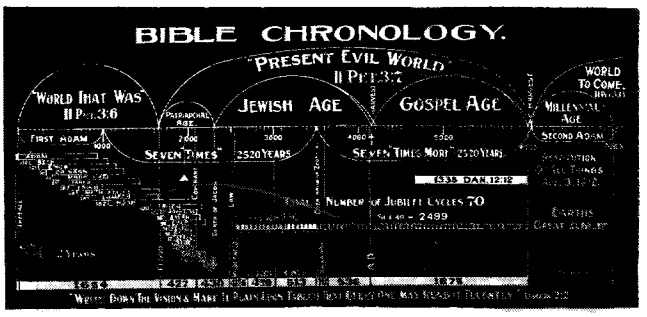
The Master had asked him to spell DEATH, and he said, "S-E-P-A-R-A-T-I-O-N." Wrong—he missed his spelling lesson.

Dear friends, if death means separation, then listen to one of our teachers (1 Cor. 15): "The last enemy to be destroyed is separation (death)."

NO WHISPERING IN OUR SCHOOL. Whispering in school is one of the hardest things to refrain from. SO EVIL SPEAKING is one of the besetting sins of those in the school of Christ. "The tongue is a little member, and boasteth great things." (Jas. 3:5.)

NO COPYING IN OUR SCHOOL. One who copies unfits himself for examination, because one special precaution at examination is to guard against copying. So we should not lean upon the Elders and oppose the presentation of the Covenants or the Vow because the Elders oppose it. On the other hand do not take the Vow or accept presentation of Covenants just because Brother Russell or an Elder says so and so. Right here let us suggest that Brother Russell is continually telling us not to copy from him but to prove all he says. Surely, having received so much Truth through him, we would rather continue proving what he says than to start out to prove what another says to the overlooking of what Brother Russell presents.

The professor uses a scholar to write on the blackboard, so the Lord is using a scholar now. Let us heed what is written, "I will stand upon my WATCH, and set me upon the TOWER and will watch to see what he (the Professor) will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it." (Hab. 2:1, 2.)



Those who have read have seen that there is a race set before us, "That he may run that readeth."

Wilfulness in school leads to expulsion of scholars, so in the school of Christ, "if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour (EXPEL) the adversaries (scholars)." (Heb. 10:26, 27.)

THE OBJECT of the school of Christ is to prepare teachers for another school—the Millennial School. Christ and the graduates with high honors will be the ones to teach the world of mankind during the one thousand years, to follow this Gospel Age.

Then "the knowledge of the Lord shall cover the whole earth (school) as the water cover the great deep."

Those who do not obey the teacher (Christ and the Church) then, will be expelled from school. "Every soul (scholar) which will not obey that prophet (teacher) shall be destroyed (expelled) from among the people (scholars)." (Acts. 3:23.)

Graduates of the school of Christ who do not graduate in time for commencement exercises (marriage of the Lamb) need to study more and learn more lessons. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7:14.)

The school of Christ puts scholars through lessons so that graduates will be able to sympathize with scholars of the Millennial School. Hence some of the teachers will have been taken out of every nation, every kindred, and every marked condition of life.

Jesus said, "Other sheep (scholars) have I, which are not of this fold (school of Christ): Them also I must bring (from their graves), and they shall hear my voice (instructions in the Millennial School); and there shall be one fold (school), and one shepherd (teacher, Christ and the Church)."

At the end of the Millennial School, all who pass examination will graduate and be received into favor with The Great Superintendent. "Then cometh the end (of the Millennial School) when he shall have delivered up the Kingdom (school) to God, even the Father." (1 Cor. 15:24.)

May God's blessing be upon us as we speak to learn well our lessons and conform unto the character of our Dear Superintendent and our Dear Professor. AMEN.

? QUESTION MEETING—Conducted by Brother Russell. ?

QUESTION 112.—*Please explain Isaiah 26:19: "Together with my dead body shall they arise."*

Answer.—That is the passage which speaks about the earth casting forth her dead. This Scripture, as I understand it, should read: "Thy dead men shall live, my dead body they shall arise." Leaving out the words in italics, and the word "together" which are not in the original. He is speaking of the Church of Christ, in the first resurrection, the specially dead.

Question 113.—*When there were no other inhabitants of the earth but Adam and Eve, and Cain and Abel, into what country did Cain and Abel go to take unto themselves wives, there being but four people (the above named) upon the earth, according to Scripture?*

Answer.—The Scriptures do not say there were no more than four people upon the earth. The Scriptures do not mention the daughters of Adam, and the supposition would be in harmony with the record, that when Cain took a wife, he took one of his sisters. There was no objection to a brother and sister marrying then, for in many respects they would be better adapted. The reason for their not marrying today is that the race has so deteriorated that for a brother and sister to marry their children would inherit the characteristics of the family to such an extent that they would go insane, and therefore the law forbids it, even to cousins and second cousins.

This is quite a contradiction, you see, to the doctrine of evolution.

Question 114.—*Is there any Scripture to show that the sisters should lead in prayer and take any active part in the public worship, or is there any Scripture to the contrary?*

Answer.—The answer to this question would lead to quite a lengthy discussion of many Scriptures, and I think I will answer the question best by referring you to the 6th Volume of Scripture Studies.

Question 115.—*When will we be living in the parallel time when the Joseph class will be made known to their brethren the Benjamin class?*

Answer.—Well, it is only a speculative answer, for the Scriptures say nothing definite on this question.

Our inference would be that the Benjamin class—the Great Company, and the Joseph class—the Little Flock, will be made known to each other in the great time of trouble. In the 19th chapter of Revelation, we read that a great many people will see after Babylon has fallen. There is a difference between Babylon falling in a judicial sense, by being rejected by the Lord, and the actual falling, as when she goes down like a millstone. In the 19th chapter of Revelation we also read that a great multitude said: "Let us be glad and rejoice and give honor to him; for the marriage of the Lamb has come, and his wife hath made herself ready." They rejoiced in the fall of Babylon. This is the Benjamin class rejoicing to know the Joseph class—it is after the Little Flock is changed and the Great Company is still in a measure of tribulation that they will recognize the Little Flock.

Question 116.—*Would you advise that a class of three or four have Berean Studies or Dawn lessons?*

Answer.—Well, I think it proper to have both. We have many opportunities and need not confine ourselves to one. The Berean lessons would, perhaps, be better for the more public meetings, and might be a little more orderly, and then you could have the Dawn Studies for the evenings.

I would advise in this connection that none forget the prayer and testimony meetings, for they are amongst the most profitable meetings that the Church enjoys. In the proportion that they are prosperous, we can generally see that the spiritual condition of that class is good, and therefore as far as possible, don't forget the prayer and testimony meetings, but do not make the mistake of having the testimonies along the line of things which occurred years ago. We suggest that you have a subject for each week, and have the testimonies so far as possible along the line of the subject. In some places, they use the weekly sermons as a basis for the prayer and testimony meetings, and they try to see that their testimonies bearing along the same line, and thus having it in mind during the week, they will look for some experience in harmony with that subject. In the New York church, they take for their weekly prayer and testimony subject, the Sunday afternoon discourse, and then they watch their experiences, Sunday, Monday, Tuesday and Wednesday—four days—along that line. If it is on patience, for instance, then they will note to what extent they have cultivated patience, and they generally find that there has been some experience during that time. Then after the Wednesday meeting, they have the same thought in mind until the next Sunday, thus always having it fresh in their minds. There is an advantage in that, which is to bring us all up to date, and I think you will all find this in your experience that you drifted and hardly knew that you were living, so far as Christian experience is concerned, but now today, we want to have some Christian experience. If a day goes by without some Christian experience, it is practically a day lost. So, you see that, by looking for these experiences, we find that for which we look. If you do not have something of the kind before the mind, you will not have such an experience, and you will scarcely know how the Lord has cared for you, or what experiences you have had. *We have found these very profitable.*

Question 117.—*The doctrine of the Trinity being unscriptural, why, in baptizing, do we baptize in the name of the Father, Son and Holy Spirit?*

Answer.—Because the Lord Jesus seemed to give that formula when He said, "In the name of the Father, and of the Son, and of the Holy Ghost."

What name?

Why, in the authority, not in the likeness of the death of the Father and of the Son and Holy Spirit; because the Father and the Holy Spirit did not die, and we are not baptizing them into the Father and into the Holy Spirit. We are baptized *into Christ*, but *in the name of*, the Father, and of, the Holy Spirit. It is not merely something that our Lord Jesus instituted and wished us to commemorate, but He wished us to know that when we did that we were doing something in harmony with the will of the Father, and of the will of the Holy Spirit, as well as in harmony with His own Spirit.

Question 118.—*If laws are passed to prohibit the sale of Dawns, shall we continue to sell them?*

Answer.—It is time to cross the bridge and worry when we get to it. Our Lord said, "Be careful for nothing, but in everything give thanks." Give thanks that you have an opportunity now and do not worry about tomorrow or next year. "Sufficient unto the day is the evil thereof." Sufficient also is the guidance of the Lord, and we are to wait and watch for it.

Question 119.—*Please explain what is meant by wilful sins and how they can be corrected, or forgiven, or set aside?*

Answer.—We have suggested through the Watch Tower publications and Dawn Studies that sins that are common to the Lord's people are of two general kinds. There are certain sins that are committed through weakness or ignorance. You and I commit trespasses many times against the divine will that we are not aware of, and the Lord does not count those against us. But suppose you subsequently ascertain that those sins were wrong? Then go to the Lord, make your apologies, ask His forgiveness and realize His forgiveness.

Then there are other things along the line of the weaknesses of the flesh, when we know they are not satisfactory to ourselves, and not in harmony with the divine will, and yet they are things that we cannot help. Your will was not sufficiently strong. Because it had in it a measure of wilfulness and weakness, for that reason, and in that

proportion, that sin is forgivable. Christ died for our sins, not only for the sins that are past, original sins, those that were yours before you knew the Lord, not only those, but additionally, the Lord provided for all those weaknesses and imperfections which would be yours, that you could not help or avoid, because of your nature, heredity or whatever it might be. He made provision for those, but He never made provision for wilful sin, and there is nothing in the redemption of Christ that covers a fully wilful sin for anyone as a New Creature. When we speak of a mixed sin, we are speaking of what must represent the most serious sin that the New Creature could commit, for the Apostle explains that we cannot sin, because His seed remains in us. What does he mean by that? He means this, that, being begotten of the Heavenly Father by the Holy Spirit, we are New Creatures, and the flesh from this standpoint is counted out of the way, and the New Creature is the only one that God is dealing with. You are not in the flesh, but in the spirit, if so be the Spirit of Christ dwelleth in you. What do you mean by the New Creature sinning?

He cannot wilfully and deliberately sin; it would be a sign that the seed did not remain in him; it would be a sign that the seed, the Holy Spirit had perished, and that you were not a New Creature, if you sinned wilfully, intelligently, with premeditation. The Holy Spirit would not be there, and you would not be a New Creature at all. The Apostle says that from this standpoint that wicked one toucheth us not. If it could sin wilfully, it would work death to the New Creature instantly. However, the New Creature has this moral body as its agent, and it is not always able to control it, so the Apostle says that, "We (the New Creature) cannot do the things that we would do." It is because we have this treasure in earthen vessels, and sometimes it will influence our best endeavors and hinder us from doing that which we would like as New Creatures to do. Does the Lord count it as a sin of the New Creature? No. The New Creature is the one that is anxious and desires to serve the Lord with all its being, might and power, loving our neighbors, laying down life for the brethren, and loving our enemies. The New Creature finds that the old nature balks, and gives a lot of trouble, so that the Apostle said, "Keep your bodies under." It could not be a New Creature and not be alright. It is the old creature which is wrong, and it is the New Creature who restrains or holds control of the old, just as a driver would hold or control a horse which was running or plunging. If the driver drives over a precipice, then we know that the driver has gone insane. So if you drive the old creature over the precipice, it shows that the New Creature is dead. If the New Creature, as represented by the driver, should at any time manifest weakness in dealing with the horses, and should allow them to run away, he might be culpable because he failed to show good judgment, and he may receive discipline because of his carelessness. That is the way you have found yourself sometimes, you have let the lines down, and before you could get them again, you find that the old creature nearly got away from you.

How can these sins be corrected? The proper course is to go to the One whose blood cleanses from all sin. It could not refer to the sins that are past, because they have been cleansed away. It is referring to sins that have been committed after we became Christians. In other words, they are the sins referred to in our Lord's prayer, where we are told to pray, "Forgive us our trespasses as we forgive those who trespass against us, etc." The only way that original sin can be cleansed is through faith in the work that Christ did for us. What are these trespasses? They are the imperfections of which we have just spoken—they are the spots and wrinkles. When you get any of these, you should go immediately to the great Redeemer, whose precious blood is able to cleanse us from all sin. The proper course is to go every day, the middle of the day or any time, not wait until night, don't allow yourself to rest a moment. Otherwise you will get used to them, and when your attention is called to them, you will say, Oh, I know it, and I don't like them, but, you know, everybody has them, and as a result a great many accumulate, and it would take a lifetime to get rid of them. This represents an unfavorable condition of heart from the Lord's standpoint, a lack of zeal, and such will be obliged to go through the great time of trouble as the Great Company, and wash their robes and make them white in the blood of the Lamb, just as they should have done all the way down.

Another thought: To what extent are these sins forgivable when we do take them to the Lord in prayer; how does He forgive them, and if so, how does it cause so much chastisement to follow? I answer, the two things are quite in harmony. We might illustrate it this way: You might say to your child, You have done wrong, and I must punish you, and the punishment will be that you shall have no dessert for dinner. If the child be of the right attitude of mind and be properly trained, as he should have been trained, the child will feel the disapproval of the parent more than the denial of the dessert. While the denial of the dessert is the real stipulation, the properly trained child will realize the frown of the parent more than the lack of the dessert. Therefore the child will say, Forgive me. The parent might answer, If I forgive you, you cannot have the dessert. Well, he might reply, I am not thinking of that, but I am thinking of how I have hurt you. In restoring the favor of your countenance you might say, Well, my dear, you are entirely forgiven, and you might give him the kiss of approval, but you can't have the dessert. Alright, he would reply. That is an illustration of how the Lord's people should be in their relation with the Heavenly Father.

Question 120.—*Will the Great Company participate in the marriage of the Lamb when we are told that the Bride will be complete sometime before? Is the marriage of the Lamb a particular event?*

Answer.—I answer that the marriage of the Lamb is a particular event and that our marriage custom of today does not properly illustrate the matter, but the marriage custom which prevailed amongst the Jews does properly represent the matter, and we should therefore look there for the illustration as it has come down through history.

A marriage contract was entered into, a marriage vow, usually in the form of a written contract between the one who was to be the bridegroom and the one who was to be the bride, and thus these two were both espoused or betrothed, and this usually lasted for about a year; and this was as binding as though they were actually married, and any impropriety on the part of either would be considered the same as though they had been married. During that year, she was known as the betrothed, and properly so. At the end of the year the man would come and receive her to himself, and from that time, she was his wife. Next followed a sumptuous feast that might last a considerable length of time, and that was not known as the marriage, but the celebration of the marriage, the marriage feast. The Lord's dealings with the Church is along these lines: First of all, 1,800 years the Church was betrothed to God's Son, and then He went into a far country. He first promised that when He came back again He would receive His betrothed Church to Himself. All during this Gospel Age the Church has been waiting for Him, and has had the mark of her espousal, the Holy Spirit. When He comes and receives her to Himself, she will be the wife, just as in the type—there is no ceremony needed.

What is the antitype? We understand that at the second coming of the Lord, the faithful ones of the Church who had died were raised and were at once received of the Lord, so that that portion of the Church is married to the Lord, just as soon as they are received by Him. They were merely betrothed before, but now He has received them to Himself. We are going in and are being changed in the twinkling of an eye. This was represented by the five wise virgins; they did not all go in at the same instant, but followed one another. So with us, we shall be changed in the moment of our dying, we shall be changed in a moment and so we will be forever with the Lord. That will be the marriage with the Lamb. It is after that that the Lord sends the message to the Great Company, saying: Blessed is he who is called or invited to the marriage supper of the Lamb. It may take several days or weeks, or a year or more for this sumptuous feast. At that marriage feast will be the Great Company,

the virgins which followed her, as we read in the 45th Psalm.

Question 121.—*"They that live godly in Christ Jesus shall suffer persecution." Who, the old man, or the new man?*

Answer.—I think that they both suffer some. Their interests are so closely related that if one suffers they both do.

Question 122.—*How can the Great Company cancel the penalty for the particularly wilful sins of the world? How does the scapegoat make an atonement with God?*

Answer.—The Great Company has nothing to do with it, neither has the Little Flock anything to do with the cancellation of sin. It is the High Priest that does that work. He may use various things for the basis of His various steps, but He is the one that makes the application, and neither the Great Company or the Little Flock do anything in the cancellation.

We have suggested in the Tabernacle Shadows, and still agree to it, that the scapegoat represents the Great Company. Many say, well, the Great Company or the scapegoat do not go into the holy. I answer that neither does the bullock or the Lord's goat. What did go in there? The blood of the bullock and of the Lord's goat, representing the value of the sacrifice, was taken in to make atonement. The blood of the bullock was to make atonement for the sins of the Tribe of Levi, including the priests, called the body or house of the High Priest, the priestly family, and the blood of the bullock settled for the sins of all of those, the body members, or under priests. Then the blood of the goat was taken, which represented the under priests. The blood of the goat was not sprinkled by the goat, but by the High Priest, and it was applied for all the people. It is the High Priest who had the whole thing to do, and we would not be properly holding the Head, if we thought we had anything to do with it—it is merely as members of *His* Body that we are *counted* in at all.

Since the blood of the bullock cancelled the sins of the household of faith, and the blood of the goat cancelled the sins of all those outside, what sins, then, are left in connection with the scapegoat? The answer is that the High Priest took the sins of the congregations, and confessed them upon the head of the scapegoat. What sins are those besides the ones already mentioned, for which the blood has been applied? I answer that those sins for which atonement was made in the holy and most holy were original sins, the sins which come because of Adam, and the imperfections inherited from him. Christ's merit passing through His Body is applied for all these sins. What other sins are there? They are the ones which are *not due to Adamic weakness.* The world is not doing the best it can and therefore they commit many sins that are not due to Adamic weakness. Some men's sins go before and some follow after, but the Lord will see to it that all sins are settled for. Every intelligent sin is a sin of this kind, and these are the ones that are confessed upon the head of the scapegoat. We will give you an illustration: You remember reading, "Of this generation shall be required all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias," etc. What righteous blood is referred to? Evidently the wrong deeds done by mankind not due to Adamic weakness. The Lord sees some way in which the intelligent sins of humanity may be cancelled, and when you and I see the philosophy, we will say that it is all right. So the Scriptures seem to indicate that there is to be another accounting with the world. You remember the Scripture which speaks of the souls under the altar crying out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The Lord has an accurate system of bookkeeping, and He will reward each one and punish each one according to what they did that was right or wrong. Those who have sinned intelligently will have a certain punishment coming to them which must come before the books are squared. In view of the fact that we are living here and looking back upon the "dark ages," we are to acquiesce in the things that come to pass. At all events, there is a great time of trouble coming at the end of this age, and they are to be allowed to share in that trouble. They are to be permitted to share in this to the extent of laying down their lives, because if they do not die, they cannot have a share in the spiritual blessings.

Question 123.—*Are we begotten to the divine nature or to the spiritual nature?*

Answer.—I answer that the divine nature is a spiritual nature. In the first volume of the Scripture Studies we had originally written that we were begotten to the divine nature, but finding so many of the Lord's dear people seemed to have difficulty in the matter, we thought it would save difficulty in the matter if we substituted the words "spiritual nature," instead of "divine." That change does not mean that there has been any real change. We believe that that was a proper statement to make that we are begotten to the divine nature, and that that is a spiritual nature. The Scriptures prove that we are begotten to the divine nature. Peter said, "Unto you are given exceeding great and precious promises that by these you might become partakers of the divine nature." These precious promises of the divine nature, of glory, honor and immortality are the begetting power that enters into our hearts and that the Lord uses through His Holy Spirit to work in us to will and to do His good pleasure. He assists us all along the way that we may make our calling and election sure. We are called to the divine nature. Are we begotten to the same? Yes, you are all called in the one hope of your calling—whether you get to it or not, it is one hope.

Very well, Brother Russell, how is it that the Great Company does not attain to that nature and yet both are begotten to it? It could be this way, dear friends. Take an illustration from nature: This matter of the begetting of the Holy Spirit is founded upon the begetting of the natural being. In the case of the natural birth, the begetting is the same, whether that which is born is male or female. Here are two classes that God is developing from the same begetting, the members of His Body and the Great Company. To carry the matter further, those who have made it a study say that there is no perceptible difference until after the third month from begetting, whether the child is to be a male or a female. Just so with the spiritual; after the begetting, no one can tell for a while whether he is one that will attain to the divine nature or not. The matter is in the balance; it depends upon himself how he has received the engrafted word. If it causes you to will and to do, then you will be of the Little Flock.

Question 124.—*Volume 5, page 238, paragraph 1. Are we the consecrated to teach a Sunday School class in the nominal church, and if so, under what conditions?*

Answer.—I cannot remember what is written on the page mentioned, but I think it is all right there, and I think I will say the same now. I think we would be perfectly justified in presenting the truth to anybody anywhere, if the Lord gives us the opportunity, if we do it understandingly and above board. As, for instance, when the Apostle Paul was permitted to go into the synagogues and preach Christ; he preached fully and did not put his light under a bushel, but wherever he let his light shine, they put him out, and so it is now. If that is the best form of service you know how to render, and if the dear friends of that congregation are pleased to have you serve as a teacher, then by all means use the opportunity, but do not put your light under a measure, but *let your light shine,* that they may see your good work. If, by and by, they say, We are tired of having you teach this class, you should say, All right, I have no desire to remain if I cannot teach what the Lord has to say. But if the class should be of children of tender years and if I thought they could not receive any portion of the glad tidings, I would imagine that you could find better use for your time. God is not calling the children specially. We are glad, indeed, however, that some of tender years do hear the message. Aside from special things, I would not think it wise to spend the time teaching a Sunday School class when others could teach them and tell them that there is going to be a picnic, etc., etc. You have something better to spend your time on than to amuse a lot of children. You might think of Mrs. Smith, or Mrs. Brown, who seem

to be grand characters, and you might make a call upon them and leave them a tract, etc. I believe you would be using your time to better advantage.

Question 125.—*Kindly give us some idea regarding the Jews returning to Palestine, in what numbers are they returning, and is the land more productive than it used to be?*

Answer.—The Jews are not going back very rapidly, but they are making ready to go back, and the land is becoming more productive. The prospects are that the new Turkish government, which has a kind of control over Palestine, will be more favorable to the Jews than the former Turkish government was, and so we look for something in that line before long.

You remember when we pointed out in the Dawns about the return of the Jews to Palestine, they themselves had not found it out. It is not coming as fast as we might have been inclined to expect. The Jews are to be re-established in Palestine, not that all the Jews that are in this country are going back, for many are better satisfied here. Those likely to go there are the ones called "orthodox"; and their hearts are turning toward Jerusalem. No doubt but that when the land shall be open to them, then Russia will thrust them out of their country, and they will then go back in large numbers.

Question 126.—*If Papacy is the Anti-Christ, why should we hold to the old tradition of Palm Sunday, Good Friday and the Sunday morning resurrection?*

Answer.—If Papacy should hold to Christ, should we deny Christ? I guess not. Papacy did not get only that which was wrong; Satan was too smart for that. There is a lot that is true in Papacy, but the trouble is that there is so much error that the truth is vitiated, and they are not able to use the truth because of the error. Thank God, if we get rid of the error and hold the truth.

What about Palm Sunday? I do not think that the Catholics made that, but that Jesus gave it to us centuries before there was a Catholic church. When Jesus rode on the ass, it was in fulfillment of the prophecy of Zachariah 9:9. Now, when the people began to put their garments in the way and to shout, Hosanna, who was it that forbade it? It was the pharisees, not the Roman Catholic church. Who said, Let them alone? It was Jesus. Palm Sunday was not established by the Roman Catholic church. The palm represented the victorious ride of the King through the city.

Well, Brother Russell, you sometimes have a discourse upon that subject. Well, is that not right? At another time I have a discourse and call attention to the death of our Redeemer. Why not? Do the Catholics do me out of that? I guess not.

Well, how about Good Friday? It is just as good as any other day to me. If any wish to keep Friday as a special remembrancer of Christ's death, I have no objection. If they find it profitable to do this, God bless them—let them do what they are trying to do to remember the day upon which our Redeemer died.

What about Sunday morning? I do not know what that means. Why should we not celebrate it; we are all interested in it? The heathen are not interested in it. The Catholics celebrate Easter Sunday, but they do not know anything about the resurrection. *They* think that when a man dies that he is more alive than before. They know that resurrection is in the Bible, but they do not know what it means. Of all the people upon the earth, we are the only ones that really want a resurrection, and if there are any people who should celebrate it, I want to celebrate it. If any one has objections to it because the Catholics do it, he has a right to his objections. I want to think that every Sunday represents the resurrection of our Lord, and about the time of the annual celebration, I like to see the cross brought forth in the various discourses, as it shows that the claims of justice will be satisfied through it, and that under the new arrangement there will be a resurrection of the dead. So, to me, the resurrection of the dead and Sunday become more precious every day.

Question 127.—*How is it that the angels are called the sons of God when we are told that Jesus our Saviour was God's only begotten Son?*

Answer.—This way: The words "only begotten" must be given the right force. In our Lord's prehuman existence, He was the only one begotten directly by the Father. While the angels are the sons of God, they are not directly begotten by God, but they were created by our Lord Jesus Christ, for all things were made by Him, and therefore He made the angels, not by His power or by His authority, but by the power and authority of the Father. See Fifth Volume.

"Closing Remarks."

AFTER the Question Meetings, Brother Russell spoke a few words of encouragement to us, and then followed the Love Feast, which practically closed the convention, although there was a testimony meeting in the afternoon, and then the public service in the evening.

He spoke in brief as follows: We have been sitting together in heavenly places, remembering that the blood of Jesus cleanses us from all sin. *"O, how happy are we who in Jesus agree."* That is exactly the sentiment of our hearts. I hope your hearts are full of the spirit of this convention. I trust that I speak the thought of all when I say that the evidences are, first, meekness, and, second, love. If you ever lose the evidences, you will lose your share in the truth. That seems to be God's order. He puts meekness first, then gentleness, patience, etc., and finally love. Love is the sum of them all, but meekness seems to be the beginning. Our Lord said that He was meek and lowly of heart and that we should take His yoke upon us, and as He was meek and humble, so we must be meek and humble. Again, through the prophet, we read that He was represented as saying, *"The spirit of the Lord is upon me, because he has anointed me to preach the good tidings* TO THE MEEK." It is only for the meek. *"The meek will he guide in judgment, the meek will he teach his way."* How does it happen that you got into His judgment and guidance when some of your neighbors were not so guided? Because you were meek and lowly of heart. What would happen if you or I should lose that meekness of heart? We would go out of the truth and into the outer darkness of the world and of the nominal church. Not the outer darkness we once thought of, but the outer darkness as compared with the inner light, into which the Lord admitted us. The Apostle speaks of the time before you were illuminated, but now you are illuminated and He has translated you out of darkness and into the kingdom of His Son, because you were meek enough to acknowledge that you were a sinner, and that it was only through the precious blood that you had hope, and that you have nothing to bring, but glad to give your little all to the Lord, and if you continue on, it is because you are meek enough to continue on and not be high minded and self-sufficient.

I said to some yesterday whom I met at the railway station at Milwaukee, you know there is to be another convention, and I hear some of you are thinking of going to Saratoga and Brooklyn; are you coming? Yes, some said, I am going to be there. And I remember one dear sister, for whom it would be impossible for her to be there, she said, "I am going to try with all my might to get to the great convention of the General Assembly of the Church of the Firstborn." And I said, Sister, whatever earthly conventions you miss, don't miss that one. None of us can afford to miss that one. If we go to a convention every day and know the Bible from Genesis to Revelation, and not allow its spirit to permeate our hearts and lives, we will make shipwreck of our faith.

What manner of persons we ought to be: He has given us so much loving kindness, so much grace, so much knowledge of His truth—what manner of persons ought we to be! I want to say here, *we don't want to be discouraged.* I would not like to leave this convention with the thought in any one's mind that it is such a difficult thing that it is not possible to win the prize. Oh, no, He has given us the necessary assurances that He is able to keep that which we have committed unto Him. Have you committed it to Him? Yes. Did you mean it? Did you give Him all your heart, mind, soul and strength?

Yes, I did. Well, leave it there and it is all right, don't take it back, don't become heady and self-sufficient. Still remember that without Him you cannot do anything. Only as we have our Lord, only then can we have His spirit, and only then can we be brought off more than overcomers. The Great Company must be overcomers also, but if we would ever attain to the divine nature, we must be more than merely overcomers. We must be overcomers in the sense that we joyfully and gladly lay down our lives in sacrifice, not being dragged along, just getting up to the scratch. We must have the Spirit of the Master, as represented by the prophet: *"Lo, I have come, in the volume of the book it is written of me, I have come to do thy will; lo, I delight to do thy will, thy law is written in my heart."* Is this the very law of our being? Never mind the cost or conditions, I will do anything that will please my Father which is in heaven. Nothing short of that will do, dear friends. It is your heart that He is going to deal with, but at the same time, you must be getting the victory over your natural conditions, not, however, that you can ever get the flesh completely under control, but the new nature must not be satisfied with it. But the Lord is going to look at you as a new creature, to see to what extent you are seeking to do His will in thought, word and action. Some of the kinks of our old nature may never be overcome, but our hearts must remain loyal and true to God, to truth, to the principles of righteousness and love, and to all the brethren, and generous and sympathetic to all the world of mankind. Then we will conquer, and then He will count us as new creatures, and will take us to Himself in the glorious change of the first resurrection.

At the close of the Public Service, Brother Russell went on east to keep his appointments at Pittsburg, Pa., and then on to the Bethel Family and the dear friends at Brooklyn.

Thus ended the greatest trip ever undertaken, and in the interest of the greatest work ever known—that of developing the Bride of Christ, completing the "harvest" work, and witnessing to the world.

Should the Lord ever favor us in the future to the extent of permitting us to take another such a trip, our prayer is that we may all prove more faithful and that we may grow still more in the knowledge and grace of our Lord and Saviour Jesus Christ.

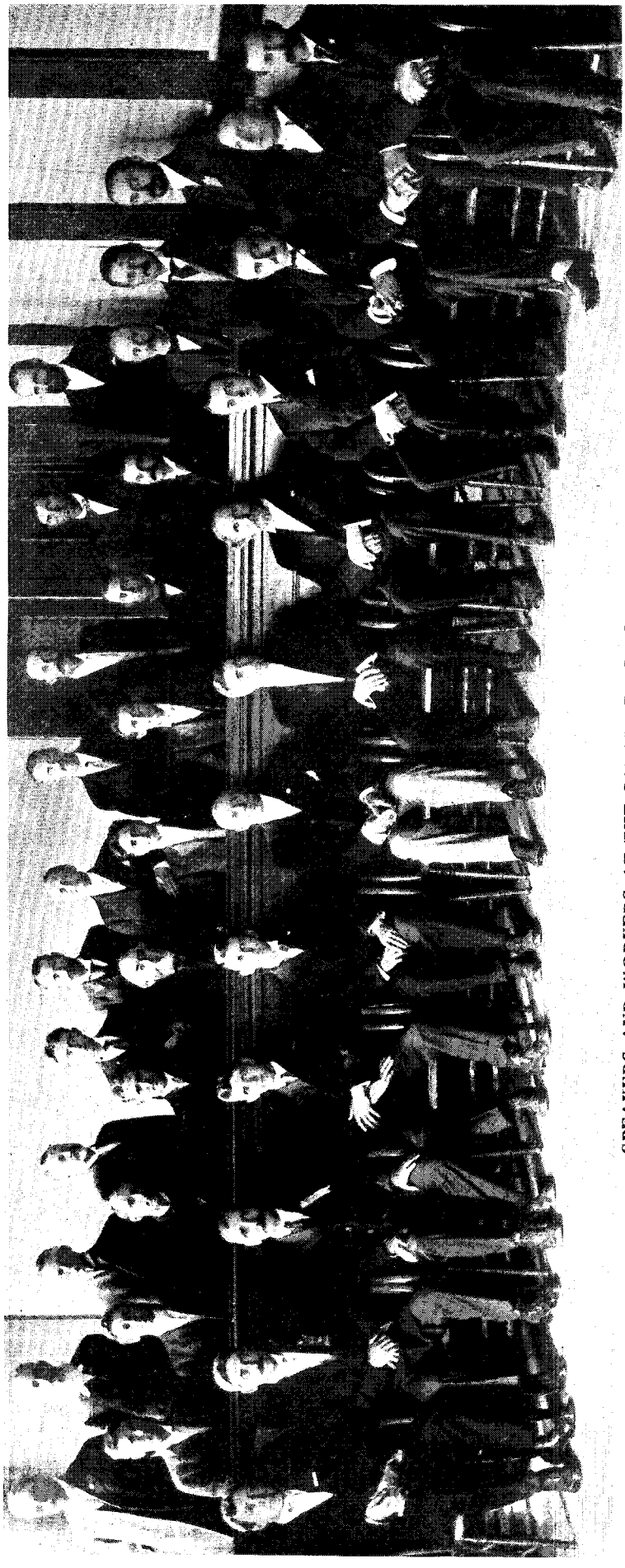
God Be With You Till We Meet Again

God be with you till we meet again;
By His counsels guide, uphold you,
With His sheep securely fold you,
God be with you till we meet again.

God be with you till we meet again,
'Neath His wings securely hide you;
Daily manna still provide you,
God be with you till we meet again.

God be with you till we meet again,
When life's perils thick confound you;
Put His arms unfailing round you;
God be with you till we meet again.

God be with you till we meet again,
Keep love's banner floating o'er you;
Smite death's threatening wave before you,
God be with you till we meet again.



SPEAKERS AND WORKERS AT THE SARATOGA SPRINGS CONVENTION.

Front Row—From left to right.
Brother E. W. V. Kuehn, Brother C. P. Bridges, " Sauerman, " F. F. Crist, " C. H. Swingle, " E. C. Remmel

Brother T. E. Barker, " Alex. M. Graham, " Jas. H. Cole, " M. T. Lewis, " E. G. Walters, " Lovemoney

Middle Row—From left to right
Brother P. E. Thompson, " A. E. Burgess, " F. H. Robison, " A. H. MacMillan, " C. T. Russell, " F. W. Williamson

Brother Isaac Hoskins, " J. F. Rutherford, " H. C. Rockwell, " W. E. Page, " G. C. Driscoll, " E. H. Thompson

Back Row—From left to right
Brother L. W. Jones, " M. L. Staples, " R. E. Streeter, " C. A. Owens, " W. H. Bundy, " M. L. Herr

Brother C. B. Raymond, " S. D. Senor, " C. A. Wise, " Geo. Draper, " Benj. H. Barton

WATCH TOWER BIBLE STUDENTS CONVENTION

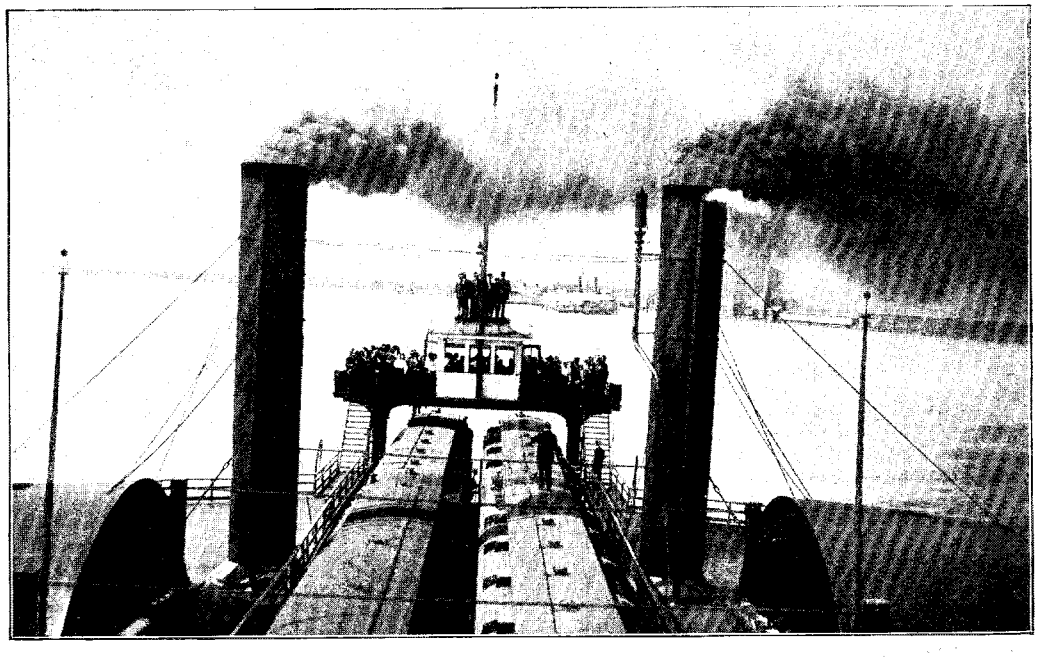
SARATOGA, N. Y.

SINCE the removal of "Headquarters" from Allegheny to Brooklyn, the eyes of all interested in "PRESENT TRUTH" have been turned Eastward, with a longing desire and a fond hope that some day they might be privileged to take a peep at "BETHEL" and at the "TABERNACLE."

By means of these conventions many had that desire gratified and were able to see the realities for which they had hoped.

Saratoga and Brooklyn.

It was therefore arranged to have a four-day convention at Saratoga, N. Y., which has been made famous as a summer resort and as a desirable place for any convention gathering. The dates for Saratoga were August 31 and September 1, 2 and 3. Then followed a trip down the Hudson River, September 4, and then a two-day convention at Brooklyn, September 5 and 6.



Friends From Western and Central States.

In the past we have found that traveling as a body has been a time of special blessing and fellowship with those of "like precious faith."

As an aid and an additional inducement to many to attend these conventions, especially to those who were not used to traveling, or who had to go alone, special arrangements were made with the WABASH RAILROAD for a train for the exclusive use of our party. The Wabash Railroad officials did all in their power to make it an enjoyable trip, and one of their representatives accompanied us and attended to various details. They also arranged for another road to continue looking after our interests for a portion of the journey. We were sure we would be well cared for by the WABASH RAILROAD, for on two previous occasions they had handled our party. In 1907 they provided a special train for us and carried our party of 268 to the Niagara Falls Convention. Then last year, 1908, they provided a special train of thirteen cars and transported our party of 461 to the Put-In-Bay Convention. This year our party numbered 171. Should the Conventions for 1910 be in such a locality that the friends could again use the WABASH RAILROAD, we would certainly recommend them to do so.

To those who have not traveled to a Convention with a number of "like precious faith," we would simply say that if you have an opportunity in the future to do so, don't miss it.

Our Special Train left Chicago from the Dearborn Station the evening of August 29, at 11 o'clock, and it consisted of a baggage car, high grade coaches, reclining chair cars and several Pullman Tourist sleeping cars.

After a good night's rest in the sleeper, we arrived in Detroit. Here we were met by Brother Cole, Brother Cook, and a number of others. We then had breakfast and as we started on the number of our party was increased by about six others from the Detroit Ecclesia.

Soon after leaving Detroit the entire train was placed on a large ferry boat, taken up the river about three miles and then across to Windsor. It is quite a remarkable sight to see a whole train on a boat, and it is another sign of the times in which we are living, and shows more of the preparations for the coming kingdom. As the trip up and

across the river took about half an hour, we left the cars and climbed to the decks at either end of the boat.

Arriving at Buffalo we had time for supper there, then another night's rest on the train, the interests of all being carefully looked after through the night, and in the morning we awoke in Saratoga Springs.

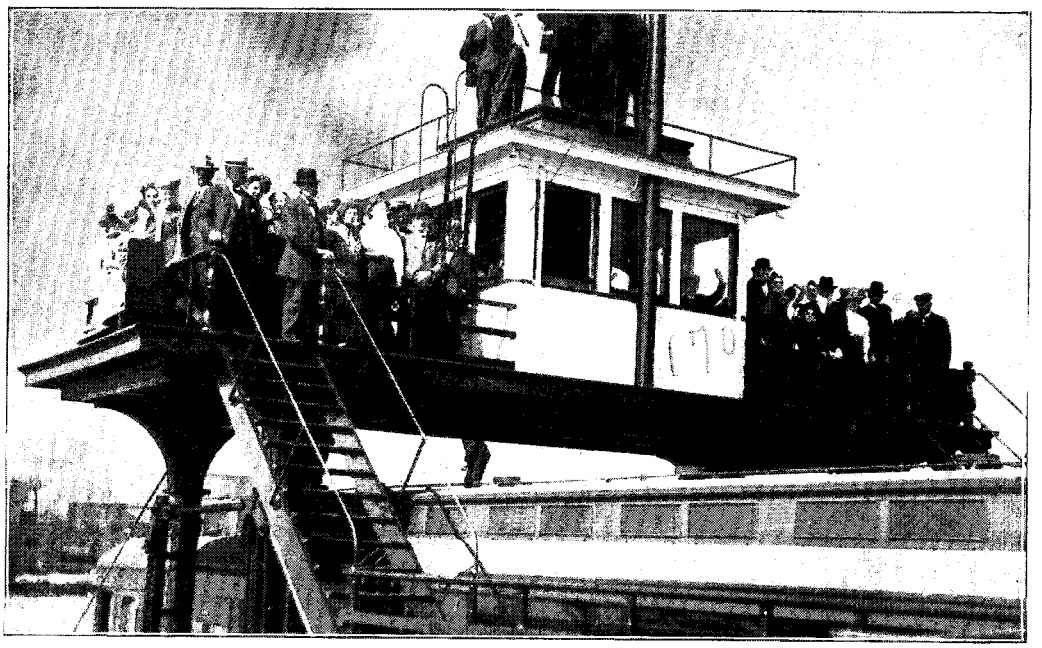
About 6 o'clock the friends began to get up and look around for accommodations and for the Convention Hall.

Saratoga Springs is certainly an ideal place for a Convention; in fact, the city is practically a Convention City, and as such has many commodious hotels and rooming

10:30 A. M.—Address to Harvest Workers.
2:30 P. M.—Praise Service.
3:00 P. M.—Discourse by Brother W. E. Page.
4:00 P. M.—Discourse by Brother H. C. Rockwell.
7:00 P. M.—Praise Service.
7:30 P. M.—Discourse by Brother R. E. Streeter.
8:30 P. M.—Discourse by Brother I. Hoskins.

FRIDAY, SEPTEMBER 3.

9:00 A. M.—Praise and Testimony Meeting.
10:00 A. M.—Discourse by Brother F. H. Robison.



houses, all of them within a short distance from the Convention Hall, which is a splendid auditorium, holding about six thousand people. This the city allows various conventions to use free of charge.

The spirit manifested by the friends at this convention was grand, the discourses were good and timely—altogether the friends had a glorious time for the four days while in session.

The following program was carried out, and we are pleased to report in substance much of what was said:

PROGRAM.

A. H. MacMillan, Chairman.

TUESDAY, AUGUST 31.

10:00 A. M.—Opening Rally and Welcome by Society's President.
10:30 A. M.—Praise and Testimony Meeting.
2:00 P. M.—Praise Service.
2:30 P. M.—Discourse by Brother W. H. Bundy.
3:30 P. M.—Discourse by Brother A. E. Burgess.
7:00 P. M.—Praise Service.
7:30 P. M.—Discourse by Brother George Draper. (See Aberdeen Convention.)
8:30 P. M.—Discourse by Brother G. B. Raymond.

WEDNESDAY, SEPTEMBER 1.

9:00 A. M.—Praise and Testimony Meeting, led by Brother R. H. Hirsh.
10:00 A. M.—Discourse by Brother S. D. Senor.
11:00 A. M.—Discourse by Brother B. H. Barton.
2:00 P. M.—Praise Service.
2:30 P. M.—Question Meeting.
7:00 P. M.—Praise Service.
7:30 P. M.—Discourse by Brother M. L. Herr.
8:30 P. M.—Discourse by Brother W. E. Van Amburgh.

THURSDAY, SEPTEMBER 2.

9:00 A. M.—Colporteur Testimony Meeting, led by Brother A. H. MacMillan.
11:00 A. M.—Discourse by Brother F. W. Williamson.
2:00 P. M.—Praise Service.
2:30 P. M.—Symposium.
7:30 P. M.—Praise Service.
8:00 P. M.—Public Discourse by Brother C. T. Russell. Subject: "Where Are the Dead?"

THE Convention opened about 10 A. M., with probably one thousand present, though the number in attendance increased to about two thousand. The first session was in the nature of a general Praise and Testimony Meeting, led by Bro. A. H. MacMillan, Chairman. Thirty-nine testimonies were given by as many brothers and sisters, but space will not permit our giving details. To get the full benefit of a testimony meeting, one must be present, see the animated faces, and hear the tone of each voice as they endeavor in a few words to tell of their experiences, joys and sorrows while walking the narrow way. Some had been in the truth but a few months, while others have been in for many years. Many brought testimonies from those at home who could not be present, so that at that meeting a number of states were represented, several being from the same state, so that we heard from New York, Virginia, Minnesota, Illinois, Canada, Wisconsin, Oklahoma, Iowa, Ohio, Pennsylvania and Maryland. *It was good to be there.*

Address of Welcome by Brother Russell.

AT 11 o'clock Brother Russell came on the platform and was greeted with the Chautauqua salute, which he returned, while all joined in singing, "Blest Be the Tie That Binds." He then spoke in part as follows:

Dear Friends: It affords me great pleasure to be with you this morning. I deferred my little address on this occasion, learning that some were late, hoping thereby to see the larger number of smiling faces.

I trust, dear friends, that we have all come here, not merely to have a season of outing and refreshment physically, but largely, and specially, that we may have a season of fellowship with the Lord, and with each other, that our hearts may be comforted in the Truth, and that they may be more closely knit together in love for the Lord, and for all who are His. We are glad that by the Divine providence, knowledge of Him and His Plan has reached our ears, and our hearts, which enables us to love, not only those of a certain sect, party or class who believe just alike, but all who believe in the great Gospel of the Lord Jesus Christ; that Gospel which, emanating from the cross of Christ, began at Pentecost to gather a people for the Lord's name, out of all nations, kindreds and tongues, to be His associates in His kingdom, the kingdom of His Son. We are glad to know that when the due time shall have come when in God's providence the election of the Church shall have been accomplished, it will not mean that all the remainder of mankind shall be consigned to an eternity of torment, but it will mean that from that kingdom of the elect, the Glorified Christ will go forth blessing to all the families of the earth, opening all the blind eyes, and unstopping all the deaf ears, and causing *all* to know the Lord from the least to the greatest.

How wonderful, dear friends, is that Gospel. What wonder is it that after our mind had been blinded for so long with false doctrine, misunderstanding our Heavenly Father and His wonderful character, what wonder it is that as we come to see something of the richness of His loving kindness, and the lengths, and breadths, and heights, and depths of His love, what wonder, I say, that this should prove an attraction that our hearts should be drawn to the truth, as the needle of the compass is drawn to the pole, and how all the compasses in the world, so to speak, point to the one hope, and how our hearts, whether in this land or in Europe, Africa or Asia, all the hearts of God's people are pointing toward the truth, and every one of us, I am sure, are desirous of being more and more filled with the Spirit, and have it abounding in us richly, so that it will make us neither barren nor unfruitful in the knowledge of the Lord, so that through that knowledge of Him we may be transformed in heart and life, and be changed from glory to glory, as in the image of the Lord.

Dear friends, I congratulate you that there is such a large number of you present this morning under these happy circumstances and conditions, with our hearts full of praise to the Great King, and with a desire to study to more and more appreciate His Word, and to come into the fellowship of His Spirit, one with another, and with our Lord and our Heavenly Father. It is not often I am sure that this City of Conventions has a convention of this kind. It is not often that mankind comes together at their own expense, over broad distances, to commune respecting God and the precious things contained in His Word. There is usually something of political interest to draw them together, or financial matters, and usually their expenses are paid, but we have come at our own expense.

Now, then, dear friends, in order that our time and energy and money shall not be spent in vain, what is necessarily the proper thing? I suggest that the proper thing is that at the very beginning of this Convention we shall turn our hearts within, for the purpose of being drawn toward the Lord and His Word, and with the prayer to Him that we may seek to know His will, and to do it, and as the Apostle expressed it, to have the love of God shed abroad in our hearts. We have all ascertained that it is one thing to have a knowledge of the truth, but another thing to have its Spirit. Still another thing to have it dwell in our hearts. Still further to have it shed abroad in our hearts, filling all the avenues of our lives and thoughts, and constituting the very mainspring of life. I trust that is the thought and intention of every one present. We love to think that each one of these Conventions is a little better than the one that went before. I like to think that it is so, and think it ought to be so, because as you and I get a deeper appreciation of the truth and have its spirit more and more shed abroad in our hearts, we ought to expect that we ought to have that much better fellowship with each other. Let us seek to put away, during the days of this Convention, all worldly thoughts, speculations, ambitions, purposes and arrangements, and let us have our hearts full of thoughts pertaining to the Lord and the Kingdom and the things which He will be pleased to have us blessed with, that our coming together will be for our mutual upbuilding in the most holy faith: because we are living in the harvest time of this Gospel Age, the most glorious epoch that the world has ever known, in that little period of time, which the Scriptures term, "The Day of Jehovah's Preparation," preparing for the Millennium, the time when the knowledge of the Lord shall fill the whole earth. The preparations are going on. We have the electric light and all the advantages of our day, such as were never possible or enjoyed before. Many of us have come much longer distances than the Apostle Paul when he went on his journey to Rome, and we have come in a few hours. What a wonderful time in which we are living, and how happy we are to know that God is getting the forces of nature ready for the blessing of all the nations of the earth, with an opportunity of being uplifted through His truth more and more day by day during that blessed period of a thousand years—what blessing that will mean to the world. This glorious prospect is just before us, and it is now due time that we, as members of the Body of Christ, should have a foreview of these blessings.

I was thinking, dear friends, that it might be well if I should suggest a "keynote" for the Convention, in the form of a special text that might be in all our minds, and that might identify this occasion throughout all the coming days, and that we might carry this text in our thoughts when we go home, that it might be a blessing to others. The text I have to suggest is found in Paul's words, 1 Timothy 1:3-4, beginning with the latter part of verse three: *"Teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers."*

This entire passage, dear friends, would be very profitable to us, but the central thought I would like to impress is found in the words: *"THE END OF THE COMMANDMENT IS LOVE OUT OF A PURE HEART, AND OF A GOOD CONSCIENCE, AND OF FAITH UNFEIGNED."*

What does the Apostle mean by "the end of the commandment?" He means that the purpose, the object of God's law, of all the law that God has given at any time or that He ever will give is to produce this condition of heart and mind, namely, LOVE. Not selfish love, but the highest type of love, that of a good conscience, of a pure heart, and of faith unfeigned. This is the substance of the whole teaching of God. *"Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself."* Love will be ready and glad to lay down its life in God's service, and it will gain more and more control of every thought, word and act. While in the flesh we cannot do everything perfectly, but if love is in our hearts, it will influence us to do the best we can. Thus the Lord has given all His consecrated ones a law, one still more searching than the Golden Rule, and this rule the Lord calls, "A New Commandment." *"A new commandment I give unto you, that you shall love one another as I have loved you."*

Shall we, then, dear friends, have this as a sort of "keynote" to the Convention, especially that of having love out of a pure heart, and of a good conscience, and of love unfeigned? Let us have that thought constantly before us while here, and when we go home, let us give them this same thought that they, too, with us may be made meet or fit for the inheritance of the saints in light, and be granted an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Now, dear friends, I conclude my little address, thanking you all for your attention, telling you that I wish you all to have a very enjoyable time, and that you are to some extent here at the invitation of the WATCH TOWER BIBLE AND TRACT SOCIETY, of which many are members, and that we are ready to do anything, both myself and all at Brooklyn, for any of you at any time. If there is anything that can be done for your comfort during your stay here, the chairman, Brother MacMillan, and his assistants, will be very happy indeed to render you any assistance possible.

May the Lord bless and enrich all our hearts, for when our hearts are filled with the Spirit of the Lord, we will have joy and blessing in ALL that He may permit to come to us.

Discourse by Pilgrim Brother A. E. Burgess.

Text: *"Which hope we have as an anchor to the soul both sure and steadfast and which entereth into that within the vail."* (Heb. 6:18.)

HOPE is a very important factor in connection with the human race and its affairs. Without hope nothing would be undertaken, nothing would be accomplished. What is it that enables an inventor to toil unceasingly upon the model of his invention, amidst the most disheartening difficulties, persevering again and again after many failures and unsuccessful attempts to make his invention of practical use? It is his belief and hope in the ultimate success of his efforts to perfect his invention which will bring him either wealth or fame, or it may be the laudable hope that his invention will be of practical use and benefit to his fellow creatures, and so with this hope in mind he toils unceasingly to make the invention a success.

What is it which causes an individual or a number of individuals to embark in gigantic business enterprises such as the building of railroads or the working of mines, etc., requiring the expenditure of large sums of money without any indications of immediate returns for the same? It is the hope that they may build up a large business which will be a paying one and will more than reimburse them for the outlay, which will bring them luxury and influence among their fellow men, for it is HOPE which furnishes that incentive to action which enables them to remove all obstructions, to surmount all obstacles and to overcome all difficulties in the way of their obtaining that good upon which their hopes are set.

It is important therefore that we consider this word HOPE and its bearing upon ourselves and our relationship to God.

Hope is composed of two elements, viz.: Desire and Expectation. To desire is to wish for the possession or enjoyment of. Expectation signifies the act of looking confidently for something. In short, Hope is to Desire something good with the expectation of possessing it.

Hope is dependent on faith for its basis or foundation and upon the strength and solidity of the foundation depends the strength and security of hope, as the Scriptures declare, "Now, faith is the basis of things hoped for, a conviction of things not seen." The "faith once delivered unto the saints" is therefore the foundation of the Christian's hope and in proportion as his faith is strong will his hope be well founded.

The Scriptures show that our Hope depends upon our faith in and recognition of the truth of the resurrection of our Lord from the dead, as the Apostle declares, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercies hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1:3.) "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Pet. 1:4, 5.) And the Apostle goes on to show that the lively hope of inheritance to which we are begotten is dependent on the trial of our faith which he assures us is much more precious than that of gold which perisheth. Unless we believe fully in the reality of a good thing, and believe and trust that it is attainable we are not apt to have very strong desires or expectations concerning it. In other words, we will not have much hope of obtaining it. As an evidence of this we have the Apostle's words concerning Abraham, who, when God promised him that he would have a son in his old age, that he might become the "father of many nations" according to that which was spoken (so shall thy seed be) he against hope, believed in hope. He staggered not at the promise of God through unbelief, but was "strong in the faith giving glory to God." "And being fully persuaded that what he had promised he was able to perform." And so if we desire to have a strong hope we also must be "strong in the faith."

Hope is mentioned by the Apostle in 1 Cor. 13:13 as one of those three things which were to remain with the Church during the course of her earthly career, "Faith, *Hope* and Love."

Concerning Faith we are told that "Without faith it is impossible to please God," and we might say with truth that without hope it is impossible to please God, for the Apostle declares that "we are saved by Hope."

Let us now consider the beginning of our Hope and its relationship to Faith and Love, for these three are inseparable and are dependent upon one another.

When the record of the Word of God concerning His Son and the salvation provided in Him comes in contact with those who are able to exercise faith, it awakens into operation in their minds the first element of faith—belief—and if this belief be of the proper quality and the individual be the proper kind of soil, gratitude will constrain him to say, "Lord, what would thou have me do?" And being informed of the will of God embraced in the words, "My son, give me thine heart," the result is that DESIRE, the first element of hope, is awakened, and this desire leading to the point of consecration in obedience to the will of God tends so much toward the realization of our hopes that the element of *expectation* enters into the matter and continues to be a bright star unto us, an inspiration, an incitement to further endeavors to make our calling and election sure.

Thus DESIRE is awakened by the knowledge of the good things accepted by faith.

EXPECTATION is the result of active endeavor to obtain the good things.

Our activity and diligence to obtain the good things desired depends upon the strength of our desire, and this in turn depends on the solidity of our faith. To illustrate:

Suppose an individual believes in the possibility of his becoming an accomplished musician and this belief is confirmed by the recommendations of his friends, and having a liking for music the desire is aroused in him to take lessons and work to the end of making himself accomplished in music. Having decided this he then begins to act in harmony with this desire and placing himself under

the tuition of a competent musician he begins to *expect* that he will ultimately realize the goal of his desires. This expectation is based upon his act in harmony with his desire, and his expectation will grow and increase in proportion to his diligence in study and practice, and his activity in turn depends upon the strength of his desires which also are founded upon his faith in the accomplishment of that which he hopes for.

If his faith begins to fail, his desire becomes weak, his efforts slacken, and as a consequence his expectation grows dim. Or if his desire is attracted away from this purpose and he would slacken his efforts in this direction, his expectation would also cease.

And so it is with our Hope.

"My Jesus, as thou wilt,
Though sung through many a tear,
Let not my star of hope
Grow dim or disappear,
Since thou on earth hath wept,
And sorrowed oft alone,
If I must weep with thee,
My Lord! Thy will be done."

Hope an Anchor to the Soul.

This HOPE which we have is represented as an anchor to the soul, both sure and steadfast. This text suggests to our minds the picture of a ship driven and tossed by the stormy sea and in danger of being dashed to pieces on a rock-bound coast, and in such a condition the anchor is cast forth and the ship safely outrides the storm. This would fitly represent the condition of those who are endeavoring to serve the Lord during the time that Satan is the prince of this world, "when the kingdom of heaven suffereth violence and the violent take it by force." Being driven about and tossed by the varied experiences which come to them, at times it appears as if they would be overwhelmed, making shipwreck of their faith by means of the erroneous doctrines which are so prevalent in the world.

But we have the blessed realization of the loving care manifested by the Father toward those who become His children in the abundant provision He has made for their faith and hope, as the Apostle points out in Hebrew 6:17-19.

As hope is declared to be the anchor of the soul, we have the two elements of hope represented in the two flukes of an anchor, viz., DESIRE for the things promised and believed in, and EXPECTATION of entering into those things confirmed by God's oath.

The two immutable things mentioned refer to the PROMISE and the OATH which God gave and the promise arousing our DESIRE for the good things mentioned and God's OATH that these things surely would be fulfilled to the heirs of promise, quickening our EXPECTATION of entering into the reward promised, our HOPE is therefore centered in these spiritual realities which we see by the eye of faith and the result is STRONG CONSOLATION, rejoicing, joy in the Lord.

Our FAITH would correspond to a cable composed of two strands representing the two elements of faith, viz., BELIEF in God's PROMISE and TRUST in GOD'S OATH.

In order that a ship may safely outride the storms which beat against it, four things are necessary: (1) That the cable should be securely attached to the ship; (2) that the cable should have such strength and endurance as to resist the strain put upon it by the action of wind and waves; (3) that the anchor should have such a firm grip upon the bottom so as to retain its hold, and (4) that the soil should be of such a nature as to furnish a strong foundation for the anchor to lay hold on.

In applying this to our experience as Christians we find that the stauncheon set in the deck of the ship would represent the great truth, around which the cable of Faith is entwined is the *Death* of the Man Christ Jesus, as the ransom price for the sin of the world, and as long as this fundamental truth is retained, so much is contributed to the safety of the ship of the soul.

The Cable of Faith, consisting of its two strands or elements, must be examined in order that these may continue strong and secure, that our belief and trust in God might not be overthrown. "Examine yourselves, whether ye be in the Faith; prove your own selves" (2 Cor. 13:5), for as the anchor would be of no use to the ship if the cable were to part under the strain, so hope would be lost if our faith in God and His truth should give way.

As an anchor consists of an instrument which is suitable for grappling the ground, without which the cable could not secure the safety of the ship, so likewise our desires and expectations should lay hold firmly on that within the veil.

"Will your anchor hold in the storms of life,
When the clouds unfold their wings of strife,
When the strong tides lift and the cables strain,
Will your anchor drift, or firm remain?
We have an anchor that keeps the soul
Steadfast and sure while the billows roll,
Fastened to the rock which cannot move,
Grounded firm and deep in the Savior's love."

The ground upon which the anchor falls must be of a kind suitable to give a strong hold to the anchor.

The ground upon which the Christian's anchor is fixed is the *Risen Lord*, the second Adam, clothed with all power in heaven and in earth to fulfill all the gracious promises of God to the Christian. "He is able to save to the uttermost all who come unto God by him."

The ship represents the soul or the New CREATURE itself and would be the character of LOVE which the consecrated child of God is seeking to develop. As the cable and the anchor are parts of the ship, so FAITH and HOPE are but elements of LOVE.

FAITH is the primary manifestation of the love of God in the heart, for we are told that LOVE believeth all things (not all and everything that any one is a mind to tell or teach, but love believeth all things which have been written for our admonition).

HOPE also is an element of love inasmuch as LOVE hopeth all things, and these qualities continue to be operative with others for the development of the character of the individual.

FAITH is illuminating in its nature.

("That the eyes of your understanding being enlightened; that ye may know what is the hope of your calling and what is the riches of the glory of his inheritance in the saints." Eph. 1:18.)

HOPE is inspiring and purifying.

("And every man that hath this hope in him purifieth himself even as he is pure." 1 John 3:3.)

LOVE is sacrificing.

("For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." John 3:16; also 1 John 3:16.)

The result of FAITH as manifested in its two elements is:

(1) Belief brings "justification by faith" and "peace WITH God."

(2) Trust brings Sanctification and "the peace OF God which passes all understanding, keeping our minds and hearts through Christ Jesus." (Phil. 4:7.)

The result of HOPE, as manifested in its two elements is:

(1) Desire leads to Consecration and results in "access into the grace of God wherein we stand."

(2) Expectation brings "rejoicing in hope of the glory of God."

The result of Love is:

The fruits of the spirit, viz.: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, which constitute the "mark of the prize," and ends in everlasting life and the Kingdom of God.

FAITH is increased and made stronger by reason of fiery trials.

"Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you: But rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12, 13.)

Our Faith is increased how?

(1) By studying the Divine promises, refreshing our minds constantly concerning them, claiming them as our own.

"How firm a foundation, ye saints of the Lord,
Is laid for your Faith in His excellent word," etc.

(2) By the operation of His providences in connection with our daily experiences, causing all things to "work together for good to them that love God."

(3) By Fiery Trials. "Beloved, think it not strange concerning the fiery trials which shall try you as though some strange thing happened unto you," etc. These trials come in three ways from three different sources—the World, the Flesh, and the Devil.

Tribulation, Persecution, Temptation.

Our Lord said: "In the world ye shall have tribulation." Tribulation comes as a result of the introduction of sin into the world and the consequent curse upon the race. The Apostle has shown us how we should meet tribulation and its intended results, saying: "Be not anxious about anything," etc. Cast your burden on the Lord. This is where faith gets in its operation. If it is strong within us we will be enabled to cast away our anxiety and all our care upon the Lord, knowing that he careth for us, that we are of more value than many sparrows. If we follow this instruction we have the result, "The peace of God shall keep our minds and hearts through Christ Jesus." "Thou wilt keep him in perfect peace," etc.

Persecution comes from other intelligent beings stirred up by Satan to do us injury, either personal or to our reputations, because of our Faith and the principles we hold.

Persecution would include martyrdom, burning at the stake, casting into prison, stripes, slanders, etc.

Persecution tends to arouse animosity, fear, apprehension, dread, but these should be put down by the strong hand of Faith, and instead should be rejoicing that we are counted worthy to suffer shame for His name, and as the Apostle Paul declared, "None of these things move me, neither count I my life dear unto me."

The third way in which Faith is increased is by means of Temptation, which comes to us sometimes through the medium of the flesh and its weaknesses, and also by false doctrines. "Count it all joy when ye fall into divers temptations," says the Apostle, "but watch and pray lest ye enter into (come under the power of or yield to) Temptations." Temptation signifies enticement to do evil and sin, and blessed is the man that endureth Temptation, for when he is tried (approved) he will receive the crown of life promised to them that love the Lord.

The Apostle describes the process by which hope is inspired in Rom. 5:3-5, where, after showing how we have come to the position of rejoicing in hope of the glory of God, he declares: "And not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." The tribulations which come to us to try and test our faith, if they are rightly received, work in us patience, or patient endurance, and this, bringing us an experimental knowledge of God's dealings, assuring us that "he is faithful who promised," serves to inspire, encourage and stimulate our hope, so that we are not put to shame in hoping for the inheritance promised and in proclaiming this hope when opportunity offers. If we can realize this manifestation of the hand of the Lord in our affairs, happy are we.

"Full Assurance of Hope Unto the End."

But now having obtained this good hope it is necessary that we should "gird up the loins of our mind and be sober and "hope to the end for the grace that is to be brought unto us at the appearing of Jesus Christ." (1 Pet. 1:13.) And in order to do this it is necessary that we should be very diligent in our efforts to make our calling and election sure, for upon the efforts we put forth depends our Expectations or "full assurance of hope." If we slacken our efforts in this direction and are slothful in our endeavors for the accomplishment of our hope our expectation begins to wane, and we have only DESIRE still remaining which eats up our souls with a longing that cannot be fulfilled, for who can describe the wretchedness, the condition of utter hopelessness of those who have lost their expectation of possessing something which they still esteem to be desirable, as the Scripture says: "Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life." (Prov. 13:12.)

We have an illustration of this in the Great Company class, who, having consecrated to sacrifice, to be dead to the world, but become overcharged with the cares of the world, slacken their efforts, have their attention and efforts directed in other channels, as the furthering the interests of their particular denomination, etc., and thus failing to appreciate the time of their visitation, and the opportunities afforded for obtaining a knowledge of God's plan and spreading His truth, they are represented by the prophet as saying after the opportunity is passed (Jer. 8:20): "The harvest is passed, the summer is ended, and we are not saved."

But if we apply ourselves assiduously to the cultivation of the fruits of the spirit and take advantage of every opportunity afforded us of serving the truth, we can be assured that God's promises will never fail, as the Apostle declares: "For God is not unrighteous to forget your labour of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister. And we desire that every one of you do shew the same diligence to the FULL ASSURANCE OF HOPE unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:10-12.)

"Rejoicing in Hope."

The Bible points out in a number of places that the proper attitude of those who have obtained this good hope from God is that of rejoicing. "Rejoice in the Lord, O ye righteous, for praise is comely for the upright." (Psa. 33:1.) And also that this rejoicing in Hope should be accompanied by the appropriate attitude of waiting the Lord's due time for the fulfillment of his promises, meanwhile endeavoring in all things to conform ourselves to his instructions. "For the grace of God that bringeth salvation hath appeared to (for) all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world: Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14.)

The great secret of retaining our rejoicing and peace of mind is that we should not allow our hopes to be centered upon the mere incidentals of life to such an extent as to cause us disappointment, if any of these particular hopes or expectations are not realized; such as the going any place where we anticipated some pleasure or even spiritual blessing; the going to a Convention, however desirable this may be to us, for if we do so and the Lord sees fit to deny us any of these good things we will suffer disappointment.

"Hope's Fruition."

It is important to remember that the word HOPE is not only used as a verb to describe the operation of certain faculties of an individual, but it is also used as a noun to describe "The thing confidently desired or hoped for," and therefore we ask, Of what does this HOPE consist? The Apostle shows that we are all "called in one HOPE of our calling" (Eph. 4:4), and this HOPE is variously described in different Scriptures as:

"Hope of the Resurrection." (Acts 23:6.)
"Hope of Glory." (Col. 1:27.)
"Hope of Righteousness." (Gal. 5:5.)
"Hope of eternal Life." (Tit. 1:2.)

But the chief quality of this hope is suggested by the Apostle in 1 John 3:3: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

"And every man that hath this hope in him purifieth himself, even as he is pure." "This Hope"—the hope of attaining the character likeness of our dear Redeemer wherein we may manifest those righteous principles in harmony with the will of Jehovah.

If we imagine that we have ability to serve the Lord as a public speaker, or a teacher, or as an elder of an Ecclesia, and we are entertaining hopes of filling any of these positions, if the Lord does not open up the way for us to obtain any of these opportunities in a legitimate manner consistent with meekness and humility, and if the brethren do not seem to appreciate or recognize our abilities in this way, we should not have our hopes so strongly set on these

as to forget other important considerations, and forget to act in harmony with the spirit of love and humility, because this would bring disappointment, but if we have our hopes centered upon the Lord and the obtaining of His character likeness, no matter what circumstances and experiences are permitted to come to us, we will rejoice in this hope and use any disappointment as a means of establishing this hope more firmly in our characters.

"He that hath this Hope in him purifieth himself, even as he is pure." He purifies himself by the "washing of water by the word," "putting off concerning the former conversation (behavior) the old man which is corrupt according to the deceitful lusts," and "putting on the new man (the Christ character) which after God is created in righteousness and true holiness." (Eph. 4:22, 24.)

Again the Apostle says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1.)

In Gal. 5:19-21 the Apostle tells us what this filthiness of the flesh and spirit is, calling them the works of the flesh, which are these:

Filthiness of the Flesh—
Adultery.
Fornication.
Uncleanliness, Impurity.
Lasciviousness, Debauchery.
Idolatry. (Col. 3:5; Eph. 5:5.)
Witchcraft, Sorceries. (Rev. 21:8.)
Drunkenness.
Revellings.

Filthiness of the Spirit—
Hatred, Enmities. (Prov. 10:12.)
Variance, Quarrels. (Prov. 13:3; 26:21.)
Emulations, Jealousies. (Song. 8:6.)
Wrath, Resentments. (Prov. 27:4.)
Strife, Altercations. (Jas. 14:16.)
Seditions, Factions. (Rom. 16:17; 1 Cor. 3.3.)
Heresies, Sects. (2 Pet. 2:1; 1 Cor. 11:19.)
Envyings. (Jas. 3:14.)

The former refer to gross evils and defilements of the body. The latter refer to the defilements of the mind and heart.

These things, if they are entertained for an instant, war against our hope, for where anger, malice, envy, jealousy, hatred are, there is no room for hope, no fountain can yield both salt water and fresh.

But how may we get rid of these defilements seeing that these tendencies are ingrained in our natures. We cannot give any better instruction than that given by the the Psalmist to the young man: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

This is accomplished:

(1) By guarding the heart, the affections, seeing that these are set upon things above and not upon earthly ambitions, to shine in the church or in the world.

"Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23.)

(2) By guarding the mind, that no thoughts may be entertained which would not be to the glory and honor of God." (Phil. 4:8.)

(3) By guarding our words, that we speak nothing but what will be a blessing to those about us.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (Eph. 4:29.)

"Keep thy tongue from evil and thy lips from speaking guile." (Psa. 34:13.)

(4) By guarding our conduct that we may walk worthy of the vocation wherewith we are called.

"Only let your conversation (behavior) be as it becometh the Gospel of Christ: . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27.)

Give Reason for Hope. (1 Peter. 3:15.)

It is proper that those who entertain these hopes should be able to tell others about them and so the Apostle admonishes, saying: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is within you with meekness and fear."

The reason for our hope is our FAITH in God and in His promises. From a human standpoint we could properly be considered foolish, but in our faith inspired by the precious promises we have the reason for our hope, and this should be presented to those who inquire, in a proper attitude of reverence and meekness, implying our strong faith in God and at the same time our unworthiness of so great an honor which He has bestowed upon us.

And, moreover, we have the words of the Apostle declaring, "The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ. If so be that we suffer with him, that we may be also glorified together." (Rom. 8:16, 17.) This witness is not a changing, mutative witness based upon the shifting sands of feeling, or upon so-called "inward spirit whisperings," but is based rather upon the sure promises of the Word of God "with whom is no variableness, neither shadow of turning." (Jas. 1:17.)

Again we are told, "We know that we have passed from death unto life, because we love the brethren." Let us ask ourselves then, "Do we love the brethren, am I showing my love for the brethren in thinking of them kindly, lovingly, justly, charitably? Am I speaking of them that which is good, that which is calculated to be honorable to them, that which will tend to elevate them in the minds of others, or am I thinking of them uncharitably, unkindly, scornfully, maliciously, slandering them in my thoughts and in my words?"

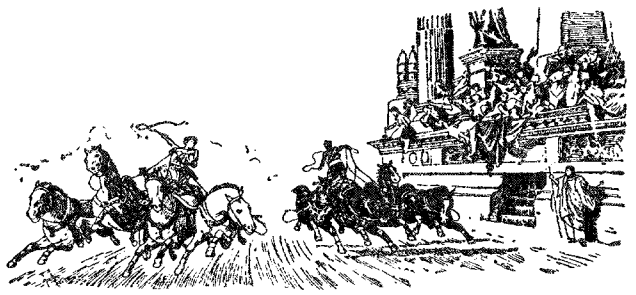
Can I rejoice as much in honor, blessing, favor coming to another brother or sister as I would if it were coming to myself, or am I so envious and jealous of the influence, place, honor which may be given another brother or sister that I desire to seek out every failure or flaw or weakness possible to disparage him or her or lower them in the minds of others? How ignoble such a course, and yet experience has shown that this has been true of some who have named the name of Christ and professed full consecration and doubtless will be true of some who fail to retain their simplicity in Christ, and the danger of this is very manifest in view of the many admonitions along this line occurring in the Scriptures, and the Apostle, speaking to the Church, declared, saying, "For I am jealous over you with godly jealousy, . . . for I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

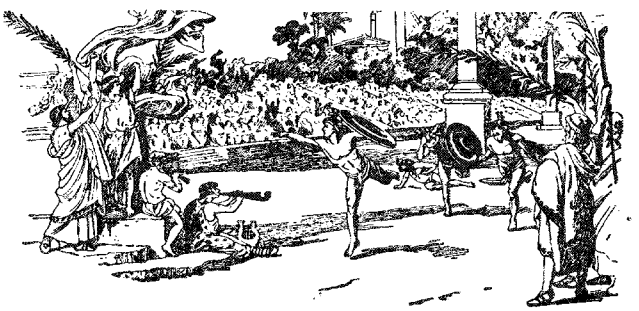
"My little children (says the Apostle), let us not love in word, neither in tongue; but in deed and in truth. AND HEREBY WE KNOW THAT WE ARE OF THE TRUTH, AND SHALL ASSURE OUR HEARTS BEFORE HIM." (1 John 3:18, 19.)

Then let the hope of joys to come
Dispel our cares and chase our fears,
Since God is ours, we're traveling home,
Though passing through a vale of tears.

"And the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the holy spirit." (Rom. 15:13.)

Discourse by Pilgrim Brother George B. Raymond. Subject: "RACE RUNNING AND FIGHTING A FIGHT."





Text: *"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."* (Acts 20:24.)

THE particular thought in connection with our subject of "Race Running" is that of the first clause, "BUT NONE OF THESE THINGS MOVE ME."

The Apostle in the preceding verse calls attention to his experiences, saying, *"And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me."*

There was one thing that the Apostle did know, and that is what he is calling our attention to, namely, that in every city bonds and afflictions were awaiting him. He knew he was going to live godly in Christ Jesus, and he knew that if any would live godly in Christ Jesus, he would suffer persecution. What did he say about it? Did he say, I will not go to Jerusalem; I have been to this city, and to that city, and in every city I found bonds and persecutions and afflictions awaiting me, I will not go any further? No, that is not what he said—*"But none of these things move me."*

The question for you and me, dear friends, in the beginning of the consideration of this subject, is, What is it that is moving us, what is it that energizes us, what is it that controls us, that impels us, moves us? Is it selfishness?

O brother, don't suggest that. Selfishness, now that I am way down here at the end of the race, would you suggest it?

No, I am not suggesting it, I am merely asking the question. Some people are moved by selfish motives, and such we believe prove not to be the Lord's people.

Colossians 3:1, 2, If you and I have our affections on the things which are above, not on the things which are on the earth, then there will be no selfishness whatever back of any thought, word or deed in our lives.

The Apostle also considers this same thought in 2 Cor. 4:18, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." *What are we looking at?* Whatever it is that we are looking at intently, beholding, that will be the motive power in our lives. The stream never rises higher than its source. If you have set fame, wealth, or social rank, or worldly pleasure, or family, or any other earthly thing as the mark or goal, you may win them, but nothing more.

We are running a race, we are fighting a fight, and the motive back of everything we think, do, or say, has a bearing upon our race running, and that is why we have called your attention to the Apostle's statement.

Let us look again, Mark 8:34, 38. These are the words of our Lord: *"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me."*

"For whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of the Father with the holy angels."

Brother Raymond, why do you read that passage to me? We all know that by heart. If *I* were standing up there, *I* would not read it, *I* would quote it.

Because you and I know how a passage reads does not cut much of a figure. We used to recite verses of Scripture when we attended Sunday School in the nominal churches, but we did not know much about the Scripture, though, did we? There is a thought here that we wish to call your attention to: "Whosoever will come after me, *let him deny himself.*" It is easy enough to deny the other fellow. It might become quite easy to deny the Lord or the brethren—some are absolutely doing that in these last days, but it is not so easy as it reads to deny one's self, and the Lord says that you and I must do so and so if we would start in the race and run it to a finish.

Now, let us think, if not at this moment, but before we leave this convention, let our minds run back over the past few weeks, and see if we can recall how much and *how often we have denied ourselves.* That is the first thing you and I must do after we have decided to go after the Lord, to follow in His footsteps, to run in this race way, the very next thing is to deny ourselves. Why, you say, it is a very great pleasure for me to do everything that I do in the race way. Well, it is just possible that you are not in the race at all. Do you think that the Lord meant, that whosoever will come after me will find everything pleasant?

He that loveth his life shall lose it, and he that hateth his life (loves it less) shall save it unto life eternal. If any man *serve* me. Not, if any man *professes* to serve me, not if any man *intends* to serve me, not if any man *hopes* to serve me, not if any man *desires* to serve me, but if any man *serves* me. Then what? Let him follow me and where I am there shall also my servant be with me.

Now, brother, don't be too hard on us, don't pin this matter down too close tonight. We have had a delightful day, and have greatly enjoyed what we have listened to.

But this is the subject, and he who runs in the race must lay aside all the weights, and the sin which doth so easily beset him, and run with patience the race which is before him. You know, dear friends, you and I will have to unload something, and we will have to lay every weight off. Paul said, "None of these things move me, neither count I my life dear unto myself."

Dear friends, we cannot hide behind our friends, or our business, or our families. God knows the real motive in your heart and mind, and every one who sees by the Spirit of grace in the Word of God, the work of this age, the

relationship of the Bride, the better promises given, the great prize held out, every one who sees the glorious prospect, and every one who is ready to serve, sacrifice, lay down life, will put aside everything that he may win the prize. Are we ready to do that? If we are not, it proves that we have not an appreciation of the glorious high calling, and of the prize that is held out for us, or we expect some easier way than that which the Lord and the Apostles laid down for entering into the Kingdom. Perhaps we had better tell the Lord that we have good intentions. Do you think He would take you at your word? Come, now, let us be honest; do you think the Lord would take your word for it that you had good intentions? Never. We must *prove* what is that good, and perfect, and acceptable will of God, and prove it, not by words, but by our lives. That is what running in the race means.

It is written, *"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God."* You also remember that the Apostle says we speak the wisdom of God in a mystery. Who? We, the true Church speaks the hidden things in a mystery. Our friends in the creeds do not speak the wisdom of God. Why not? Because it is a mystery. This is the difference between the true church and the false church.

The Christian life is a race. In one of the testimonies this morning, attention was called to the fact that we are in a city noted for its races—horse races. Well, this is not a horse race that you and I are in, but it is a *real* race, as real as any horse race that was ever run on a literal track. Do you know, dear friends, where a horse develops his speed, where he is urged to his utmost, where it is that he is put to his very best notch? It is right where you and I are now. Where is that? Right in the last sixteenth of the homestretch. We are just ready to go under the wire, and here we are, some of us coming back sulking. Why, this is the time that the whip is applied and the extreme speed is brought out! Why, dear friends, we have not even time to feel sorry for those who have fallen on the fence; we are interested in those who are in the race, in those who are pressing down upon the mark, those who are just about to put their nose under the wire—not those who have sulked out and fallen in the gutter. Why, are we not to think of them? I am not; I am interested in those who have come in to take their places; they are the ones we will clasp hands with and encourage, edifying, upbuilding, and assisting to finish their race with joy. Let us get busy in assisting them and others to run harder, instead of mourning and encouraging in the wrong way those who have fallen out.

Now, brother, some one will say, You have not the spirit of love. Yes. I have, and I am trying to stay with those who win. I love them, and I want to help them to win, and I want them to help me to win.

This life is a race—some seem to think that it is a walkaway. Whom do you mean? Why, I mean myself particularly, and if it fits you, all right. We get slack in our running, but we must get energized. What is lacking? It is love, or zeal, or determination that we will win out in this race. Notice what the Apostle said, not only that *"None of these things move me,"* but he said *"that I may finish my race with joy."* There is a Great Company which we know will finish their race some time, but will they finish it with the joy that is set before us? They will not. There is only one way, *"Know ye not that they which run in a race run all, but one receiveth the prize. So run that ye may obtain."* It would be a sad thing for me, dear friends, if after running in this race for a number of years I should finally find that I had not attained. The thought seems to be that I had not won out, not finished with joy. You say, O yes, I am in the race. Well, we want to know something more about it; we want to know if we are to finish with joy, reach the mark, and reach it *in time!* I therefore so run, said the Apostle, not as uncertain fight I, not as one that beateth the air, but I *try* to keep my body under. Is that the way he said it? No. No, he did not say I try to keep my body under, nor that I *intend* to keep it under, nor that I *hope* to keep it under, but *I keep it under.* I am very glad that these are the words of the Apostle, instead of the words of our Lord, for we would be apt to say, oh, the Lord could keep His body under, because He was perfect, but you and I are not perfect, and we can only hope, try, desire to do it. But the Apostle was not perfect either. I try, hope to, want to, expect to, is that what the Apostle said? Oh, no, he said, I keep my body under. The Apostle lived every day of his life so that he could say, *"I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me,"* not hope to give to me, that he may give it to me, but that he *shall* give to me.

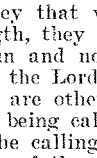
Well, you say, "The Lord remembers our frame and knows that we are dust." Well, that position just seems to give us a loophole, but the Apostle said, "I keep my body under," and he was a real man, he was a fighter; we know how he finished—he finished with joy.

You say, I can't keep my body under.

There is a Great Company that can't, so you will not be alone. This High Calling is for those who *can* keep their bodies under, and who *do* it.

Well, you say, Brother, you have gotten us discouraged. Now you expect me to pat you on the back, don't you? Watch how I do it. If anybody is in this audience tonight who is discouraged, then this is the very best time for that one to take their medicine. If you can be discouraged, then you will never win, and the quicker you are out, the quicker some one else can win. If you or I can be discouraged, we ought to give the other fellow a chance, and give him all the time there is, for it is short, just a few more months, not years, but months. If our understanding of the Scripture is correct, and we believe that it is, the winners in this race will be determined in only a few months more. We talk about five years and think we can dilly-dally, and then pick up, but it is not five, four, three or two years. Now, then, what are you going to do, are you going to sulk and have some one else push on the lines? If you and I finish our course, we will not stop to take a breath, but we will press down upon the mark, and keep on until we have won out. Can you say with the Psalmist, "I have chosen the way of *the* truth"? Not the ways that are near the truth, there are plenty of those. We are talking about the real truth. "I have chosen the way of the truth, thy judgments have I laid before me. *I have stuck.*" If you have stuck you are all right. "I have stuck unto thy testimonies; O, LORD, put me not to shame. I will run the way of thy commandments, when thou shalt enlarge my heart" (mind would be a better translation). (Psa. 119:30-32.) If you can say it, and then put it into action, and keep it there, then you will win. But, you may say, I have not the strength or endurance for such a race. Well, do you expect to keep on running forever; how many hundred years do you want to run in this race? Some of us have been running so long now that we are ashamed to tell how long it is. Let us remember that "the race is not to the swift, nor the battle to the strong," but "they that wait upon the Lord they shall renew their strength, they shall mount up on wings as eagles, they shall run and not be weary." If we are weary, let us wait upon the Lord.

Some will say, There are others more wise than I am. Wise, why they are not being called. You and I need not worry about that, for the calling proposition is up to the Lord. From what some of the friends say, they seem to think that the Lord chose them because of what he saw in them. Well, what do you see in the middle of a circle, for instance?



That is what the Lord saw in you and me. He takes things, He said, because they are "naught," because they are nothing, that is the reason He took you and me. O, you say, I was a little something. You were! Then you are not one of those elders he spoke of, one of those base ones—you can read that list yourself and see which one you are; it is a pretty hard batch all through. (1 Cor. 1:26-29.) You are not wise enough, eh? "God has chosen

the foolish things of this world to confound the wise, and the weak things of the world to confound the things which are mighty, and the base things of the world, and the things which are despised hath God chosen, yea, and those things which are naught, to bring to naught the things which are." We shall never win because we are wise, strong, or mighty, but because Jesus Christ is all this for us. Men and angels are watching to see the progress that you and I are making in this race, so let me admonish you, as I take the admonition myself, that we do not try to take along any of our earthly possessions. "*Wherefore, seeing that we are compassed about with such a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*"

If you are in the race, you are in the place God has set you, and if we are in the race, we are in the race that God has set before us, and all we have to do is to RUN. You remember, the Apostle said: "Ye did run well, who did hinder you that you should not obey the truth?" I pray God that this does not apply to any of us here tonight, that we have hindered any. It applied to some who were in the General Convention a year ago. "Ye did run well, who did hinder you?" The devil, or man, or any set of men could not hinder you and me from running. Who did hinder? If we would be hindered, it will be from within. Ye did run well. How? Some have been running for years, some for months, but they have slackened, they have sulked, they have sidestepped, they have gone down, they are under the fence. Ye did run well for a season. What guarantee have you and I that we shall do better? Who shall be able to stand? Not who shall fall next, but shall I fall—*make it personal.* Keep right on running, keep right on running; don't be turned aside. You remember what the Apostle said, that there were some in his day who turned aside, that stopped running, that had other ideas and theories. What did the Apostle say about it? "*This one thing I do*" —kept right on running in that race course that had been set before him. Your safety, my safety, and the safety of all the Lord's dear people today, in these last few days of our opportunity, lies in the fact of our doing as the Apostle did, "This one thing." *Give heed to this one Gospel*—there is no other, that we run in this one way, that we sat in this one body, that we have this one head, that we walk in the path which he has recognized.

"Know ye not that the friendship of this world is enmity with God; whosoever therefore will be a friend of this world is an enemy of God." He is out of harmony with the truth. O, I tell you, dear friends, you have got to cut loose from the world, and that means a whole lot more than we sometimes think; we have got to cut every tie that binds us to this earth—every last one of them. You say, I have cut some of them, and I am stretching the others out to pretty near the breaking point. Well, stop stretching them, and *sever them.* When you have cut them, you have lost connection. If you have not lost connection, then you have not cut them all. What is that in your path? It is an avenue to wealth? Don't you know the devil has a lot of paths he holds out to the Lord's people? The devil will come around to some brother or sister and say, I see that you are very zealous for the Lord, and I see you would like to make a lot of money for the Lord's work. Yes. You have this idea, etc., and if it should be the Lord's will, you would make a barrel of money, and you intend to put it all in the Lord's work. Well, what happens? The first thing you know, you are on your uppers, down and out. I know one dear brother who was doing all he could, and that is all anybody could do, financially, in the service; he had a fine income and was not putting his income in a bank or in property, but he thought he saw an avenue to make a barrel of money. He let down that job he had, got busy on the new scheme, and the first thing I knew, he wrote me a letter and said, Brother Raymond, it is all up, I have not a decent suit of clothes to wear to meeting, nor money to get a pair of shoes. What was the difficulty? He saw an avenue in the world, he turned aside, and the result was spiritual loss, and the service that he was rendering the Lord vanished. If you see an avenue to wealth, *run past it.* They that will to be rich, even though they would put it into the truth, fall into a snare. Jesus said, "He that putteth his hand to the plow and looketh back is not fit for the kingdom of heaven." Only those who are fit will go in, every other one will stay out. You remember what the Revelator said, "These shall walk with me in white," for they are worthy, they are fit. Love not the world, neither the things that are in the world.

Well, do you mean to say that I love the world?

What are you fooling with it so much for then?

Well, there is my reputation lying in the dust.

Now, wouldn't that get you? *Your* reputation! There is not a single one of us that has any reputation. How was it with Paul? He said, We are suffering for Christ's sake. You see there is a little difference between some of the Lord's people and Paul. Many of the Lord's people are suffering on their own account.

If it is necessary I am willing to stake my reputation.

Of course, if it is necessary rather than to stay out of the Kingdom, you would let them take your little old reputation. What about our Lord? "He made himself of no reputation." Nobody ever took His reputation from Him—they could not run fast enough. If we are waiting for some one to take our reputation it will never happen. There will be a hundred and forty and four thousand who make themselves of no reputation. Then that Great Company who laughed at that little bunch who studied their Bibles and met in houses will say, "Worthy unto the Lamb forever and forever." That will be a different thing.

You say, This awful race will be the death of us.

Well, I hope it will be; that is what we are in it for. You and I must die running, we will not have time to get our breath, but will fall over in a dead faint, and die fighting—die game, win out. "Wherefore by one man sin entered into the world, and death by sin, so death passed upon all men." You see you were condemned to die anyway. Let us die in the race and win a crown, win a life immortal.

How shall we run this race and steer clear of the dangers just ahead of us? We have an example before us in the Scriptures; we have the pathway marked out and the way to run successfully. Notice now, Philippians 3:13: "*Brethren, I count not myself to have apprehended* (that is one thing): *but this is one thing I do, forgetting those things which are behind* (that is the second thing), *and reaching forth unto those things which are before* (that is the third thing), *I press toward the mark for the prize of the high calling of God in Christ Jesus.*" (That is the fourth point.) If we have those four points in mind, which the Apostle had when he wrote this, we will surely win.

REMEMBER these four things. (1) Humility, not pride, "*I count not myself to have apprehended.*" That is one danger that lies in front of you and me; we are apt to think more highly of ourselves than we ought, and we are apt to treat ourselves as having made some progress which we have not. Are you counting yourself as having apprehended? Then take stock again—you've the wrong inventory. Humility, not satisfied, but still pressing on.

(2) "*This one thing,*" one way. You and I have no time to examine these side-tracts, those dinky tracts that contain little paper and little writing. We have no time for this foible. "This one thing I do," and *DO* it. If we do it, we have no time for this side-checkup. What was the result of the Apostle doing "This one thing?" Care, toil, privation, reproach, persecution. When I read those thoughts, my mind turns as quick as lightning to that servant whom the Lord is now using. What is the result? He keeps on doing things. It brings care, toil, privation, reproach, and persecution; but, praise be to God, it brings joy and peace and majesty in His service, which is beyond our power to express.

(3) The Apostle forgot the things which are behind. Forgot his former life of rank, and fame, and position. None of us have had the place in the world or the prospects before us that the Apostle had. He forgot it all; he put it behind him and he never looked back. He was fit, he was worthy, and he had the assurance of God's favor and blessing.

(4) The Apostle reached forward unto those things which were before. Paul had a living zeal and a true faith, and *God's promises were to him a reality.*

He forgot the past and said, "*Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*" (Phil. 4:8.) The Apostle Paul was not looking back, but he was pushing forward, and had his eyes fixed upon the things which were above.

Now the closing thought: The longing desire of my heart is that we might finish our course with joy. Oh, what a glorious prospect lays before you and me! What a high calling God holds up before us, that we might finish our course with joy, and the ministry which we have received from the Lord Jesus, the testimony, the gospel of the grace of God, by word and by life! So, beloved, let us do all these without murmurings or disputings. Let those dispute and murmur who have nothing else to do, but let us *finish this race* we are in, and *win a crown*, and *wear it with Jesus in the Kingdom with Jesus*. Amen.

Discourse by Pilgrim Brother S. D. Senor. Subject: "THE TRUE VINE AND ITS BRANCHES."

Text: "*I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*" (John 15:1.)

IN BRIEF he said: This is a very important subject. First of all the subject carries the thought that there is also a false vine, as found in Matt. 15:13, "Every planting which is not of my Father shall be rooted up." Also in Rev. 6:14, "And the heavens departed as a scroll when it is rolled together; and every mountain and island were removed out of their places." It means that they are departing or passing away, taking the power or influence from under the people, because they are not of the Father's planting. Also in Nahum 1:10, "Folded together as thorns and thistles after the harvest, and then they shall be devoured as stubble." Also in 2 Peter 3:12, "Looking for and earnestly desiring the presence of God, by which the heavens being on fire shall be dissolved, and the elements or heavenly bodies shall be melted with fervent heat." But the true vine will continue and not be destroyed but will be given more and more life, and power, and honor.

In the 5th verse of the 15th chapter, we find, "I am the vine and ye are the branches." Our Lord was the true vine, and you and I may become branches within this vine. There is something grand, glorious and ennobling in the thought of the vine and its branches. Just think of you and I being partakers of the Body of Christ, as branches in that vine! It could not have been so if the Father had not desired it.

What God Predestinated.

In chapter 14, God predestinated that He would have a *Church*, a Vine and its Branches.

In Ephesians 1:22, 23, He also predestinated that He would have a *Head* to that Church, or the figure, a central stem to that Vine.

God has predestinated the *requirements* of the Stem, and also of the Branches, and it is of special interest to us now to take heed to this passage and to note these character requirements, as found in Romans 8:29. He did not predestinate the individuals, but the character requirements.

He also predestinated the *number*, Revelation 7:4. There are two classes, a numbered and an unnumbered class.

He also predestinated the *time* for the selection of this Vine and its branches, namely, during this Gospel Age.

He also predestinated from what *nature* He would select the branches. He passed by the angels and came down to earth and from mankind has been selecting the branches. You and I have the privilege of becoming one of these branches because we are of the flesh and are living at this time of the selection, providing we will walk up to the requirements.

When was our Lord made the central Stem of this Vine? Not when He was the Archangel, nor when He was His only begotten Son in the world, nor when made flesh, nor when He offered up His flesh in sacrifice. But when He presented Himself a living sacrifice, then He was begotten of the Spirit, and was planted, but did not become the actual central Stem until His resurrection; because from the time of His begetting He had to go on and form a fixity of character. After He was resurrected, He was the True Vine, and ready to receive the engrafting of the Branches. This privilege was first offered to the Jews, but when He came to His own, His own received Him not; but to as many as did receive Him, to them gave He power to become the Sons of God. We read further that only a remnant received Him, and the rest of that nation was rejected, blinded in part, or set aside, until God had gone to the Gentiles to find enough ingrafts to make up the predestined number of Branches. This is where you and I come in. (See Romans 11:19-23.) The Jews were broken off that you and I might come in. Because of *their unbelief* they were broken off, and because of *our belief* we come in. During the 1,845 years of this Gospel Age the Vine is being filled up with these new ingrafts. It is because of our belief that we come in, and it is the only way for either Jew or Gentile to come into harmony with God during this present time. Romans 5:1 also shows us this. We are justified through faith in the ransom sacrifice of Jesus, and then have a covering in the Father's sight. (Illustrated by covering hand with handkerchief—the hand being covered, only the white handkerchief could be seen.)

Having a life reckoned to us, we are invited to lay it down in sacrifice just as our Forerunner, the Stem did. (Rom. 12:1.) Our Lord, however, always had a standing with the Father, but we get our standing through faith, and are covered with His robe of righteousness.

We were not branches when we were justified, nor when we consecrated; then we were merely begotten, just started to become a branch. But, like our Lord, we must go on and be faithful unto death, and as God highly honored Him, after He had been made perfect through the things which He suffered, so you and I must follow in His footsteps, and in due time we, too, will be honored and exalted to a position at His side, we will become actual Branches in the Vine, then we will receive the crown of life. But no man taketh this honor to himself, only those who are being called of God. (Heb. 5:4.)

Mark how we are begotten—"By the word of truth." (James 1:18.) I would call your attention to the thought that it is not the literal statements of the Word that we are begotten by, for many people can quote Scripture, but it is by getting the spirit of the Word into our hearts. We, too, must be set apart to do the Father's will, even as was Jesus. We must go on to a fixity of character, until we have developed in us the mind of Christ; then we may have part with our Lord.

How are we set apart? "Sanctify them by thy truth, thy word is truth." (John 17:17.) First, we have a knowledge of the Scripture granted to us; then we have trials and tests wherein we can use those Scriptures; then more knowledge and more trials, etc. By getting the spirit of the Word into our hearts, we are able to keep the body under, to put off the old man and to put on the new man. Then we will be in His character likeness. It is not because we think we are right, but we must obey the word of truth in our trials and tests, and in due time we will be actually set apart. Our Lord said, "Thus it behooves the Son of Man." If it behooved Him, it certainly behooves us, if we want a part as true branches in the true vine. Again we read in John 6:63, "The words which I speak, they are

spirit and they are life." By appropriating the spirit of His Word we will be able to come off more than conquerors.

I would now like to call your attention to the truth being in us, abiding in us, and bringing forth fruit in our lives. To be set apart means that you and I shall have a character development, come to full growth, become Christians with a fixity of character, one that cannot be changed. I also wish to speak about the Holy Spirit. Jesus, as the central Stem, received it without measure, it was ALL poured on Him; as, in the type, the anointing oil was ALL poured on the head of Aaron. We, as Branches, cannot receive the Spirit without measure, only by measure. We must walk after the Spirit, even though we cannot walk clear up to it, though our Lord could walk fully up to it. So, the central Stem of the Vine receives all the sap, which in turn goes out to the branches in order that they may bring forth the fruit. As we are able to empty ourselves, we will be able to be filled with the spirit or disposition of Christ. The oil upon the head of the High Priest descended over the body members until it finally reached the feet members, and we trust we are members of that class at this present time.

In this parable, the Father is shown to be the husbandman, owner or caretaker.

Our Lord is the Central Stem.

The Churches are the Branches.

The Holy Spirit is the sap.

The leaves refer to the hopes, expectations and desires.

The fruit refers to the Christian graces.

The time for the development of the vine is the 1,845 years of this Gospel Age.

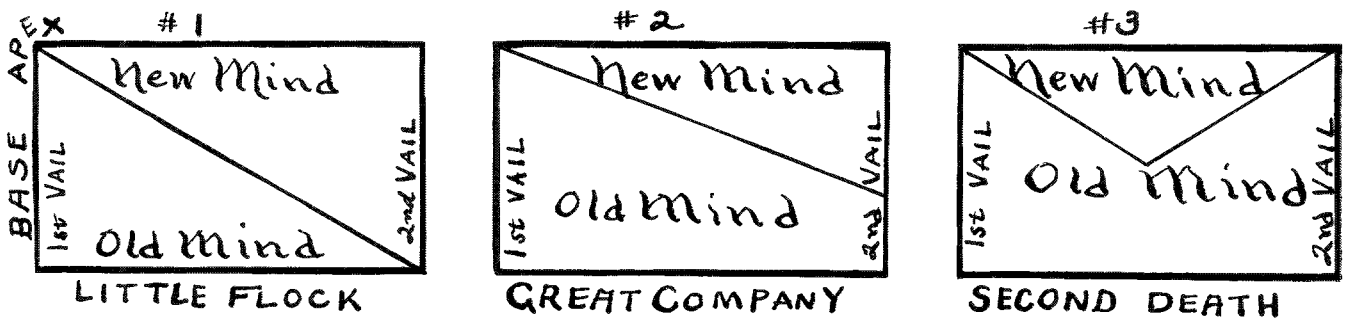
We are now near the time for the fruit bearing, and we must not only become a branch, but we must bear fruit, and there is no Scripture that promises anything to anyone unless they bear fruit. It is in our minds and hearts that our Heavenly Father, the husbandman, takes charge through our Lord and Savior. Here is where the adversary, for the Lord does not ask us to take care of business, our fish nets, buildings, etc. If we look after these things too much we are going to fall away. But we must make our calling and election sure, and our Heavenly Father has all of the silver and gold and the cattle on a thousand hills. Neither are we to take anxious thought for this present life, yet we are not to throw it way, but we must offer it up in sacrifice. If you and I do love this life more than the life that is to come, then we will lose that life. We want to give special care to the formation of character, bringing forth fruit, and using this life in His service.

Let me illustrate three classes by the following diagrams:

Diagram No. 1 is to illustrate the Little Flock overcoming. When we consecrated, the old will was in control, as shown by the base of the lower triangle in diagram No. 1; it fills the entire end of that diagram, the apex only representing the beginning of the new will. Then, as we progress, putting off the old man and putting on the new man, the lower triangle, representing the old mind, becomes smaller and smaller, and the upper triangle, representing the new mind, becomes larger and larger as it gains control, until finally, as represented by the base of the upper triangle at the right of diagram No. 1, the new mind will have full control, and the old mind, represented by the apex at the right of diagram No. 1, will have been completely put off.

Diagram No. 2 represents another class who start the same as those in diagram No. 1, but they fail to gain full control over the old mind, until too late for the prize of the high calling. They represent the Great Company. In due time, however, they will have the mind of Christ developed in them, but they will have lost the crown.

Diagram No. 3 represents those who go into second death. They, too, start the same as the others, but after going part way, they fail to overcome any further, but turn completely from the narrow way until, as shown in



the fallen angels, and the fallen nature, and the whole world will try to get control, and therefore, it is marked in the Scriptures that we must keep our hearts with all diligence, and let the peace of God rule in our hearts. Our adversary would be glad to see every one of the branches cut off, the Lord will help all those who will to do so, to overcome. You remember what assurances our Lord gave us that we should not take anxious thought for what we should eat, wear, drink, or where we should sleep, but that the Heavenly Father knows that we have need of those things. This is because we have this new mind in our old earthen vessels, and He knows that it is necessary for this earthen vessel to have food, clothing, etc., but the special thing that we should take thought for is that when we see evil, we should endeavor to overcome that evil with good, have a conscience void of offence toward God and men, and have love out of a pure heart. He that loveth mother, father, brothers, sisters, lands, etc., more than me is not worthy of me, said our Savior; because we are to make the Lord supreme. But this does not mean that we should hate them, for, on the contrary, if we love the Lord supremely, we will love our dear ones all the more, for we will then know how to show toward them the proper love. Neither are we to take anxious thought for riches or our business upon this side the vail, diagram No. 3, they land at the apex at the right of the diagram, the old nature having completely regained its control.

We of the Little Flock class should stick close to the narrow way, saying with the Apostle Paul, "This one thing I do." We must render obedience to the Word of God, be doers and not merely hearers of the Word. We may know the truth, but that is not sufficient; we must put it into operation, otherwise we will deceive ourselves. Among other things, we must learn to control our tongues, otherwise we deceive ourselves. We must learn to speak forth the praises of Him who has called us out of darkness into His marvelous light. We must develop the fruits of the Spirit, and Paul tells us what these are in Galatians 5:22-26, and he tells us that if we are able to put these on, then in due time we will receive our inheritance. Suppose I draw a circle around me which represents some trial, and it makes the old man mad. What am I to do? I am to put on the fruits of the Spirit, and so that every trial and difficulty will be the very thing which will cause me to put into operation the Word that I have received, and to take charge and possess this earthen vessel. He will never leave us nor forsake us until we are able to come to the full stature of men and women in Christ Jesus. Our trial might be one requiring humility. We

then find that we must humble ourselves, and in the humbling process we must become more and more conquerors; we must be humble if we would bear fruit. If in the trial we are tempted to become heady, then that is just the time to put off the old man, and put on the new man, copying our Lord. Allowing our new nature to take charge of the vessel through trial, we will be able to make our calling and election sure. In 2 Peter 1:5-7, we are told to add to our faith the various graces, and he tells us if we do, then we shall be neither barren nor unfruitful in the knowledge of the Lord, but that an abundant entrance shall be ministered unto us into the everlasting kingdom of the Lord.

When our breath is gone and we are dead we can do nothing; *we must do it now.* Our Heavenly Father will take charge of our resurrection, and in due time He will raise us as members of the glorified Church, and then, dear friends, we will be with our Lord forever. After we have formed character, remember that then the pressing comes, so as to get the wine from the fruit developed, that it may refresh others. So, after we have gone through the death state, and become true Branches in the true Vine, we will be able to bring blessing and refreshment to the whole world of mankind. But if we do not bring forth fruit, we will be cut out of this Body and another branch engrafted.

Discourse by Pilgrim Brother Benj. H. Barton. Subject: "LOVE UNDER THE TEST."

Text: *"Charity suffereth long and is kind."* (1 Cor. 13:4.)

HE SAID in part: There are two points in the text which I will call your attention to first. The word "charity," as now used, carries the thought of almsgiving, while in olden times its meaning was conveyed by another word, namely, "love," as we now use it. Next, the conjunction "and" is not in the original, as will be noticed from the italics. Thus the text should read, "Love suffering long is kind,"—it is kind all the time, not that it suffers long and then after a hard struggle is kind.

It is this kind of love that we want to talk about—Love under the Test.

A mental appreciation of God's great plan of salvation is a very rapid matter in comparison with our adherence to its moral principles. To know the principles which underlie the plan of God is one thing, and to conform our lives to them is another matter. We have found it necessary to overcome the desire for the good things of this life; also to overcome the dread and fear of business disaster, sickness, etc. The question was, Could we possibly take the step and stand that would bring so much of loss, sadness, difficulty, persecution and trouble in our lives? We do not wonder as a result that of all those who are willing to believe the testimony of God's Word, only a small proportion are willing to take the step of consecration. We rejoice to think that probably the greater part of those gathered here today have taken the step of consecration, and that you are among those who desire God's character likeness shall become the great motive power in your lives and hearts.

When we come to God's Word and consider what our Heavenly Father is like, we find it all summed up in that little word, "love," and as we thought of His character, we felt a burning in our hearts for that kind of love, and to be also a personification of love. It is this hope which has been uppermost in our hearts and minds for quite a while; with some for five, ten, fifteen or twenty years. Yet, sometimes, we say, I am almost discouraged, and I wonder if the Lord can be pleased with the measure of love that I find in my heart. I find that sometimes it is easy to overcome, but when I have trials and tests, then it is very hard, I find it is so difficult then to show the spirit of our Lord and Master; I do the things that I know are not consistent with that of love; I entertain thoughts contrary to love, and do things out of harmony with this calling for which I am striving. I wonder if I have this love, and what God requires of me in the hour of trial. I know that the most of us will appreciate that it is a very simple matter to show love in a grand gathering like this, but how much of this love will we show when we get away from this convention, how kind and long-suffering will we be in our trials? Will we find any permanent gain in our lives from having had this privilege for these few days? Or, on the other hand, will we find this measure of love swept away by the cares of life and be just as lacking as in the past? I am sure that anything I can say, by God's grace and help, which will enable us to understand how love should conduct itself under the test, how this long-suffering love will be kind during it all, will be welcome, and I hope and trust we may say something that will make us better for having heard.

I will first call your attention to four great things that we must keep before our minds, no matter what tests or trials we are called upon to pass through.

1st. *No trial will ever be too severe.*

You remember what Paul said in 1 Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, *who will not suffer you to be tempted above that ye are able;* but will with the temptation also make a way to escape, that ye may be able to bear it." We often hear a brother or sister say, I have had *too* much trouble; *too* much sickness; things are *too* hard; the burdens are *too* heavy, etc. Dear friends, if you and I have the right kind of faith in God's care and providences, we will have no use for that little word *too.* Things are *never too* bad, you are *never too* sick, trials *never too* great—they are *just enough.*

You have probably heard the expression: Well, I do not know that I can be an overcomer; it seems so easy for some, but it is so hard for me. I want to say, dear friends, that you were never more mistaken, for it is not a bit harder for one than it is for another. Not a bit harder for you than for the Apostle Paul, or the Apostle John. Why surely it will be. No, dear friend, it will not; because every one of those who have consecrated themselves to God's service have been begotten of His Holy Spirit, and have an equal opportunity with every other one to make their calling and election sure to glory, honor and immortality.

I do not see how that can be, such and such a brother has so much more ability than I have.

Well, because he has the ability, he has a corresponding responsibility, more than you have.

I have weaknesses that this brother or sister has not.

Well, then, dear brother or sister, the Lord makes allowances for you that He does not make for the others, so that it is just as easy for one as for another. The more ability you have the more responsibility you will have to meet, and the more weaknesses you have, the more grade He will give you.

It is a great deal like a handicap race. The judge gets the records of the various runners, and the one who is the poorest runner gets so many yards start, the next poorest still less of a start, and so on with all the runners, so that all will be treated alike, according to their ability. The one who can run the fastest will have the farthest to run. So it is with us, the more grace and help we need, the more we will get. That is the kind of a race you and I are engaged in, it is a handicap race. If you fail to make your calling and election sure, you will have nothing to say but that you were not willing to do it. You remember Paul said, *"I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall separate me from the love of God, which is in Christ Jesus our Lord."* We will never be able to say that God did not give us grace enough, nor knowledge enough, nor because the brethren did not take enough

interest in us, nor that Satan was too active. All we will be able to say will be, "I was not willing to rely on God's grace and take the step which the Lord made it possible for me to take. *All our trials are supervised by the Lord,* and we therefore have no reason to think that they are too severe, or too great. *That gives us confidence.*

2nd. *NO TRIAL WILL EVER COME TOO SOON.*

It will never come before we have had the proper opportunity to get ready for it. What would you think of a teacher who would give a problem to a child who was not ready for it? *The Lord knows* when we are ready for the trial, and when it comes, that very fact is an evidence that we are ready for it. This convention is a preparation for trials you are to meet when you leave. The experiences you had before you came were to prepare you for the trials you would get at this convention. Do not rebel and think you ought to have easier trials, but realize that *God knows what is best.*

3rd. *WE DO NOT HAVE TO BEAR ANY OF THESE TRIALS ALONE.*

If you bear them alone, then you are losing one of the grandest privileges that is part of the inheritance of the true child of God. In Isaiah 43:2, we read, "*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*" Let us learn the value of prayer along this line. We do not have to pray in a formal way, or just at stated times. Get on a basis of reverential familiarity with God; not telling Him what we want Him to do, but look up to Him as the great Father and Head. One reason why so many of your trials have been so severe, is because you have failed to take them to the Lord in prayer, failed to let Him bear them for you. On the other hand, you may have thought that He was too great to bear your trials. Neither thought is correct. Even the small tests may be carried to the Lord. I will give you one illustration: I cannot boast of any great amount of physical strength, and in the Pilgrim service we have a great amount to carry with us. At one of my appointments, I alighted at a railway station, and I had two heavy suitcases. The brother who met me was an invalid and had all he could do to carry himself, and there was no vehicle that we could get, and he lived at the outskirts of the town. Furthermore, I found I would be obliged to leave the next morning from another depot, so I was compelled to take my suitcases with me. I thought, I am afraid this will almost exhaust me, but I know that the Lord will help me in this trial. So I lifted my heart to the Lord and said, "Lord, I do not ask you to deliver me from suffering, but if this dear brother should feel that I was suffering because of his inability to assist me, he would feel bad. I know that you can easily overrule this so that this dear brother will not realize that it is a trial to me." I want to say that I never had such an experience, and I never felt less exhausted than I did in that experience. The point is, no matter how small our trials are, we want to take it to the Lord and get His assistance; not that we will have no suffering, but that the Lord will grant help in the proper way.

4th. *YOU WILL GET EVERY TRIAL YOU NEED.*

You will get every trial you need, and if you are in the right attitude of heart you will want them all. So we read, "My God shall supply all your needs." Again we read in the 23rd Psalm, "The Lord is my shepherd, I shall not want." If He sees that we need these experiences, then He will permit them to come, and we will also want them. He will give us every experience we need to develop the Christian character. I am also sure that you and I can expect very little benefit from our trials if there are not some painful ones mixed in them.

I remember some time ago I went to see a dentist to have him look at a tooth. He said, Whoever filled that tooth the last time did not want to hurt you. I suppose not, I said, for he was a friend. Now, he said, I can put that filling back, but there is only one way to put it back to stay, but it is very painful, I will have to drill to the nerve. If I put it in the same as the last time, it will only be temporary. How do you want it, just temporary, or to stay? I said, I want it to stay. So it is with us in our Christian experiences. We want the filling of humility, love and patience, but there are two kinds. One only stays on the surface and may fall off at the first trial. The other kind is the one that requires drilling upon the human will. We must want the one that is painful, if thereby it will develop the Christian character.

In Proverbs 10:22, we read, "*The blessings of the Lord, it maketh rich, and He addeth no sorrow therewith.*" Well, you say, I have sorrow. Yes, but what is here meant is that He addeth no sorrow which will not help. If you have a sorrow, it is because it will be influential in making you rich, otherwise God would not allow that sorrow to come to you.

Now we come to the principal portion of our subject, LOVE UNDER THE TEST. There are a few things that are responsible for our trials.

Ignorance.

There are various things that test our love, and one of them is that of ignorance. Sometimes it happens that a brother or sister has come to a convention with great expectations, and after they have arrived, and before the first service, they are laid on a bed of sickness and are not able to attend a single session. At almost every convention there is at least one such, and they are tested and tried thereby, and it looks to them as though God did not love them very much; because they did all they could to get to the convention, and now they are to be deprived of that for which they came. There is a certain amount of rebellion here and it is a severe test, and sometimes there is a little injury done to their love, but it is largely due to ignorance. If you and I had the proper conception of the glorious object God intends to be accomplished in our lives, we would recognize that those experiences are the ones that we need. The Lord knows what is best, and sees sometimes that such an experience is best. We get into the habit of planning our own course, thinking we know what is best, but sometimes they are the very worst for us.

It is not only ignorance because of our inability to discern the Lord's will, but we find furthermore, we are also tested, because of our ignorance, in connection with the Lord's people. We are quite sure that we do not know it all, but we are thankful that we know as much as we do, and year after year, we see things that we did not see before, and it is quite likely that when these things are presented to us, our ignorance makes the matter a test to us. We may say, It is all wrong, it can't be right, and therefore it would be to our injury and to the injury of others. Trials and tests over the covenant question are largely tests due to ignorance. When these things came, a great many when seeing them in the Watch Tower thought, That looks different from what I thought, it seems to me it is the wrong view of the matter, and in their ignorance they did not stop to investigate and weigh it all over. That was because of ignorance, and ignorance led to bitterness, and bitterness to strife, and strife to rebellion, and rebellion to outer darkness. Let us show the spirit of wisdom. If we cannot see eye to eye on the instant, let us say, Well, I am willing to be patient in the matter, I am willing to investigate fully to see if there is any point here that I am ignorant on—we are then sure to get a great blessing.

Furthermore, it is ignorance along other lines. I remember a brother saying, Brother Barton, I had quite a trial. I thought I would go to the Bible House at Allegheny and visit Brother Russell, I thought I would spend about two days there and be with him. I thought of how much Brother Russell could tell me, and of all the questions I could ask him, and what a blessing I would have. But, when I got there, I was surprised, I could see Brother Russell for only fifteen minutes. But the Lord gave me grace to see that if that brother could give every brother an hour of his time, we would never get a copy of the Watch Tower or anything else. It was ignorance on the part of that brother. We want to be in that attitude where we are willing to learn from all these things.

Selfishness.

We frequently find that selfishness will bring our love for God and His people to the straining point. Selfishness

wants to make the way just as easy as possible, and it wants to make a cheap sacrifice, one that will not cost any more than is absolutely necessary. If it is in the heart of any of us, then it is only a question of time before we will be injured by it. In this connection we recall the beautiful illustration of how David, after he had sinned when he numbered the people contrary to the will of the Lord, he came to the threshing floor of Araunah for oxen and threshing instruments, etc., with which to make a sacrifice. The King offered David all that he wanted, but David insisted that he should pay for them, saying, For I am going to make the sacrifice, and it is to be something that has cost me something. If David had accepted that offer and burned up the oxen and threshing instruments, it would not have been David's sacrifice, but the sacrifice of Araunah. If our sacrifice is to have any value, it must be one that has cost us something. After spending your time and money for the good things of this world, there is no sacrificing in offering what you have left. After spending your time reading the newspaper, etc., and then spending the little time that is left in reading what the Lord would have you read, where is the sacrifice? What time have you for the volunteer work, or anything else in the Lord's service? That is not a satisfactory sacrifice to the Lord. Shall we try to cheapen the sacrifice and offer to the Lord less than the best we have? I am sure some of the brothers and sisters have made serious mistakes along this line. I have met some who contemplated going into the colporteur work, but their conversation revealed the fact that *they wanted to go in in a way that would not cost them much. Some have nice homes, and nice businesses*, and they say, I am anxious, I desire to go into the work, but *if I sell out, I must do it at a great loss*, but if I can sell at my price, then I will go into the work. *Love is lacking there*, for IF WE LOVED THE WORK WE WOULD GET INTO IT AT ANY COST, *if thereby we could offer that to the Lord.*

Back in the past ages there were a number of people who read in the Scriptures, "If any man will be my disciple, let him take up his cross and follow me." How could they do that? They were anxious to take up their cross seemingly, but they were not willing to take up the Scripture phase of the matter. Many of them had silk crosses sewed on their clothing, and so when they put their coats on, they imagined they were taking up their crosses. How strange they could think that God would be satisfied with that. It is not a cross of silk or cotton on our back that we are to wear, but it is the spirit that will take up the cross of *self*-sacrifice, of the complete submission to the will of the Heavenly Father, and by taking up that cross day by day, we will at last finish our course with joy and hear Him say, "Well done, good and faithful servant." *Love delights to sacrifice;* it is the province of love to sacrifice. It is one of the manifestations of love to show that there is the spirit of sacrifice there. If we have the spirit that does not want to sacrifice, but will find excuses, then rest assured it is only a question of time when selfishness will crush the little love there is there.

Fearfulness.

This is a lack of faith. So many of God's people are full of fear; they are fearful that this or that thing will occur. You and I should never entertain the thought of fear, except scripturally—reverence. You remember how the Scriptures admonish us that we should lay aside every weight and the sin that doth so easily beset us. There is nothing that will be more likely to trip our steps than that of fear. I met a brother once who was in a very peculiar position. I told him he reminded me of a man who owned a store, and suddenly he would have a fear that his roof had blown off, so out he would rush to see, only to find it in place. Then he would have a fear that someone had thrown a stone through the plate-glass window, but upon investigation he found it was not injured and no one had thrown a stone. Then he would fear that some one was digging up his walk in the back yard, only to find that nothing of the kind was being done. That is not the position we want to occupy, dear friends. The adversary would like to have us become discouraged, but God will not permit us to be tempted above that we are able to bear. We will have to believe that they will not come to us unless they are best for us, and we want them to come in the right way. We know that some of the Lord's people have been permitting their fears to take this course.

Impatience.

We find so many of God's people are impatient; impatient to have the work done at once; impatient to have the trials over, before they finish their work. Many of these trials require time, and we ought to be willing to have the trial, whether it stops the next minute or whether it remains for a long time, and the important thing is to know whether it is doing the thing that it is intended to do. Remember the patience of Abraham—God told him to offer up his son, go a three days' journey and then offer him up. Why, no, Lord, he might have said, I want to have it over. If Abraham had talked that way, do you think that the Father would have called him the "father of the faithful?" No, but Abraham was willing to go as far and have the trial continue as long as God thought was best, and that should be our position.

Not only is our love for God tested by impatience, but also our love for the brethren. It is not surprising that they are not as good as we would like to have them, but God is patient with us, and so we should overlook the impatience of others. You and I want to try to treat one another just as the Lord treats us. I am afraid that if He treated us as we treat others, we would get very poor treatment. You remember what the prophet says is Zech. 4:10, "These are the eyes of the Lord that run too and fro throughout the earth," meaning that as individuals, we are to look at things from the Lord's standpoint, and if we do, then how different will our trials seem than they would otherwise. We will not look at any weakness or uncouthness, or undesirableness, but will endeavor to look at the new creature that dwells within. None of us could be satisfied with ourselves or one another as old creatures, but we can from the standpoint of faith as new creatures in Christ Jesus. We are all nothing—think what a glorious thing God is making out of nothing! Think how the Lord made the diamond. He did not make it out of gold or silver or other precious metals, but, so to speak, took a big barrel of soot, such as you would get out of your stove-pipe, put it down in the earth under the pressure of a great rock, and after many years took it out, and there was a beautiful diamond. If the Lord can do that, He can make a jewel out of us, and by and by we may be permitted to shine as one of the precious jewels in the Lord's kingdom.

We realize that we have approached the time of trial for the Lord's people in a great many respects, and I have noticed for quite a while the parallel between the life of our Lord and His people, especially the last part of His life, how that when our Lord rode into Jerusalem, you remember that correspondency pointed to the second advent, and you remember how they shouted at that time, and it looked as though the Jews were about ready to be converted. The same thing is true regarding the Lord's second advent; it was accompanied by the wonderful revival meetings of Moody, Sankey and others, and it almost looked as though there was going to be a great conversion of the world. But those people, who shouted and greeted our Lord when He rode into Jerusalem, soon turned away from Him and only a little handful went into that upper room. So it was at the second advent. Of those who seemed ready to accept Him at His second advent, only a few remained loyal, but we remember that the Lord took those few into the upper room condition, and we have been privileged to be of that class. It was in that upper room that Jesus taught those wonderful lessons, and set the example of humility, and it was there that the Lord's Supper was celebrated. So it is now in this upper room condition, you and I and all of the Lord's faithful disciples, we have been feasting with the Lord. We also remember that in that room Judas went out, but there was not many there. So while in that upper room condition, the same thing was true, very few compared with what might have been expected. But now, it seems that we have come down from that upper room; it seems that we are in the garden of truth; we realize the glorious truths that gleam around us, but also realize that we are in the Gethsemane condition, that we are in a sifting condition. We remember

how the Lord left all the disciples but three, and took those three a little farther, then left them to watch, came back and found them asleep, and said, "What, can you not watch with me one hour?" Finally, the third time, and coming to them and finding them asleep, He said, "Sleep on and take your rest." *There, dear friend, seems to be the point where we are today.* It seems to me that we can see some of the Lord's people standing back there by the gate, and we can expect a great many more falling away during the next year, and if we are of the faithful kind, we will be admonished to watch! Brother, can you watch just this one hour that is left? Our hearts bleed as we have seen some zealous Peters, some loving Johns, and some active James unable to watch one hour. *Let us be of that Jesus Class, of which Jesus is the head, the class that is going to watch and endure unto the end.* It is a test of our love for the Lord and for His people, and for the world of mankind. Will we endure it in the spirit of the Master? We can, dear friends, but the question is, WILL WE?

In God's providence, may we ever have that spirit, no matter what may come, the spirit, the LOVE THAT SUFFERING LONG IS KIND. Amen.

? QUESTION MEETING—Conducted by Brother Russell. ?

QUESTION 128.—*Will any of the fallen angels be restored, and if so, how can this be done without a ransom?*

Answer.—We have no definite information respecting the fallen angels, except where the Apostle says, "Know ye not that ye shall judge angels?" This word "judge" as used in the Scriptures represents a trial. The inference, then, is that if they are to have a further trial, then some of them will have an opportunity of benefiting by that trial.

They fell from their condition of holiness through a measure of temptation, and in the long period since their fall they have had abundant opportunity to see the error of their course, and if they will, to reform. We notice, furthermore, the Apostle Peter tells us that our Lord Jesus by His death and resurrection preached to the spirits in prison, thus referring directly to the fallen angels who kept not their first estate, but were cast into Tartarus and restrained in darkness or prison by that chain. The Apostle Peter's statement amounts to this: The fallen angels, now called demons, had a certain great lesson preached to them; it was the manifestation of God's great mercy to mankind in making the arrangement for the redemption of mankind, and the fallen angels could see that if the Lord was gracious to mankind, there was a possibility that He might also show mercy to them sometime.

Our answer is that there is hope for the fallen angels. Our supposition is, dear friends, that since the time Jesus by His death and resurrection preached that sermon to the angels, the holy as well as the fallen ones, for those who would reform and manifest their reform we may reasonably infer would refrain from any further disobedience; and, therefore, during the past eighteen hundred years, there have been two general classes of these fallen angels, some faithful and returning to righteousness, and others still out of harmony with God, practicing sin and following Satan.

Does this require a ransom? We answer, No. If the angels had been condemned to death, then a ransom from death would have been necessary. They were merely restrained in darkness and kept from using their powers. If it had been a death sentence, then it would have required one holy angel to become the ransom for each fallen angel, because they would have come under condemnation individually. With mankind it is different; you and I were not condemned individually, but came under the condemnation through Father Adam, hence the redemption of Father Adam means not only the redemption of himself, but also of all his posterity. Thus God's plan is that Christ might be the ransom for all by being the ransom for one; but no such arrangement would be possible for the fallen angels, but they are subject to their own individual sentence.

Question 129.—*If a person is justified, and loves truth and righteousness, and wants to please the Heavenly Father, and then comes to understand Present Truth, and the difference between justification and sanctification, and the Divine Plan of the Ages in general; and then deliberately concludes not to consecrate, but is satisfied to be on the human plane, does the Lord hear their prayers after they reach this point, if such an one is trying to overcome weaknesses of the flesh and asks the Lord's help? In what degree does the Lord help them, and how long can they remain in the justified condition?*

Answer.—I answer that justification by faith is the only justification that God has arranged for during this present time, and by "justification by faith," is meant that such a person is reckoned as being right or perfect. God's object in providing this reckoned justification is to give the individual an opportunity to consecrate himself, and thus to become a joint sacrifice with the Lord Jesus Christ, as a member of His Body. Consequently, this justification is not a matter for the world in general, but merely for those who desire to approach God for the purpose of making a sacrifice with our Lord. If, therefore, a person decides that he will not consecrate himself to the Lord, I would understand that from the time he had reached that conclusion, he would be considered from the Lord's standpoint as outside this class that the Lord intended to benefit, that he had had all the benefit from this knowledge, and had received the grace of God in vain, in the sense that he was not willing to use it. I should think that such a person would do well to consider that he has taken himself entirely out of God's special arrangement at the present time. He would still have, in conjunction with the world of mankind, an opportunity for restitution. But our thought is that he will not fare as well in the next age as some who have had less opportunity and less privilege in the present time. They who have had much light have correspondingly much responsibility, and those who reject much light, correspondingly may expect many stripes.

Question 130.—*What should be our attitude toward those who seem to be in harmony with all the doctrinal points of the Truth, yet continue to fellowship with those who no longer meet with the class on account of the Vow, Covenants, etc., and acknowledge that they are in sympathy with those who oppose the Truth?*

Answer.—I would think our attitude toward them should be that as outlined by the Apostle Paul in Romans 16:17: "*Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which we have learned; and avoid them.*" Meaning that we should not treat them with the same hearty fellowship that we would if they were showing a different spirit. It would not be right to show them any angry spirit, or do them any wrong, or speak any evil about anybody, but that a proper attitude, in their interest, as well as for our own interest, and the interest of others could be shown by not sympathizing with their attitude. Avoid them and prefer the company of those who are in the spirit and fellowship of the truth.

Since the word "Vow" is mentioned in this question, I would say that in my opinion it would not be right and proper to make a discrimination against anybody in fellowship because he or she had not taken the vow—the vow is not a law; it is a privilege. If we take a vow and get a blessing from it, thank God. If they fail to do so and lose the blessing, then they are the ones that suffer from it. I would think there might be a little difference if it were an elder or a teacher in the church. An elder or one who is looked up to as a leader in any class might reasonably be expected to take the vow, or tell

why he did not take it; otherwise the class would have reason to think that such a leader had something in his life or conduct which conflicted with the vow. My thought would be that any elder or brother who had anything in his mind or conduct in conflict with the vow would not be a suitable representative of the class. For my part I cannot see what any reasonably minded brother could have against the vow. We admit that it is not a binding obligation, but we expect a great deal of those who are elders, and we are justified in finding in them a great deal of exemplary conduct. One who stands as the leader or representative of a class ought to be, as the Apostle said, above the average, and I cannot see what one who is above the average could find to object to in the vow. If anyone can find anything, I would like to have him show it to me.

Question 131.—*In* 1 *Corinthians* 12:28, *we read: "God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; . . . helps, governments." Who are the governors, and to what extent do they govern?*

Answer: It does not say governors, but governmental rule, order or law. The whole congregation, by the direction of God's Word recognizes certain rules as proper, the orderly course of the conduct of meetings. Every one who is a child of God and makes any progress in the way of the Lord, ought to come to the place where he could see the wisdom of certain rules in the Church of Christ. Anybody who is not willing to recognize the rules and regulations made for the Church is to that extent an anarchist. We believe in the law of the land or of this city. It is better to have some rules or laws, even if they be imperfect, than to be without them. We admit that there might be too many laws and regulations and restrictions, but the Church of the Lord are to seek to know and appreciate and to use the liberty that God gives—everything must be done decently and in order. The object of each class should be to have as much liberty as would be good for each class. So God is the one we are to recognize, the one who has established the order in the Church.

Question 132.—*Please explain the difference between "justification through the blood of Jesus," and "sanctification through the blood of the covenant."*

Answer.—We are justified through the blood of Jesus in the sense that we realize that the blood or death of Christ paid the penalty for sin, and that by God's grace and application of that blood to the household of faith since the day of Pentecost, to whosoever would receive it and come under its terms. In the present time it is being passed through the Church, and ultimately will be passed through Israel to all the world of mankind, but all the merit proceeds from the blood of Christ. That justifies us to the human nature. Nobody was ever justified to the spirit nature, nor had it given to them through justification. Justification signifies "making right." The whole world is under condemnation, unjust, unrighteous, and what they need to restore them to God as perfect men and women is justification, and during this age it is reckoned to them through faith in the blood of Jesus Christ.

Now the other part of the question: What is it to be sanctified through the blood of the covenant? We are sanctified through the blood of the New Covenant, because it is the opportunity or privilege of coming into relationship with that New Covenant, the privilege of coming into relationship with the sacrifice of Christ. How? The Lord Jesus invites you and me, now that we have been justified through the blood of Jesus, to consecrate ourselves, our lives, a living sacrifice, holy and acceptable to God. What for, why should we do it? In order that we may have a share thus in His suffering, in His sacrifice, that we may have a share, as members of His flesh now, that we may have a share with Him in laying down your blood, or your life, in connection with the sealing of the New Covenant, which, in connection with Israel, is to bless all the families of the earth. That is a very important question, and I am not certain that I have made it clear. Will all who do not see it clearly, please raise your hands. (No hands went up.) Well, I am very glad.

But by way of emphasizing the question, because of its importance, I might say that, justification comes through the blood of Jesus, while sanctification comes through our privilege of suffering with Him, in connection with the pouring out of our blood, or death of the old body, which is to seal the New Covenant. If that New Covenant were not to be sealed, then you and I would have no opportunity of laying down our lives with Jesus.

Question 133.—*In Genesis* 6:3, *we read: "And the LORD said, My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." When will the Lord's spirit cease to strive with man?*

Answer.—I have a thought in my mind respecting this verse which is a little different from what I once had, and the two are still struggling, and I don't know yet just what I think.

Question 134.—*Should we understand John's second epistle, as a letter from John to a private individual, or as a letter from Christ to His espoused Virgin?*

Answer.—I understand it to be from John to a private individual. What is true of one individual, however, would be true of a number of individuals in the Church of Christ, since we are members of the one body. The epistle to the Corinthians was not written to the Church at Saratoga Springs, but since the Church at Corinth and the Church at Saratoga Springs are under the same rules and regulations, the epistle is applicable to both. Likewise the second epistle of John.

Question 135.—*Who was the testator of the (old) Law Covenant? "For where a testament (covenant) is, there must also of necessity be the death of the testator. For a testament (covenant) is of force after men are dead; otherwise it is of no strength while the testator liveth."* (Heb. 9:16, 17.)

Answer.—The Apostle's argument here in using these words was particularly respecting our Lord Jesus, and he does not say anything about the Law Covenant. We may not improperly suppose that Moses, as mediator of the Law Covenant was its testator to some extent, and his death was represented in the bulls and goats that were offered back there under the Law Covenant. It was only a typical covenant, and the sacrifices were only typical sacrifices. Our thought would be that if it were applicable at all to Moses, it would be in the sense that these sacrifices represented Moses.

But the force of the Apostle's words in speaking of Jesus as being the testator of the New Covenant is one that it is well to note very closely. While it is not the question here, if you please, I will add a few words on this line which may be helpful to some. Get the thought that under the Law Covenant, God had offered to any Israelite who would keep the Law, all the blessings, and rights, and privileges that belong to a perfect man, so that if any Jew had lived at any time from the institution of the Law Covenant down to the time Christ, and could have kept the Law, he would have had the right to all that Adam had lost; he would have proved himself to have been a perfect man, and, therefore, would have had the right to everything under that covenant, of everything that Adam had; he would have been worthy to have taken Adam's place. But, we know, as a matter of fact, for over sixteen centuries the Law Covenant was in force, but not a Jew was able to keep the Law, and so Paul said that "through the deeds of the Law, no flesh should be justified." But our Lord Jesus, coming into the world with a special body, a body having been prepared, and that being holy, harmless, undefiled, and separate from sinners, was able and did keep the Law, and thus by keeping the Law, He proved Himself to be perfect, and was able to be the ruler of mankind. Did He do this? No. Why not? Because God had a broader and deeper plan. What was it? It was this, that the Lord Jesus should not only demonstrate His worthiness to be a perfect man, but having demonstrated that, He should sacrifice that perfect life, that He should lay all down in death, and this He did. Then, the Scriptures tell us, "God raised him from the dead," as a reward for His obedience. Then He had, so to speak, all the merit, all the virtue, all the value of a perfect human nature at His disposal. All the perfect rights of a perfect man were in His hands, to do with just as He pleased. What did He do with it? He could

have applied it for all of the human race, or He could apply it for Adam or for any number of the human race. What did He do? Well, we naturally would have expected Him to have applied it in favor of the Jewish nation—you see He had something to give away. He was going to die, and He was going to give these earthly rights away; He was the testator and He was going to make a will, which represented His earthly life laid down in sacrifice. To whom has He given them? Not to the Jews, as we might have expected. Jesus did not seal the New Covenant with His blood. What did He do with it? He ascended upon high and appeared in the presence of God for us, whosoever would accept Him and come under the conditions and terms of justification and sanctification. He applied the whole of that merit to the Church; He did not seal the covenant at all. How was He going to use it in the Church? The Scriptures show in the type that the bullock represented the Lord Jesus, and that the high priest, took the blood of the bullock, and sprinkled it upon the mercy-seat for Himself and His household of faith, all who belong to Him in the true and proper sense of the word. To these, then, He gave the merit of His earthly life; He did not give them a spirit life; He did not give them immortality, but only that which He had to bestow. He had no spirit life to bestow, because it was not spirit life that He had secured by keeping the Law—only earthly rights, and therefore, He had only earthly rights that He could bestow upon anyone. So, when He ascended upon high, He bestowed those rights upon believers who took a certain stand in harmony with His teachings that, if any would be His disciple, let him take up his cross and follow Him—only to such would the full benefit of justification come. Others who failed to make their consecration would fail of receiving the full benefits that had been offered, but those who would come into the right attitude would have imputed to them the merit of Christ's sacrifice, *on condition that they would lay down their lives.* In other words, He gives us the full restitution rights and blessings of perfect manhood, the only thing that He had to give away. So what He gives to you and me as a free gift is justification, on condition that we lay down our lives with Him in sacrifice. Any who will not do that is not included in this class.

The faith comes first, and that is a certain introduction to other blessings and opportunities, but they do not become a fixed matter until the consecration which follows. It is then unchangeable, neither angels nor God can change it after giving His recognition of His spirit. All who receive justification and then the impartation of the Holy Spirit at their consecration, which seals them as the Lord's people, all such are counted in with Christ in His death. Those are the conditions, those are the terms. Whether members of the Little Flock, they must go into death with Him, or if members of the great company, they must also go into death—there is nothing else for these, but not all who make the consecration go on and follow in His footsteps, and hence they do not get the same reward. Some hold back and the Scriptures tell us that they will be the great company who come up through great tribulation; their flesh will be destroyed that their spirit may be saved in the day of the Lord. The restitution blessing that God is giving the Church is not to stay; no, not one particle, but having received it, it is passed through the Church and passed on for further use. It is the same precious blood that He shed and applied to the Church, which the Church passes on, so at the end of this age there is just as much to dispense as there was at the beginning. It was the whole merit which was given to the Church, and when the Church shall have passed beyond the vail, and shall have laid down these justified lives and earth rights, then the New Covenant will be sealed and its benefits applied to the whole world.

So, then, Jesus is the testator of the New Covenant, and when He laid down His life, it was with a view of mediating that covenant, but, instead of doing it at once, He first of all, in harmony with the Father's Plan, gathered out His Church, that we might be members of His Body, participators with Him in the work of laying down our lives and sharing in this testament.

Paul, in the 11th chapter of Romans, tells us that they shall obtain mercy through your mercy; it will be the mercy of the Father and of the Lord Jesus, but it will be the Father's mercy through Christ and through the Church. His mercy will proceed until all the families of the earth have received His blessing.

Question 136.—*How do the Tabernacle types illustrate or show that the Great Company are begotten of the spirit?*

Answer.—We have already pointed out that God does not make very particular mention of the Great Company in the Bible, and we have found out the reason for this; namely, that if the great company were treated on the same plane and with the same degree of interest and explicitness as the Little Flock, it would imply that God had offered both and said, Here they are, take your choice. But that is not so; the Lord's statement is, "Ye are all called in the *one* hope of your calling," to be members of the Body of the Anointed. Thus the Scriptures merely give the hint that there will be some who will constitute a great company, who will get a great blessing, to which there was never an invitation. This is rather than that they should be destroyed in the second death. Every one of that great company receives the grace of God in just the same way as the Little Flock, but not using it in the proper way, which was to lay down their lives with the Lord Jesus, for in carrying out the Plan it must all be laid down in death, all be given to seal the New Covenant. So, then, with the great company, it is a question whether they are copies of the Lord Jesus, or whether they come through great tribulation and eventually get spirit life.

Question 137.—*Who is the life-giver to the Great Company?*

Answer.—Not the Lord Jesus, but the Heavenly Father. Ye are begotten of the Holy Spirit or of the Father in this present age. That is what the Lord Jesus and the Apostles tell us. Our Lord Jesus has only restitution life to give, and He gives now to only those who come in under the Father's drawing, to be members of the Lord's Body; they and they only receive the Holy Spirit begetting to this new life. The world is not dealt with at all—restitution is not yet offered. The only restitution offered now is that of justification by faith, with the understanding that it will be laid down.

If you are unfaithful, after you have been begotten of the Holy Spirit, there will be no other life for you. Having been begotten of the Holy Spirit, you have come to the place where you are a new creature. If you fail to go on, you are still new creatures even if you go into the great company class; they are all spirit beings, because begotten of the Father, for the Father is doing all the begetting.

Question 138.—*Did not Jesus possess perfect human life and accompanying rights and privileges, aside from the keeping of the Law, which He gave us as a ransom for that which was lost?*

Answer.—A person would not have a right to a double life. No one could do any more than keep the Law. The Law, you remember, called for this: "Thou shalt love the Lord with all thy soul, mind, and strength," and you cannot do more than that, except as Jesus did, by laying down that life. As a perfect man He did have a perfect life, but He had to be tested and His testing during the three and one-half years was a proof or test of His consecration vow unto death. He was keeping the Law and sacrificing His life at the same time. Father Adam was perfect and had a right to live, but he needed to be tested. The keeping of the Law merely proved that Jesus was a perfect man, and it gave Him no additional rights than those of a perfect man.

Question 139.—*There is a question in my mind regarding letter circles; do you approve of them?*

Answer.—Our thought is, dear friends, that each one is accountable for his own conscience in all matters. There is no law laid down in the Bible on this subject, but there is good advice on many subjects, and the general rule is that you and I should do the will of the Lord to the best of our ability. You and I are not alike, and it is for your conscience to decide for you, and for my conscience to decide for me. To my understanding, these letter circles are not specially advantageous; because I think that the time spent in the writing of those letters might be spent more profit-

ably. That might not always be true, but I think that in many cases it is true, and that you might have larger opportunities for personal study and contact with the Church if the time given to these letters was not so given. This might not apply to everybody, for some may have no other opportunity, but I think I know of some who neglect the Church, or their own families, and neglect opportunities for their own personal upbuilding by spending their time in this circle letter writing. But, as I said at the beginning, that is a matter for your conscience to deal with, and it is not a matter for me to decide for you.

Question 140.—*Please explain which covenant is referred to in Hebrews* 13:20, *"Now the God of peace which brought again from the dead our Lord Jesus that Great Shepherd of the sheep through the blood of the everlasting covenant."*

Answer.—You see that the person who wrote this question did not understand the Scripture. This would mean by the way it is quoted here that Jesus was brought from the dead by the everlasting covenant. We need to add a few words to the question, namely, "Through the blood of the everlasting covenant make you perfect." That is it, "through the blood of the everlasting covenant make you perfect." It does not say, Through the blood of the everlasting covenant justify you from your sins, because the Apostle is writing to such as are already justified, to the saints, and tells such that the same power that brought our Lord from the dead is able to perfect us through the blood of the New Covenant, by laying down our lives and sharing with our Master in His death.

Question 141.—*As consecrated children of God is it proper for us, with the light we have, to take advantage of those who are in darkness; for instance, mortgaging property and having the mortgage come due when the property will have no value, or borrowing money and paying interest until it is worthless?*

Answer.—My answer is that each one must follow his own conscience and the degree of light he has on a subject of this kind. It is a question very much like the one the Apostle had, regarding the eating of meat which had been offered to idols. If he thought that the offering of the meat to idols had done it harm, etc., he would not eat it. So the person who would think it wrong, to him it would be wrong. To my understanding he would be doing no wrong, merely acting upon his faith, and the other people acting upon their faith. The man would do just the same if you told him all that you know, and would laugh up his sleeve, and probably beat down the price. You do not *know* it, you merely *believe* it is so. Measure your own conduct by your own faith, and as to that faith, have it to yourself.

Question 142.—*In Jeremiah* 31, *our Heavenly Father says He will make a New Covenant with Israel, "not according to the covenant made with them, when he took them by the hand and led them out of Egypt." While you have made plain the covenants, and told us that the difference is the difference in mediators, if both the Law Covenant past, and the covenant future are Law Covenants, will not the second be according to the first?*

Answer.—I have seemed to intimate that the New Covenant is the old Law Covenant, and is according to the covenant made. Our answer is this, that the Law Covenant was given to Israel. It included as a part of it the mediator of that Law Covenant, because the covenant as a whole could not work out for them anything more than the mediator of that covenant could accomplish by it; the limitations of the mediator were the limitations of the covenant—do you get the thought? The advantage of the New Covenant is that it will have a better mediator. He has a perfect human life and He gave that as the redemption price of the race of mankind, and eventually it will effect the purchase of the whole world, and therefore the New Covenant will be able to fulfill the arrangement which has already provided for the sins of the whole world, and their complete cancellation is by reason of their having a better mediator, and therefore it will be a better covenant.

You could not imagine a better law than that given to the Jews, "Thou shalt love the LORD thy God with all thy heart, soul, mind and strength." He could not have used a higher law than that, dear friends; it represents the full measure of a perfect man's capacity, whether living in Adam's time, or at the end of the Millennial Age; He could not have a higher standard of law than that—complete obedience to God, complete love to God, and to love his neighbor as himself. In that sense of the word, the old Law Covenant and the New Law Covenant are just the same, but the difference is that the one did not accomplish the blessing of Israel and of the world, while the other will accomplish that blessing. Therefore the reason the New Covenant will be a better covenant is because it will have a better Mediator, one who will be able to accomplish the blessings promised.

Question 143.—*We tell people that the man Christ Jesus was the ransom price, because Paul says so in* 1 *Tim.* 2:6, *and that no other being could be a ransom, or corresponding price for Father Adam. Should we not also and for the same reason tell them that the man Christ Jesus is the Mediator between God and man, because Paul says so in* 1 *Tim.* 2:5?

Answer.—Certainly, I always say that the man Christ Jesus is the Mediator between God and men. What, then, do we say further? We say that by God's arrangement the man Christ Jesus is counted the Head of the Church which is His Body, and the Christ is Jesus the Head and the Church His Body; so, both are the Mediator, both are the Priest, both are the Judge, both are the King, for we are all one in Christ Jesus, for God gave Him to be the Head over the Church which is His Body, and we are members in particular of the Body of Christ. Therefore, if, as the Body of Christ, we suffer with Him, we also, the Body of Christ, shall reign with Him; and, we also, as members of the Body of Christ, if we be dead with Him, we shall also live with Him. So Christ in the flesh was Jesus up to the time He died and rose again. Then at Pentecost and since, Christ in the flesh has been all those who are recognized as Members of Him, and it is because Christ is in the flesh that you and I are met here today. It is one body, one Lord, one faith, one baptism, one God and Father of all. The body is in the world, but as Jesus said, "Ye are not of the world, for I have chosen you out of the world." You were before, but you had certain peculiarities which led the Father to draw, and Jesus said, "Whosoever the Father draws, I will in no wise cast out."

Question 144.—*Upon what Scripture do you claim that the glorified Christ with all power in His hands will be the "man" the Mediator?*

Answer.—We do not claim that ever a man was the mediator; we claim that the Mediator is the New Creature, the glorified Christ, that Jesus as a man could not be the Mediator, He had to lay down His manhood as a sacrifice for sin, before He would have a right to use His blood or merit, to seal the New Covenant, and there could not be a New Covenant without this sealing, neither could there be a Mediator, and so necessarily the Mediator must be the risen Lord. So the Church in the flesh is not the Mediator of the New Covenant. After both the Head and the Body shall have passed beyond the vail, then on the spirit plane, all the merit of course centralizing in the Head, they with Him will be the Mediator. Just the same as when I am looking at your face, I am not addressing your hands, and I am not looking at your feet and I am not addressing them, neither your head without a body, but I address your head, and when I do, I include your body. So, the Lord Jesus is the Head and He will have a body, which He is now preparing during this gospel age, and that whole body will be with Him as Mediator during the Millennial Age, and then will be the mediatorial kingdom. There can be no mediatorial work between God and men until the Body of the Christ is complete and the mediatorial kingdom begins, and it will last through all of the thousand years, then the mediatorial kingdom will be at an end, because then Christ, not merely Jesus the Head, but also the Church His Body, will deliver up the Kingdom to the Father.

Question 145.—*To which plane was Jesus resurrected, spirit or divine, as illustrated on the Chart of the Ages? Please explain the statement in Vol.* 1, *page* 231, *that He was resurrected to the spirit plane "L," and after forty days He ascended to the Majesty on High, to the plane of divine glory.*

Answer.—It is difficult to fully explain such spiritual truths on any kind of a map or chart, and in my opinion, dear friends, the Chart of the Ages which appears in the First Vol. of Dawn, must have had the Lord's supervision in

some respects, or else it could not have represented so clearly and fully as it does the various steps of justification, sanctification, etc., as it does, and yet it would seem to be next to impossible to do any more than was represented on that Chart. I would not know how to make a better one today to represent the thoughts.

Since there is a Great Company to be raised to the spirit plane, and since it will not reach the plane of glory in the kingdom, therefore we represented on the Chart the spirit plane to be one thing and the glory plane to be another thing. And they are different, for the Great Company will reach the plane of spirit beings as well as the little flock, but the little flock will reach the plane of glory, and power, and dominion which the Great Company will not have, therefore the distinction between plane "L" and "K" on the Chart. We did not attempt to show on the Chart that Christ and the little flock will reach a different plane from that of the Great Company, but we left that to be stated in words elsewhere. The Great Company will reach the plane of the angels, so far as we know, while the little flock will reach the divine plane as spirit beings, but of a higher degree.

Question 146.—*Is the Sarah Covenant as complete as the Abrahamic Covenant?*

Answer.—The Sarah Covenant is the Abrahamic Covenant in its highest and special sense: it was the Abrahamic Covenant. The other was merely a supplemental arrangement.

Question 147.—*Does the Sarah Covenant come to an end when the spiritual seed is born?*

Answer.—Yes. To my understanding, the Sarah feature of the covenant will come to an end when the promised seed shall have come to its fullness. The Sarah Covenant did not come to an end when Jesus reached the plane of spirit glory, representing Isaac in the picture, but it did come to an end before Rebecca was united to Isaac. Rebecca represents the church class, and their union represents the union of Christ and the Church, and at the time when Isaac and Rebecca were united, Sarah was dead, for we read that Isaac took her into Sarah, his mother's tent, representing that the Church, typified by Rebecca, will take the place of this Sarah Covenant, and the Church will be the power through which the Lord will bring to pass the blessing of the New Covenant, which will bless all the families of the earth. The Sarah Covenant brings forth the seed, and the Church operates in connection with this and will bless all families of the earth.

Question 148.—*If the Sarah Covenant brings forth the spiritual seed, how can it be stated that both seeds are brought forth under the Abrahamic Covenant?*

Answer.—It can be stated in this way that the Abrahamic Covenant included particularly the spiritual seed, but that it shadowed forth an earthly seed also, as representing just the way that it will be fulfilled; Christ and the Church being the spiritual seed, and through them all the blessing should come, first to the earthly seed, and then to all the families of the earth who will become the seed of Abraham.

Under the New Covenant, God's blessing will not be to all nations, but merely to one nation, the seed of Abraham, as Jeremiah 31:31 says, "After those days I will make a new covenant with the house of Israel and with the house of Judah," not with Egypt, Persia, etc., but with Israel, and this New Covenant with Israel will not be applicable to other nations, but only to Israel, because it is the seed of Abraham according to the flesh. The Abrahamic Covenant reflecting the light and blessing through the New Covenant by His will or testament through death, gives the blessing of restitution to the nation of Israel, and then, through the nation of Israel, it will be made applicable to as many *as will come in.*

You remember what the Scriptures tell us about that Millennial time at its beginning; they intimate that the nations at that time will be taking notice of Israel, and God's special blessings to Israel. "The Law shall go forth from Zion (Spiritual Israel), and the word of the Lord from Jerusalem (Natural Israel)." The nations of the world will be looking on and seeing God's blessings with Israel will say, "Come, let us go up to the mountain of the Lord's house, He will teach us His way, we also will walk in His paths." The nations of the world will see that all of God's blessings are coming to the nation of Israel and they will want a share also, and it shall come to pass that the nation that will not go up to walk in the Lord's way, and hear His word, upon that nation there shall be no rain. The word "rain" represents all the blessings of restitution, coming from the refreshing showers of God's mercies, health, strength and deliverance from the pests of the earth, the thorns and thistles, and sickness shall not be upon the nations, and this new arrangement will be under the rule of the Ancient Worthies. Nothing will appeal to people more than practical facts. They will be dying still, and life will be only where the New Covenant goes, and will be only for those who come under the New Covenant arrangement, and as these many nations see the blessings of those under the New Covenant, they will desire also to come in, and this is God's arrangement; that, whosoever will may come in that they may all become Israelites; and so, at the end of the Millennial Age, the whole world will be Israelites, and the whole world will be the seed. Abraham then, as it is written, will be the "father of many nations."

Question 149.—*How much time space should we understand from the beginning of the eleventh hour to its close?*

Answer.—I should like to know definitely myself.

Question 150.—*Is the eleventh hour the last hour before the night when no man can work?*

Answer.—I do not think that I have anything to say on that just now. I may have something later; I have a thought that is working, as I said a while ago.

Question 151.—*How long may colporteurs be permitted to do active work?*

Answer.—Tomorrow. Can't quite guarantee it, but I think you will have tomorrow.

Question 152.—*What is the meaning of those words, "Because thou hast left thy first love"?* (Rev. 2:4.)

Answer.—Those words, you remember, were applied to the first stage of the Church, and our thought is that they meant there was a love for Jesus, and for God, and the great Plan of Salvation manifested in the days of Jesus and the Apostles, for a little while during the first century, and that gradually much of that love and zeal became less and less, and they left their first love. We might apply that in a general way to everybody. I have found some who at first found the truth of God very precious and sweet, but finally persecution arose and opposition, and they found out how much it would cost, and they did not realize their privileges, that these were necessary to prove if they were worthy, and some of them have lost their first love, and become lukewarm in their attitude toward the truth. Do not become lukewarm, but be very zealous. *The heavenly race demands all of the zeal and energy that you and I can put forth.* The more you and I can see of the beauty of the divine plan, of the privilege of reigning with our dear Redeemer, and of the little that we can offer in sacrifice, the more we should appreciate the privilege of doing with our might what our hands find to do.

Question 153.—*In order for the saints to do their duty, is it necessary for them to be so zealous for the Lord and His work as to bring bitter reproach upon themselves?*

Answer.—Well, it would depend. There is a mild way of doing things that will avoid much of the bitterness and much of the reproach, and that is the better way. You will notice the Apostle Paul's method, when addressing some of the notable men before whom he was called, Phelix, Festus, Agrippa, etc. He might have said something in a very braggadocio style that would have aroused the opposition of everybody present. He might have said, What are you? What is the Roman empire? The Lord Jesus is greater than you all. All that would have been true, but he did not say it. He said, I am glad, most noble King Agrippa, that I am privileged to make my defense in your presence, because I know you are familiar with the things in the Law and in Jewry. You see, he was very complimentary. He did not bring opposition because of foolishness, and that is the lesson that you and I want to learn. The Lord is not going to bless you much for doing foolish things. Be as "wise as serpents and as harmless as doves." Whenever you have done the best you can, don't be surprised if the world, even after you have done them a kindness, should hate you. Our Lord said, "Marvel not if the world hate you and say all manner of evil against you falsely, for my

sake." You will get plenty of it then. You are to be prepared then, dear friends, for plenty of opposition, and this will be a time for your faithfulness. The Scriptures tell us that whosoever will live godly in this present age shall suffer persecution. If you do not have any persecution, it is a sign that you are not living godly, and you had better hurry up and live godly, so as to have a chance of getting into the Kingdom—only do not make the mistake of acting foolishly. I do not mean to say that I myself have not done things that were not done in the wisest manner, but I hope we are all learning to be as wise as we can.

Question 154.—*Watch Tower*, 1909, *page* 110, *first column, paragraph* 2, *expresses this thought: "And it is consequently after the Gospel Age when they are pardoned freely for Christ's sake and restored to the condition of sinless perfect manhood, that the New Covenant comes into force." Is not this a correct statement? Every earthly covenant is only in force after the mediator has finished his work, as, for instance, ex-President Roosevelt's mediatorial work between Russia and Japan, which covenant is still in force. Is not this true of the New Covenant that it is being made during the Millennial Age and then comes into full force between God and man after that age?*

Answer.—No, I think not. I am not certain that this is a perfect quotation. I do not think that I wrote it as it is here written. If it appears in this form in the columns of the TOWER, I think somebody in the office must have left out a word, or something.

Expressing the thought now, this Mediator of the New Covenant has two parts; a part for God and a part for men. The part toward God began in our Lord more than eighteen hundred years ago, as represented in His sacrifice and its application for the Church, and this entire arrangement has been going on all down through the Gospel Age, because the Church is being accepted as the Body of Christ, and is being permitted to share in His sacrifice, so that by the end of the Gospel Age, the merit of the anti-typical bullock passes through the Church, and will be applied for the sealing of the New Covenant, which will immediately go into effect as respects the world of mankind in general. That procedure at the end of the Gospel Age is represented by the Lord in the Tabernacle Shadows as the sprinkling of the blood of the goat, which is "for the sins of the people," and then the conditions of the New Covenant will be made applicable for all the world through Israel. God will then be satisfied as respects the sins of the whole world, and the whole world will consequently be turned over to Jesus as the Mediator, and His kingdom will be the only rule throughout the thousand years of the mediatorial reign. The New Covenant will begin its work at the beginning of the Millennial Age, and continue its work of reconciling the world and destroying in death those who will not come into harmony with its arrangements, so that at the end of the Millennium, the whole world can be presented blameless before the Father.

Question 155.—*When did Jesus know of His prehuman existence?*

Answer.—I do not know; He did not tell us. We merely read that He proceeded forth and came from God. We know also that He said, "Father, glorify me with the glory I had with Thee before the world was." Again, He said to Nicodemus, "If I have told you of earthly things and you believe not, how would you believe if I told you of heavenly things?" How did God give Him this knowledge? That is not revealed, but I can give you a suggestion that is helpful to my own mind. When our time shall come to have a resurrection change, and we shall be new creatures, that new spiritual body will not be this old earthly body. No. Well, how will we ever remember the things of this present life? You cannot imagine now, except that God has the power to give that new body, also has the power to impress upon the convolutions of that brain whatever is now stored in this brain, and then we would have all the thoughts of this present time vividly before us in the new state. And so, we might suppose similarly, in bringing our Lord Jesus into this earthly condition, God stamped or impressed upon His brain this knowledge or recollection of His prehuman condition. To allow the one would be to allow the other.

Question 156.—*Is a wife privileged to use money which is her own, against the wishes of her husband?*

If the husband were perfect and fully in relationship with the Lord, and the wife the same, then there would be no difficulty, and there would be no such question here. But that is not the case, and my thought would be this: that, according to the land, and according to the general usage, a husband in marrying a wife undertakes to treat her as his partner, and he does this without any respect to the property which she may have in her own right, unless there be some specific declaration or contract to that effect. But if there be none, the understanding would be that the man has taken the woman to be his companion and become responsible for her care, without any respect to property she may have. This would mean also that there would be reasonable conditions between the husband and wife, and if the husband were sick that the wife would not only use means if she had any to provide for the family; also if she had no family and he as the natural protector was not in condition physically, it would be her privilege to lay down her life in serving him in any kind of work that was necessary.

But suppose the question of necessity was out of the way, and the husband is abundantly able to provide for both and does not need what she may have in her own right. My thought is this, that she should consider that she is a steward of that money that has come to her individually and personally, and that she has a responsibility to the Lord, and her husband should co-operate with her.

Question 157.—*How long after* 1914 *do you think the present conditions of sickness, suffering, and the Adamic death will continue?*

Answer.—I have just answered this. I suppose the brother means 1915. Some things in the Scriptures imply that it might last for seven years, and others one year, but there is nothing definite. Adamic death, sickness, pain and suffering will last until the individual accepts Christ—there is no life outside of Christ. It shall be made known to every creature, and this knowledge and blessing and outpouring of the Holy Spirit shall go to Israel and gradually to the whole world, to all families, and they will recognize the Mediator and the Covenant and the channel of God's providences to Israel in the flesh, and see the earthly kingdom established, and as they come into harmony with this, sin and death will gradually fade away, and they will live. He that hath the Son hath life, but he that hath not the Son shall not see life, he shall still continue in death.

Question 158.—*When are we sealed with the Holy Spirit?*

Answer.—My thought is this, as expressed in the Dawn Scripture Studies, that at the time of our consecration, if that consecration be accepted of the Lord. we are begotten of the Holy Spirit, and this begetting work may progress more or less slowly, and that the sealing condition would come at the time when we would say we were quickened, and that the quickening condition would be at the time when we have come into harmony with the arrangements of the Lord, so as to see that the law of this new life is the law of love, and have come to the place where we have nothing in our hearts against God, the brethren, our neighbors, our enemies if we have had any, or against any one in the world, and we have come to love God with all our hearts and our neighbors as ourselves. From that time we are quickened and our life begins to manifest itself in what we say and do. To my understanding the sealing very considerably corresponds to the quickening, and is not an instantaneous work, but is a gradual or progressive work. When your heart has become tender toward the Lord, the Holy Spirit begins to impress upon you the character likeness of God, and that is the sealing of the Holy Spirit. It has fire, of course, and pressure, and becomes more and more effective, and continues all through your lifetime, and you are not to get rid of it, but obtain the full character likeness.

Question 159.—*Does the Great Company receive life direct from God on the spirit plane?*

Answer.—Yes, they receive life direct in that they have been begotten of the Holy Spirit, and when they are begotten they are just the same way as the little flock, because we are all called in the one hope of our calling. They do not make their calling and election sure, but not being worthy of second death, they therefore receive life on the spirit plane.

Question 160.—*Is there any of the original God-likeness in fallen men? If so, is this what the Holy Spirit works upon and causes us to see the Truth?*

Answer.—I think there is. There are many elements of God-likeness, but the one particular element of character, so far as I am able to discern, that God operates upon when He draws us is first of all, that of HONESTY. If a man is not honest with himself, he is not to be called at all, to my understanding, and if perchance he hears a little, he will not stay very long under the influence. Whoever has an honest heart or mind has much advantage every way in the drawing and influencing of this present time.

Question 161.—*How could the Church be under the covenant typified by Sarah when she died before Rebecca was called to be Isaac's bride?*

Answer.—I do not know whether Rebecca was called to be Isaac's bride before or after Sarah died; I do not recall anything in the text which says that Sarah was dead when Abraham sent his servant to get a bride for Isaac. My recollection is that when the bride had come, he took her into Sarah's tent.

Question 162.—*Is an elder elected merely to do the bidding of the Ecclesia, and act as a moderator in the meetings, or has he greater responsibilities?*

Answer.—Authority cannot be greater than the giver of the authority. In other words, if the Church confers upon an elder his responsibility by electing him, the Church had the responsibility at first or it could not have given it to the elder, and the elder therefore should assume the authority so far as the congregation will allow. If his conscience will not allow him to do certain things, then it would seem to be the proper thing to tell the congregation his attitude of mind and to say that, if they wished, they could ask for his resignation and he would gladly give it. The elder is not to violate his conscience to serve the congregation, and the congregation is not to violate its conscience in having the elder serve them. The elder shall serve the Church, according to its wishes, up to the point where his conscience objects.

I might say further that the Scriptures say that the Holy Spirit makes the elder the overseer through the stretching forth of the hands; thus it is applied to the Ecclesia and operates through them first.

Question 163.—*Is there any Scriptural reason against the election of a chairman of the elders in an Ecclesia, where there are from three to seven elders, and quite an amount of business to be handled at times?*

Answer.—No. In fact, order is demanded. Unless the Church has indicated which should be the chairman, it is preferable that the elders themselves should choose the chairman.

Question 164.—*Will those of our families who are left behind know that we have made our calling and election sure, and how will they know it?*

Answer.—I think they will. It will be just like our Heavenly Father to make something known of the richness of His grace toward us in Christ Jesus. A Scripture in Psalms says, It shall be said of this one and of that one, that such an one was born in Zion. What does that mean? I think that refers to the heavenly Zion, and to those who shall be born in Zion in the first resurrection, and our friends and our relatives will know of our resurrection and birth in Zion, and that we had passed beyond the vail, just as we know of our Lord Jesus having passed beyond the vail.

Question 165.—*Rev.* 13:18: *"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six thousand three score and six." What does this mean?*

Answer.—See the seventh volume.

Question 166.—*Please explain* 1 *John* 2:19: *"They went out from us, but they were not of us, etc." Were they not of us at one time?*

Answer.—I think this question might be viewed from two standpoints. If we were speaking of the Great Company and those who during this age go into the second death, we might say they went out from us before they had known of us. They certainly were of us or otherwise they could not have gone into the second death, but they were not of the very elect class that God foreknew.

Again, we would say of the Great Company, They are not of us. Well, they were of us, because we were all called in the one hope of our calling, and they failed to make good their high calling, and therefore got into the Great Company, but they are not of us in the sense that they are not of the class that will attain unto the kingdom that God foreknew and foreordained as the elect, for He foreordained, as the Apostle said, only those who shall become copies of His Son. Therefore, the others are not of us if we are of those who are of the "us" class. It is merely according to the way you use the word.

Question 167.—*Will you please give us your thought as regards the closing of the door; do you expect it to close soon?*

Answer.—Inadvertently we have used this expression of closing the door in two ways. At times we have used it in respect to the work that is to be done until the close of the age, until the opportunity for service shall shut down, as represented in the parable, and no more laborers will be admitted. Apparently no others were admitted during the twelfth hour, but we do not know when that door will close. It is open now and may stand open all this year, and I cannot say how long it will stand open, how soon the eleventh hour will close and the twelfth hour will begin. We may have something to say on that subject in the Watch Tower. That is also one of those thoughts that is working, but it has not worked satisfactorily yet.

Then as to the other door, in the parable of the "Wise and Foolish Virgins," the Wise Virgins followed Him and then went in with Him and the door was closed; then followed the Foolish Virgins and knocked at the door, saying, "Lord, Lord, open unto us," but the door was shut. That is the door through which the Bride-class will enter, and when it is shut, it will never open again. To my understanding that door and the door to service should be kept separate. That door the King will close when the last member of the Body of Christ shall have finished his sacrifice, and gone beyond the vail, the complete number will be gathered and enter into glory. When that will be I do not know. Perhaps not for a year or may be more, after the door to service has closed. There will be a time of testing to prove those who have already entered the door of service.

Question 168.—*How should we greet those who have left the class and call us worse than Babylon? Shall we give them a hearty greeting when they come to our meetings?*

Answer.—I think not, why should you? I am going to be specially hearty to those who are specially like my dear Redeemer, marked with the character likeness of my Redeemer. I would not be so hearty with those who have left the class, just to let them see that there is a difference, otherwise they might think they were better than those in the class; because they had become obstreperous in some way. They should be greeted according to the Apostle's words, "Mark those who cause divisions and offenses." Mark those who are tending toward division, and don't make them your bosom companions, don't elect them as elders, etc., for that is just the wrong thing. Don't encourage anybody who has a strifeful condition. Lay him on the shelf and let him have strife to himself. Let us be careful that we do not cultivate anything in our own hearts, of their spirit. Let us be gentle, but firm. If any such should approach me I would shake hands with him. I would not say, No, I will not shake hands with you. But I would not make of them my bosom companions. We want to remember what they said of the Apostles in the early Church, "They took knowledge of them that they had been with Jesus." We want to make our bosom companion our Lord Jesus. We want to be with Jesus, and those who have most of His character likeness will be most like Him. They are all ones who have the spirit of Christ. He spent more of His time and chose those who should be near Him from among those who had most of His spirit, Peter, James and John. These three were with Him on the Mount of transfiguration, and they were nearest Him in the garden of Gethsemane. *Counsel with those who have the spirit of the Lord.*

Question 169.—*In connection with our sacrifice, who is it that suffers, the new creature or the old?*

Answer.—This is another of those questions which depend upon which standpoint you take when asking or answering

the question. So far as the body of the new creature is concerned, it never suffers anything, for the reason that you have no body. So far as the mind of the old creature is concerned, it does not suffer, because if you are a new creature, you have no old mind. What have you? You have a new mind in an earthen vessel, and both in the same service. The new mind has its own tribulations, and the old flesh as it serves has its tribulations, don't it?

Question 170.—*The camp represents the world. Our sufferings are caused by our actions while among those of the world. What is represented by the expression, "Outside the camp," if the camp represents the world?*

"And the flesh and hides he burned outside with fire outside the camp." (Lev. 9:11.)

"Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp bearing his reproach." (Heb. 13:12, 13.)

Answer.—We understand it signifies that Aaron and his sons, and the Levites who served with them in the Tabernacle service had a two-fold life; one while serving the Tabernacle, and the other living outside the Tabernacle, for they went home to their own families, etc., and only served in the Tabernacle at times, and they had their life in the camp with the rest of the world. So, you and I, according to the flesh, are still in the world, but we are not of the world. As new creatures we have our service toward God in connection with holy things, the spiritual things. So far as our flesh and earthly lives are concerned, we have our relations still. You live in the same time, and live next door to a worldly neighbor, and you must bear the reproach of those living as a consecrated priest of the Lord. These things separate you from the world and lead you to do things in a sacrificial way, and sacrificing worldly interests cause you to suffer, and that is so much of the burning of the carcass outside the camp. You count yourself as dead, so that which happens to you happens to your dead body; as the Apostle said, "Let us go to him outside the camp."

Who is the High Priest of our profession? Christ Jesus our Lord. What did He suffer? He suffered all manner of contention and opposition from the world and from the nominal people of God against Himself. He said, If they call the Master of the house Beelzebub, what shall they call the servants. If they crucified Him, do you expect that they would receive you very favorably. He tells us not that the servant shall not be above His Lord, but that he should be as His Lord. They cast out His name as evil, and called Him the prince of devils; said He had a devil, was mad, that He was a deceiver and was deceiving the people. If they say such things of you today you need not be surprised.

Outside the camp means rejected of the people. Why outside the camp, why not inside? Because there is a great stench of the burning flesh. Get a lot of flesh, hair and bones and burn it in your back yard and notice how much stench there is from it. Thus your sacrifice and mine are not appreciated by those who are in the camp and not of the Church; they do not appreciate the laying down of your lives in sacrifice, and if you should spend your time and gain in the service of the truth, they would speak evil of you and consider you foolish, and for the same reason that they did Him. It is the reproaches that fell upon Him that fall upon us, *in like manner and for similar reasons.*

Discourse by Pilgrim Brother M. L. Herr. Subject: "MY FATHER'S HOUSE."

Text: *"In my Father's house are many mansions. * * * I go to prepare a place for you."*

EMPHASIS is thus directed to the word PLACE which gives it special importance. We are reminded of Him who had no *place* to lay His head; who, indeed, is the very One who prepares the *place* for us. Do we grasp the wonderful truth here disclosed: they for whom a heavenly *place* is prepared are they who have lost a *place* amongst men. There are two uses of words, one literal and the other figurative. The literal house is a building. The figurative house is a home—a family. God has in his great house many houses or "mansions," after the pattern given us by the Apostle. (1 Cor. 12:12.) One body—many members; the many, ONE.

In the Father's house are at least two families—the human family and the spiritual family. In the spiritual house we read of angels, cherubim and seraphim. The house, family or *place* specially "prepared" is the very highest order in the spiritual house: THE DIVINE FAMILY. While this family was the very last to come into existence, we are told that it existed in the divine mind as an ideal "before the foundation of the world" (Eph. 1:4), *the pattern from which all the other families were formed.*

From the great divine plan we learn that it was the Father's purpose that while the other families consist of individuals who never before existed in any other family, *every member of this new divine family previously had an experience and an existence as a member of the human family.* BY faith we who had lost our family rights in Adam have them all credited to us because we accept of the divine provision by which the righteousness of Christ is imputed to us. We are first counted as members of the new human family. Then it was that the call came to us as in Psa. 45:10, 11, "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house, so shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him."

There was once a gentleman who owned a beautiful home. A noble mansion surrounded by all that would make life delightsome. There were gardens and groves, parks, fields, deep forests, charming scenery of seashore and mountain—all that the perfect human heart could desire. Here dwelt a happy family.

Calamity befell this happy family. The father lost all that he had. The right to the beautiful home passed to another and the father removed to a small cottage in the midst of very unhealthful surroundings. When in this condition of poverty and sickness, a stranger called at the humble cottage. During the conversation with the father he displayed a roll; it was the deed to the old home. To the

father he said: "Would you accept this deed as a gift, were I to execute it in your name?" "What," said the father, "may we hope to return to that which we once lost? Why, my friend, this is beyond all expectation. It is too good to be true." Then as a heavy cloud quickly chased away the radiant joy on the father's face he added: "But I quite forgot. We are all sick. Were we back at the old home not one of us could enjoy its blessings." "But," said

the stranger, "you are not aware that I am also a physician, and my services are yours, if you care to accept them, to restore you and your family to perfect health." Again the father's face was bright with joy as he said: "My benevolent friend, this is too good to be true." There is another feature of our story. During the period of poverty and distress which befell this happy family, there came to a daughter of the family a most remarkable offer of marriage. The King's son invited her to become his bride. "But," said she, "I am in no sense prepared to accept so honorable a position. With neither culture, experience nor fitness therefor, I am not able to accept that which I esteem as most sacred and honorable." He replied: "You have a pure heart and a willing hand, and under my training all your present deficiencies will be fully supplied and you will be duly equipped for the place in the King's house, to which I now invite you."

With great joy did she hear these words from the lips of her noble bridegroom. Her heart responded in awakened tenderness, esteem, gratitude and loving devotion, which increased in depth and ardor as day by day she earnestly and most heartily wrought out the lessons he set before her. Although the discipline was often quite exacting and severe, yet the deep love in her heart for him made every lesson joyous, gave zest and zeal to every endeavor and effort. After her exaltation and glory, her mind turned with ever recurrent joy to the days of hallowed memory, when awakened love lightened persistent, incessant labor. What a mighty power is the power of love! What a strength! What an invincible energy! Dear friends, does the energy of divine love operate in us to do the bidding of Him whom we love, or is it the cold, heavy slave-chains of DUTY and FEAR? "There is no fear in love, for perfect love casteth out all fear." "He that feareth is not made perfect in love." Now we know the sweetness of joyfully doing His will because the holy love of Christ fills our hearts. For love of Him we can do all things through Christ which strengtheneth us. It is the STRENGTH of LOVE.

Because her heart was open to such love as this her beautiful character blossomed into fruitfulness and the graces and perfection that gave her queenly glory came to birth, because free, untrammeled love was hers. Could she have grown to such sweet grace had DUTY been her ward? Could fear have wrought such skill, such depth of soul, such wealth of heart and mind? Ah, no, the child of fear is weak, and faint and strength hath none. And duty, while her rod compels and smites, she leaveth stings, which wound the soul, and scars which never heal.

Her beauty and her grace have come to birth because of LOVE, because her heart was FREE.

Dear friends, we see in this the call He gives to us. OUR FATHER'S HOUSE is ours because we are in Christ. By union of our hearts with His dear heart we leave our Father's house—the earthly house, its hopes, its joys, its fellowships are now no more our hopes, our joys. We leave the love of earth for heavenly love, and earthly joy for joy of heaven. With heavenly joy we say:

"Our FATHER which art in heaven, hallowed be thy name." And now while still we live on earth we say with holy joy:

"May thy rule come into my heart more and more, and thy will be done in my mortal body."

Still in the flesh our human life is now a life with Him. The human things which we have to do take higher joys because of love for Him. Our human ties have sacredness we never knew before. A father's love has now a dignity and grace that could but come because we see the pattern given above. A mother's love, what joy to us reflect the love of God in human daily life. As father, husband, wife, as daughter, son—how all we see above finds human form, by which we may express the love divine that now is ours since we have come into OUR FATHER'S HOUSE. But thus to do means that we walk apart from human kind. The spirit that would lead to such a life is not of earth. This spirit is a gift. It comes alone from God, and so we say, full knowing that except from Him we have it not:

"Relying upon thy grace promised to help in every time of need." What a step we take when thus we link our hearts with heavenly POWER! His power becomes our power and in our hearts His ENERGY, His STRENGTH, finds birth and flowing forth in daily life our ACTS reflect His praise. How could we know a heritage more rich than this which now is ours? The wealth of earthly good is not to be despised. A home, broad fields and fellowship of noble hearts and cultured souls, are gifts that bring rich gain, but when our hearts receive the heritage of His great love, it is a heritage of POWER for LOVE can DO and BE and is a POWER we could not know apart from his good gift. It is the UNION with His will that gives us POWER. It is the MARRIAGE tie, the family tie, by which our hearts are bound to His dear heart.

His will becomes our will. We know no will but His pure holy will and in His strength and by His power we DO His will. On earth a father makes a will, and courts of men respect that will and give the heritage to heirs as therein specified. With holy joy we turn to John 17:24: "Father, I WILL that they also whom thou hast given me be with me where I am. THAT THE LOVE WHEREWITH THOU LOVEST ME MAY BE IN THEM." Has king or crown on earth the power to execute a will like this? The love wherewith Thou lovest me—that it may be in them! Did ever any earthly WILL bestow such gift? Did ever earthly family ties bring legacy so rich? The children born into an earthly home have right to all the good that home can give. The wife who shares her husband's name shares all his goods; this is the family gift; the legacy the earthly house bestows in earthly things. But we, born in our Father's house, have gifts divine; a legacy no earthly house could ever know. His WILL in us, His holy WILL, not in the way the angels know His will, but only as the Son hath known (John 17:25), and "copies of his son" attain the likeness of the Lord—the Father's likeness, in which image all the family share. That will is LOVE. It is a POWER, and in its strength we now can DO His WILL. That WILL is joy, for we delight to DO His will. This is the MARRIAGE joy, the joy of HOME. For we on earth are not at Home. Like Noah's dove we find no place to rest our feet, save in the ark—our home. We've left our father's house—the earthly house—and now with Christ we share MY FATHER'S HOUSE, and say:

(1) "Our Father which in heaven art, still hallowed be thy name."

(2) Each day we bring to mind the harvest work, the blessed share we have with holy ones in service for our Lord, and thank Him for the gift of service in His name. The BETHEL—house of God, where sacrificing souls forsaking earthly home, together work—in harvest work, to gather golden grain. This family, sacred to our hearts, is often in our thought and earnest prayers ascend each day, that GOD would bless each member dear. Sweet incense on the altar burns—obedience, love and faith. (T. 1:20.) In hearts made free the whole world o'er, we pray for Him, "THAT SERVANT," who doth give meat, in due season, to the house of God. Sometimes the Pilgrims seated by His side give forth the meat they first received from His death hand and all the household share the food, the strength, the Master giveth to his house, MY FATHER'S HOUSE.

(3) Each day we scrutinize our thoughts, our words, our acts, that thus we better may our brethren serve—the flock for whom Christ died. 'Tis LOVE which prompts in this. Love gives the POWER and by His LOVE our daily walk is more and more conformed unto His will.

(4) His love in us discerns the serpent family that with evil power would cast its spell. Love says, RESIST, and LOVE gives POWER and in its strength we see the serpent flee. He cannot stand before the will sent down from heaven. When we rely only on grace for EVERY time of need, no hidden foe can stand; fear flies, and courage, faith and love triumphant are.

(5) The world has rules and laws which faithful saints are bound to honor and obey. (Rom. 13.) What she expects of us are debts we needs must pay, God's holy ones slack not to render unto Caesar all his due, and in their lives as men and women in the world conform to rules of fellow men, examples thus to them which are without. Love, holy love, is also quick to see a brother's low estate. Love, lofty-minded, noble love, finds neither chains nor bands in rules which meet his brother's need, for love delights to serve.

Discourse by Pilgrim Brother W. E. Van Amburgh. Subject: "THE MYSTERY OF THE GOSPEL."

Text: Eph. 6:18, 19: *"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints, and for me that utterance may be given unto me that I may open my mouth boldly to make known the Mystery of the Gospel."*

TO THE general understanding it would seem strange that God should have any "Mystery" connected with His work for the salvation of mankind. Believing that God has been putting forth His utmost efforts and using every available means for the overcoming of evil and for the salvation of the sinner, it would be difficult indeed to harmonize such a theory with our text. Not only in the text quoted, but in various other texts, the Apostle speaks of this Mystery. (Rom. 16:25; Eph. 3:4; Eph. 1:9.) And our Lord also mentions it in Mark 4:11. The question is a pertinent one, even to us. Why should God have any Mystery in connection with His Plan for the Salvation of the World? As the question enters our minds we seek to find an answer, and, failing to find it, we turn to the Word of the Lord.

God prepared a habitation for a new race of intelligent creatures, viz., mankind, and prepared the creature to fit the habitation. (Isa. 45:18.) We are told that the "morning stars sang together for joy." God had previously brought forth intelligent creatures upon the angelic or spirit plane of life, but the creation of man was evidently a further manifestation of the "manifold wisdom of God." There can be no reasonable doubt that the angels had watched the preparation of the earth with a good deal of interest, being curious to know what might be God's purpose relative to it, and also with respect to all the other planets which are yet in course of preparation. In the bringing forth of man their queries were in a measure answered, but this opened new suggestions. God had given His new creation a new and peculiar power, that of bringing forth other beings after their own kind. What might not this lead to, but the filling of the earth with intelligent beings, and who might not know that it were to be God's ultimate purpose to people all the other planets in the heavens? We can surmise the thoughts of one as his mind pictured the possibilities before him. If he could gain control of the first pair, might he not eventually become the ruler of the world, and if of this world, why not of others and eventually of a large portion of the universe? Instead of repudiating the thought as being disloyal to the Creator, it doubtless had great attraction, and this brought forth the desire that it might be accomplished, and that he might be the one who should secure the prize. The coveting brought forth the determination to act. This is intimated by the prophet in Isaiah 14:3: "For thou hast said in thine heart, I will ascend into heaven; I will set my throne above the stars of God; I will also sit upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High."

But why should God sentence the man and his wife to death for disobeying, and permit the instigator of the sin to go seemingly free? No doubt this was a question in the minds of the heavenly hosts. Perhaps our God is not so great as He seems to be and does not dare pass a sentence upon Lucifer, Son of the Morning, for we are told that he walked up and down in the midst of the stones of fire, and that he was beautiful in the extreme and that he was very wise. (Ezek. 28:12-19.) This would prove a test to the loyalty of the heavenly host, whether they would follow Satan in his disloyalty to God or whether they would choose to remain loyal to their Creator, even though for the time they might not be able to understand his ways. Evidently this is what Jehovah intended, thus to test the faith of the angelic hosts and to give them opportunity to manifest their faith.

Eventually God manifested His power by destroying the hybrid race which sprang from these fallen angels (Gen. 6 and 7) and restricting further the seed of mankind to such as were of pure generation from Adam (Gen. 6:9) and confining these disloyal angels to "chains of darkness." (2 Pet. 2:4.)

Following the great punishment by the flood, God again permitted man to multiply upon the earth, but seemingly did not interfere with his general tendency towards evil. Later choosing one who was at heart God-fearing, God gave to him certain promises intimating His plan for a great blessing to be brought to the world and which would eventually reach all mankind, both living and dead. The Scriptures inform us of God's particular dealings with this great man, Abraham, and his son Isaac, and his son Jacob, and later with the twelve sons of Prince Jacob; how the children of Prince Jacob were brought to Egypt and later their great deliverance by the manifestations of divine power; of His covenant with this people at the hands of Moses, and the great promises of accompanying the giving of the covenant; how God confined His providential care to this people for over eighteen hundred years, meanwhile sending them promises of a greater deliverer than Moses, who had led them out of the land of Egypt; how, when this great One came, because of the hardness of their hearts, they rejected and crucified the "Just One" and thus brought His blood upon themselves and their children.

The Scriptures further enlighten us that God then turned this people aside (Matt. 23: 38, 39), and that their casting off would continue until God had completed another work (Rom. 11:25; Luke 21:24; Acts 15:15-17; Rom. 11:27; Heb. 8:10); and that then He will take up this people again and make of them the greatest nation of the world. (Isa. 2:2-4; Jer. 33:14; 32:41; 32:37; 32:41, 42; Ezek. 36:24-36; 37:12-14, and many others. Note also Zech. 8:13-15 and 14:16-20.) Thus will God fulfill all His promises to Israel after the flesh when He shall again turn His hand upon that nation. We are glad to see some indications of divine favor now coming to Israel in the opening of their land to settlement and the blessing of the early and latter rains which cause the growth of luxuriant fruitage.

The question in our minds now is, What is God doing in the interim, between the casting off of His chosen people and their return to divine favor? This is intimated by the Apostle in the 11th of Romans, 25th verse: "Blindness is happened to Israel until the fullness (full number desired or foreordained) of the Gentiles be come in," or secured.

(Acts 15:14.) The securing or drawing of this class from the Gentiles has been indeed a peculiar work, and a mystery to the Jews, the nominal Church, and to the world.

Christ Jesus, by the grace of God, had bought the whole world and He was now privileged to deal with it by grace or favor. He chose to deal with a certain class; those who would respond to grace without compulsion. The knowledge of His sacrifice was to be made known to a portion of mankind, the most enlightened, and as many as would be attracted with the manifestation of such love would receive further favors. (2 Cor. 5:14; 1 John 4:9, 10.) These were to be called to a *heavenly* inheritance (Heb. 3:1), and were to be given the greatest of all promises, that by means of them, if faithful, they might even become "partakers of the divine nature." (2 Pet. 1:4.) God would thus seek such as would worship Him in "spirit and in truth" and not by force or the rod.

The illustration of the electric crane might be used as a simple illustration of God's dealing with the world at the present time. As the mighty magnet of the electric crane comes near the pieces of steel, be they new or only scraps, the power of the magnet draws the steel and it immediately responds to the attraction. So God has stretched out His mighty "Arm" (Christ) towards the world, and turned on the current of love and many who have leanings toward righteousness in their character are glad to respond to the mighty influence. It does not attract all the world; only those who love righteousness. When they are attracted they are then lifted up above the fallen condition and "justified by faith." Then God begins to deal with them as sons, saying in the words of the Psalmist, "My son, give me thine heart." If they do this, God begins to deal with them as sons, teaching them, assisting them, testing them, perfecting them by the trials and hardships through which they are called to pass.

As the method of calling is peculiar, mysterious, so the method of testing, fitting, those future sons of glory is peculiar. They have promised to love God with all their heart and all their mind and strength. God now proposes to put them to such examinations as shall demonstrate their heart's real honesty. (Heb. 4:12; 1 Pet. 4:12, 13.)

Although we are promised that nothing from without shall be able to separate this class from the love of God, yet unless they keep their hearts loyal to Him He does not desire their friendship or fellowship and will see to it that they are sifted out. We see from the siftings going on about us at the present time that one of the most subtle seems to be in connection with the Channel whom it has pleased God to use in bringing the harvest message and to whom He continues to grant the favor of bringing forth things new and old from the storehouse. We notice in the experience of the children of Israel how they had agreed to accept at God's hand whatever He might deem wise to provide and in the way He might provide it. Yet they frequently complained against God and His servant Moses and the food which was being provided. (Num. 21:4-6.) The Apostle admonishes us that we be careful not to follow their sinful ways. (1 Cor. 10:5-12.) We regret to see that some are complaining of God and of His method, claiming that certain ones are taking too much upon themselves.

We all agree that most of the knowledge we have of present "harvest truth" came to us through a certain Channel whom the Lord has greatly blessed. Evidently God must have loved this Servant very much indeed to make him a Steward to such an extent. And God has shown His love to us also by permitting us to share in this "marvelous light," which brings so much joy. Have we any evidence that God has turned this Servant aside or that He is using some other servant for the dissemination of the balance of the harvest message? If so, we would expect that the Lord would make it very evident who that servant is. Where is he? Let us be very careful indeed lest we be found criticising God and passing judgment upon His work and methods and thus we be found following the example of the children of Israel and be the losers! Let it not be said of us as it was of Israel, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know; my people doth not consider."

This class has made a covenant to be "dead with him" and to follow the Lord whithersoever He may lead. How else might He so well test them as to lead them in some peculiar ways which will demonstrate their heart's true attitude? Our Lord Himself came from Nazareth and it was said, "Can any good thing come out of Nazareth?" The answer was, "Come and see." Thousands can testify to the blessings brought forth. Strange that God should adopt such peculiar methods. But He is dealing with a mysterious class in a mysterious way for a mysterious purpose, viz., a class that can be drawn by love alone, for joint-heirship with Jesus in the Kingdom of Heaven, and His richest blessings are for those who are willing to accept them in whatever way it may please the Lord to send them. He has had some rich blessings for this class down near the end of this harvest age, when the Adversary is being granted more liberty than heretofore. He would see how willing His professed followers were to have His blessing. He permitted or sent out among His people a suggestion that they take a little Vow to be on the alert in regard to their daily thoughts, words and doings, and to be on the watch against Spiritism and occultism, and to be on guard against the wiles of the flesh. Some saw the leading of the Lord quickly and received a blessing. Others hesitated to be sure that it was in harmony with the Word of the Lord, and hearing of blessings that were coming to those who had taken it were glad to avail themselves of any avenue to receive the coveted blessings. "Any way, O Lord," that we may remain in Thy favor. Others became violently opposed. Why? Let no one think he may ever become a member of the Lord's royal family if he has any bitterness in his heart. No one with a root of bitterness will ever be admitted into the Kingdom class, nor, for that matter, into any of the blessings of eternity. Has the vow developed any bitterness in your heart?

Moses was faithful over all his house as a servant and he foretold, "A Prophet shall the Lord your God raise up unto you of your brethren like unto me." The Apostle Paul identifies this great Prophet as Christ, the Head, and the Church, which is His Body. (Gal. 3:16, 29; 1 Cor. 12:12-14, 20, 27, and many others.) Every member of this peculiar class must love righteousness for righteousness' sake and hate iniquity in any form, because it is iniquity, and love the Lord with ALL his heart, and ALL his might, and with ALL his mind and strength. Every one here who has made a consecration unto death has made an agreement to do these things and to be "dead with Christ." Are you fulfilling your covenant? ARE YOU SURE?

COLPORTEUR TESTIMONY MEETING.

THIS was a very interesting service, there being twenty-nine testimonies, some quite long, telling about the work and the various experiences and blessings derived from it. Following are briefly some of the thoughts presented:

Brother Cole was the first to testify and said he did not think he could go to the convention this year, having been on the Long Western Trip, but was so anxious to see some of the friends en route that he got on the train to go a little way with us, but the attractions were so strong that he could not resist the fever and went along just as he was, without suit case or anything else; in fact, he had left home that morning in such a hurry that he forgot his handkerchief. He came without bag and baggage. He said he was impressed more and more with the fact of how necessary it was for the Lord's people to keep in the love of God; because many who have a great deal of knowledge are falling away, and no matter how much knowledge we may have, it is not sufficient to keep us from falling away. "If you love me you will keep my commandments," said the Lord. Therefore if we do not keep His commandments, it shows that we do not love Him. Again, "Great peace have they that love thy law, and nothing shall offend them." If some are being offended, it shows that they do not love His law nor Him. It seems to me that no matter whether in the colporteur work or where we are, if we do not keep ourselves in the love of the Lord, we will become wandering stars, as the Scriptures call them. I want to keep myself in the love of God, knowing that "knowledge puffeth up, but love edifieth."

Another: I am trying to have my heart so fixed that nothing will disturb me. I got a great blessing from taking the "Vow." It seems as though it took me from an outer circle to an inner circle, to a broader fellowship with the Lord.

Another: I, too, had the privilege of going on the Western Trip. I have been in the colporteur work for two years, and I have met the friends from coast to coast. I praise the Lord that He put in the mind of one of those dear sisters to tell me to get into the colporteur work as soon as possible, for the time is short. One sister said, Come and go with me and I will do the best I can to help you. She said, When you go from door to door, lift your heart to God in prayer at once for knowledge, so that you may speak to every hungry heart, saying, I leave myself in Your care and as an instrument to be used in Your service. Forget about yourself—think only of being one of the Lord's servants. When they shut the door in your face and say, I don't want anything to do with you or your Millennial Dawn books, I can now thank God and say, This is the key that opens the Word of God, and if you do not want the key you will not be able to understand the Bible. I have studied it now for four or five years, and if you know of anything that is sweeter, I would like to know it. Then they say, Come in. *Realize that this is His work and not ours.* It is a most precious work, and I hope that every one of you that can engage in it will do so.

Another: We have a grand privilege, and we should ask ourselves, What shall we do with this truth, and we should then see that the best work is to disseminate it. I tell them that I am selling shares in the best mine in the world, three shares for 98 cents. Although we have not gone through a theological school, we can still write after our names "D. D." which means after a hard day's work of delivering, "Dawns Delivered." I think we should be able to tell them briefly what each chapter teaches, for I do not believe you could present the truth any better if you tried all your life.

Another: I want to thank God this morning that He gave me Present Truth six years ago. Four years ago I decided at the Niagara Falls Convention to go into the colporteur work. I have not gone from the Atlantic to the Pacific coasts, but my work has been confined to a small space, but I have put out about six thousand volumes. When the doors are shut in my face, I feel as though I were being consumed day by day.

Another: I am glad that I am numbered among the colporteurs. For a number of years my friends tried to persuade me to go into the work, but since coming to this convention I have decided to lay aside every weight.

Another: From the time that I came into the truth I have desired to spread it, and I thank God today for the privilege of being a colporteur. I have also been greatly blessed by the "Vow" and by the prayers of the brethren.

Another: I have been in the colporteur work now for five years and it has been the most blessed experience I have ever had, and I want to stay in the work until it is finished. "I am singing as I go, for I am walking in the sunlight all the way."

Another: It has been all gain to me, and I do not know where any one could spend time, effort or means to better advantage. We also have our little boy with us. We work in the country districts, and I often think how the ones that buy the books will remember some day that they got it from him.

Another: Some folks think it is a great sacrifice to go into the colporteur work, but to my wife and I it just seems like giving a penny for the whole world.

Another: If any one wants to make their calling and election sure, this is the very best way. We rejoice in the work and the dividends that are coming to us already.

Another: This convention has more than paid me for what it has cost to get here. Two years ago I wanted to be of service to the Lord, and I thought the best way was to go to college and become a minister, but I want to say that when we sell a few books, we are preaching many, many sermons each day. In giving up one home, I have gained many homes. If you desire to go into the work, don't hesitate, but go at once, first asking the Lord's blessing. I have been with a number of colporteurs, and it is our habit to *read the Dawns for half an hour every morning* before going out to the work, and I recommend this to all.

Another: Reading the Dawns each morning before starting out gives us a greater appreciation of the work. The past six months that I have been doing it I have been getting a greater blessing from the work than ever before.

Another: The colporteur work does not need me, but I need the colporteur work. I have been greatly blessed since taking the "Vow."

Another: When I came into the truth about sixteen months ago, my desire was to enter the colporteur work, and I thought when I got a certain amount of money together I would. But one brother said, Enter and trust the Lord. I did, and I have been greatly blessed. This is my first general convention.

A Sister: For the benefit of those starting in the work, I want to say to such, *Don't let anything hinder you.* When I got to my territory I had just $2, and I want to say that I have never needed for a single thing. The "Vow" has helped me also.

Another: When I came into the truth, the book agency business was the last thing that I thought I could ever do, but after I got into the truth I realized that the best thing that I could do was to take the good news to others, which had been such a blessing to me.

Another: When the doors are shut in our faces, I think of that door of opportunity which will soon shut, and I thank God for the opportunity and privilege of witnessing to the truth now, whether they buy or not.

Another: Starting in this work seventeen years ago without anything of this world's goods, I want to say that if any desire to start in the work and have no money, don't hesitate.

ADDRESS TO HARVEST WORKERS—By Brother Russell.

Text: *"The fields are white already to harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal. I send you forth to reap that upon which you have bestowed no labor. Others have labored and ye have entered into their labors."*

THIS will not be, dear friends, a regular discourse, but rather a family talk to the harvest workers, and on the harvest work. Nevertheless, I will take a text; our Lord's words, *"He that gathereth not with me scattereth abroad."*

When we think of a harvest time, it implies that there has been a sowing time and various processes for the development of a crop, that these various processes have accomplished a work, that a crop has been ripened and is ready for the sickle. This is our understanding of the Bible and the great Divine Plan and arrangement—not that God is reaping all the time, that there has been a reaping time all the way down from the creation of the world. But, rather, when we speak of the "harvest" we have in mind the work that began at the day of Pentecost has continued now for more than eighteen hundred years, and now, to our understanding, it has reached a climax, and the reaping time has come.

We remember that there was a Jewish age, and that during that time a certain work was done with that people, and after several centuries of divine dealing with the Jews under the Law Covenant, under the leadership of Moses and those who sat in Moses' seat, then came the harvest of that age. At that time our Lord Himself came and gathered His disciples and sent them forth as reapers in the harvest of the Jewish age.

In several of His parables He intimated that a new age would begin with Pentecost, in which there would be a time for further sowing for a different crop, that this age would have its end in a harvest also, and that again there would be a reaping work done. We have seen that the Jewish age was a parallel of this age, both in *time*, each being 1,845 years long, and also in the *work* done. What they had in a typical manner, we have actually or antitypically. We have also seen that when this age shall end, another age shall begin, and so in the Millennial Age there is to be a sowing time, and then in the end of that age there is also to be a harvest, yet the world goes on just the same totally unaware of what is going on.

But you and I, dear friends, are specially interested in the harvest of this Gospel Age, because all our hopes and interests are centered here. Of course, we study concerning the Jewish Age, and find things there of profit, because they were shadows of things which reached their real substance in this age, and so we can learn many valuable lessons from their experiences. For instance, we are told not to be murmurers as they were, many of them falling in the wilderness, and so lessons are drawn which show that while we are not under the Law Covenant, yet God is the same yesterday, today and forever, and His will and mind expressed to the Jews can teach us certain lessons today, even though we are not under the Law Covenant, but are under the Covenant of Grace, the Abrahamic Covenant, which was before the Covenant of Law, and of which the Apostle said the Law was 430 years after. The Covenant of Grace bore or brought forth no children until and during this Gospel Age.

Now, however, since Pentecost, you and I and all of God's true children, spiritual Israelites, are the children of that Covenant of grace, the Abrahamic Covenant, and we have the High Priest that belongs to that Covenant. The Apostle Paul, you remember, in the 3rd chapter of Galatians, tells us that "If ye are Christ's, then are ye Abraham's seed and heirs of the promise." Under another picture, we are spoken of as "Members of His Body," while in still another picture, as members of the Bride, the "Lamb's Wife." We are heirs of an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept by the power of God unto salvation, ready to be revealed at the last day, the end of this age.

God does not intend to reveal the glories of His great Plan until the end of this age; He is allowing clouds and darkness to mystify the world, while He is taking out of the world "a people for His name," and He calls this people the "Mystery" of God, the Members of the Body of Christ.

So, then, we have before our minds what the Lord's purpose is respecting His great Plan during this Gospel Age. When did this work of selecting this Bride class begin? It began as soon as our Lord Jesus ascended upon high and appeared in the presence of God for us. As soon as He applied the merit of His sacrifice for us, the household of faith. Forthwith the divine blessing came upon the disciples at Pentecost. In one sense, the Lord's work began three and a half years before Pentecost; in the sense that He gathered during that time the twelve apostles and five hundred brethren, by His teaching, preaching, miracles and signs, and they were drawn of the Father to Him. You remember in His prayer He thanked the Father for giving them to Him. While they were in one sense received before Pentecost, they were not in the full sense until after Pentecost.

In describing the work of this age, our Lord describes it in the parable of the "Wheat and Tares," how that the good seed was first sown by Himself and the disciples, but at their death the enemy, Satan, came in and sowed the false seed. But the Lord told the disciples not to pull up the tares, for in so doing they would pull up the wheat also and spoil the field, in other words they would create anarchy. All during this age the good seed has also been sown in good and honest hearts, otherwise it would not bring forth fruit, just as if we were to sow good wheat seed upon the rocks and sands of earth. Many of our friends in the various denominations think that God will continue sowing the seed all through eternity, and think that the reaping goes on whenever any one dies, expecting that this work will go on for all eternity and that this is God's plan. But they do not consider the matter properly, and fail to reason it out, and to realize that there must of a necessity come an end to the present order of things. If any one will figure out the matter he can see that the present order of things could not possibly go on for five hundred years. One Methodist brother told me that he thought it would go on for fifty thousand years, and gave as his reason from science, not from the Bible, that all the coal and iron in the earth would first have to be used up. But he failed to get even the thought of scientists who state that at the present rate of consumption the coal beds will not last two hundred years. But, he is a doctor of divinity, and so we must excuse him; he has studied too much,—much learning has made him mad. I am not judging his heart, but he was opposed to the Bible thought that the end of the age is at hand, and that a new age is about to be ushered in, the dawn of the Millennium. In his endeavor to fight the truth he made those wild and blundering statements which you would think an infant would be able to correct. So, then, dear friends, from our standpoint, instead of God's continuing sowing and reaping for thousands of years and all eternity, the very reverse is true. God has been shaping all the past ages, and dispensations, and at the time of our Lord's first advent, it was just the due time, not too soon, nor too late, so that we read, In due time God sent forth His son to be the Redeemer. It was our Lord that began the sowing of that seed that will bring forth the crop of this Gospel Age. He has not been trying to gather in all the earth, but simply planting the truth here and there and gathering the crop from that which He planted—not from the heathen, which He never planted. God could have hindered Satan from sowing the tares, but it was in His purpose to permit it, and the parable shows that God foreknew the course of this Gospel Age. The whole field, Christendom, has been oversown with the tares. We are told that there are four hundred million Christians. We wish there were, but we are all witness of the fact that the number of real Christians, according to the divine stand-

ard is a very little flock; the number of those who have the character likeness of Jesus is a very small number compared to the whole number called Christendom. This is not an uncharitable view to take, because we do not believe that all the rest have gone to an eternity of torture. Some of those people were noble men and women, but we are standing upon the Scripture statement as to the requirements of a Christian. He is one that does not believe in evolution, that his father was a monkey or some protoplasm; he is one who believes the Word of God, who accepts the facts as stated therein that Adam was created in the image of God, fell to a condition of sin and death, and needed a Redeemer, that God sent His Son in the likeness of sinful flesh (not the likeness of a monkey), that He might redeem them from what they had lost. The Christian thought, then, is that there has been a loss, and that that loss is to be recovered, and the Scriptures tell us that that recovery is called restitution. A Christian is one who not only believes God's testimony respecting sin and the punishment of sin, but he also believes that the penalty for sin has been met by our Lord Jesus, that He died for our sin. He is one that walks in the way of righteousness, and that goes still further and presents his body a living sacrifice. (Romans 12:1.) When we get the scriptural measure therefore of a Christian, it compels us to recognize the fact that there are not many in the world. And so the Apostle said that amongst those there were not many wise, great, rich or noble, but chiefly the poor of this world, rich in faith, and that these by and by shall be heirs to the Kingdom, and this Kingdom is to have the dominion under the whole heavens, and bless all the families of the earth.

There was a time for the planting, and a time for the developing of the wheat class, and now we have come to the time of the harvest, which He said was the end of the age, in which He would send forth His reapers to gather the tares into bundles for the burning, but the wheat was to be gathered into His garner, into the spiritual condition beyond the vail, glorified with the Lord Himself. Then shall the righteous shine forth as the sun in the kingdom of your Father. We are not now shining as the sun, but as candles. We can't shine very much, but the Lord said for us not to put our lights under a bushel, but that it should give its light as far as possible, but we are not to expect that it will give light to the whole world—only those who are in the house, the household of faith. Our Lord let His light shine, and each one of us is to be a burning and shining light, but you and I are only little tallow dips, so to speak, but it will not always be so, thank God. These little dips are to shine now to the glory of God, and the Lord is going to take cognizance of these, and said they should be His jewels. Those jewels and candles are those who in the other parable are called the wheat. I trust you are not of those diamonds, and I trust I will be one, and all these diamonds will sparkle and produce the glorious light and knowledge of God and shine upon the whole world. Thank God! Hallelujah for such a Plan!

Now, dear friends, God could have done all this work; He could have picked out all these members of the Bride class, in fact He is doing it, but He is doing it according to a certain plan, according to an election, God is working it according to certain rules of grace, rather than in an arbitrary manner. He is not saying, I have chosen you, struggle as hard as you please I will yet land you in heaven. But the truth, as a great magnet, will draw all whom He is seeking. As you would pass a magnet around in a box of sawdust, it would bring forth all the pieces of steel that might be in the box, but you would also have some pieces of sawdust sticking to it also, which you would blow off. So in this harvest work, some with a sawdust character also appear, and so the Lord uses certain means by which He separates those who would attach themselves to the work of the truth but who are not of the right kind whom He wishes at this time to separate from the rest of the world. It does not follow, however, because you do not want the sawdust now that it has no value whatever. No, you may make use of it some time—now you are seeking to get the particles of steel. God is not saying that there is nothing that can be done with humanity after the selection of the Church. No, God is now selecting this special class that through them He may bless all the remainder. This is also brought out in another parable where we read, Those who would not have me rule over them, bring them hither, and slay them before me. So, after the gathering of the Church He will say, Bring all those opposers and slay them before me. That sounds like a hard statement, and it seems as though God was going to be very cruel, but not so when we get the thought of Peter on Pentecost. They said, men and brethren, what shall we do to be saved, and they were cut to the heart. How? By the words which Peter spoke. Just as we also see that when the Lord shall smite them with the sword of His mouth that they will be cut to the heart, and we are glad that all of His enemies shall thus fall under Him, so that during the Millennium they will have a taste of righteousness and of His righteous kingdom. After they shall have had their opportunity, then at the end of the Millennial Age they will be finally tested, to see whether they are in harmony with God's law, and whosoever will not come into harmony with God, the same shall be cut off in the second death, because God seeks such to worship Him as worship Him in spirit and in truth. Now, dear friends, since the Father could have done this through the holy angels, or in a thousand different ways, it has pleased God to permit you and me, and others to be co-workers with Him, ambassadors, representatives in telling the message, and in sending out the truth that it may accomplish His purpose. So the Lord sent forth the disciples and ordained that the message of the gospel should be preached, not to convert, but to witness, and to gather out the Little Flock. As He has used human instrumentalities in the past, so now, in this harvest time, He is using His people to be co-workers with Him, just as at the end of the Jewish age he sent forth those to be reapers of that upon which they had bestowed no labor. He says in one of the parables that they shall be gathered from the four winds of heaven, and this blessed privilege comes to you and to me, and it is true here that "he that reapeth receiveth wages, and gathereth fruit unto life eternal." It is a special privilege to labor in the harvest field, and I trust we all appreciate this great privilege of being co-workers *with God.*

To our understanding the harvest time has been in progress since 1874, and now we are in 1909, 35 years having passed, and only five left, forty in all, and to our understanding the Lord has been supervising the work and carrying it on all the way down, and we are glad to think that it is so, for we would be fearful to trust each other; because there is no human judgment that is sufficient for such a matter as this. If there is a harvest work at the end of this age, and if it is in progress now, and if there is any truth in the matter that we are in the harvest time now, then it follows that it is the most important work that has ever been accomplished—next in importance to the death of our Redeemer. If you or I thought that we had manufactured something of ourselves, how disconcerted we would be; we would feel that if we made it, it must be wrong; we would not trust our own brains with anything of the kind. Our confidence is that He who began the good work will finish it, and He it is that is the Chief Reaper Himself, and is thrusting in the sickle and gathering His elect from the one end of the earth to the other. *If this has been true for thirty-five years, are we now to have a different Reaper, or will the same Reaper change His plans, or shall we expect that our great Chief Reaper will continue His work just as He began, and that we may expect an orderly procedure to its full culmination?* The latter is my expectation, that He who began the work, the Lord Jesus, will continue to do so and carry it on, and that as He has used you and me and others of His people all over the world, as His agents or channels to do this or that, so He will continue to do during the remainder of the five years of the harvest time, and the whole work will be grandly accomplished, and the reapers will have their harvest home song, and the great nuptial feast will be held beyond the vail, when all the Church has passed beyond, when the time of trouble shall have passed, and the Great Company shall also be gathered upon the other side. Then the Great Redeemer Himself, according to the 45th Psalm, shall present the Bride glorified to the Heavenly Father, and also the Great Company, her virgin companions, shall follow her into the presence of the King. That will be

glorious, and the Apostle tells us that we will be presented faultless. What does that mean? Not that we will be faultless so far as this flesh as children of Adam is concerned, but so far as your heart and intentions are concerned, you will be absolutely faultless.

Now, as to how you and I will engage in the harvest work. The Lord seems to give us a great deal of liberty and privilege. But in proportion as your heart, and my heart, and the hearts of all of God's people are right with Him, and your intention to serve Him is that of a single eye, etc., in proportion as you are loyal to the Lord and are not minding the things of the earth, but setting your affections upon the things that are above, in that proportion He will grant you and me and any others the opportunity of such service, and He tells us not to wait on great opportunities for great service. If I were to tell you that you had the opportunity of doing some great service, I presume nearly every one of you would get up immediately. Everybody is ready to do great things, but you will notice that very few people do great things, because great things are not so done. The Lord wants you to look at the little things, and to look for the little opportunities, and to use these and your time, and He tells us in so many words that, *"He that is faithful in that which is least would be faithful also in the things which are great."* Also that he who would be unfaithful in the things which are least would likewise be unfaithful in the things which are great. But the Lord is taking the matter in the reverse order, and is testing us in the little things of our lives.

Now, then, dear friends, coming right down to the matter, *how faithful does the Lord see you to be?*

Oh, Brother Russell, I live out, and I have no opportunity in our part of the country.

No, I do not know anything of the kind.

There are some people, of course, but they have better opportunities than I have.

I don't know anything of the kind. I believe that just so surely as you are a child of God, there is a privilege in connection with you in the harvest work, and if you are not appreciating that privilege, you are not getting the blessing. You can't afford it. God can afford it, but you can't. God does not need your help nor mine. Let us get rid of the thought that the Heavenly Father needs us. We have been told in the nominal churches for a long time that God is doing the best He can, but can't do all He would like because He cannot get dollars enough with which to send the missionaries. God is going to do His work, but He is giving us the opportunity of doing some of it, so that we may receive some of the blessings. So it is written, "If we suffer with Him we shall also reign with Him." Not that He needs our suffering, but that is the condition. He would prove our loyalty, even to the extent of laying down our lives in His service. Whoever will lay down his life for the truth and the brethren is the one that is doing the Lord's will, and that person can be trusted. We want to get the full force of that, just as the Lord gives it to us. *If you are not sacrificing with the Lord, then you are not a priest*, for the Apostle said that. "Every priest is ordained to offer both gifts and sacrifices." You must have both. What can you give? The Apostle said that Jesus is our example, our Head. What did He give? He gave Himself, laid down His life. You can lay down your life, and that is what He asks, for all who would be copies of His Son must follow in His footsteps, as He has set us the example. Of course, Jesus had to be crucified, and the Apostles suffered some, but there is no suffering now. I remember how that came to me when first I consecrated myself. I thought my duty was to join the congregational church.

After I joined I asked, Now, what must I do?

Well, Brother Russell, there is nothing that you should do.

I thought that when I joined the church I must do different than I did.

You will have to do just about as we do.

The trouble was, they had not been living up to the standard; they had no proper measure, but were measuring by one another, instead of God's standard in His Word. In the Lord's providences, I by and by came to see what the Lord's standard is—*full consecration to the Lord, and to lay down our lives in His service, and to serve the truth and the brethren at any cost.* If our Lord Jesus was proven, what should we expect of us as His followers?

Now, then, dear friends, as we are all Christian people, with a knowledge of the truth, who believe it thoroughly, who are pledged to the Lord, and our lives given in His service, there is just one thing for us to do; and that is, to give our lives, just as we have covenanted or agreed. But there are many ways of giving our lives. But we should first inquire, Lord, what hast thou for me to do? *If we believe that there is a Chief Reaper, we ought to recognize Him* and ought to be looking for His guidance—looking over the harvest field, we seeing different things going on, and so far as we can see, all under the supervision of the Great Reaper. We see that the Lord has led to this step and to that step, and some of us were reaped by this or by that work, *but all reaped by Present Truth*, as it passed through some of these channels or mains. For instance, the Lord was pleased to use the Watch Tower to bring the knowledge of the Truth to a great many.

Then the Lord was pleased to use the tract, "Food for Thinking Christians," to reach a great many. Then, some of you got the Divine Plan of the Ages, and other volumes of the Scripture Studies. Then some of you got tracts and papers. Whichever way was used to bring you to the light of Present Truth, do you give the credit to the Lord for bringing it to you, or to some human being? I prefer, so far as I am concerned in my own case, to give the credit to the Lord, and I believe that if the Lord had not brought it in one way, He would have in another way. If the brother or sister who handed you the book or tract had not done so, some other brother might have. If you had not carried it to your neighbor, some one else might have. If not by hand, it might have gone by mail. Dear friends, to my understanding, all of the credit for present truth, which has reached you and me, and everyone else, should be given to our Lord Jesus Christ, the Great Chief Reaper, who is directing all of the channels and features of the harvest work.

Now, dear friends, if you think on this subject as I have suggested, as I do, then it will be for your pleasure and profit to co-operate with us, and I know that nearly all of you are. I am not wishing to make any reflection, but merely that, *that is what we ought to do.* Many here are colporteurs making it the main business of their lives to preach the gospel through the Divine Plan of the Ages, by taking fifty or one hundred sermons to their neighbors, thus permitting them to mark and digest the truth in future years. I do not know how many colporteurs are present, possibly 150 right in this audience, and I congratulate those dear friends: they are doing a wonderful work. To my understanding, this is part of what is referred to by our Lord when He said He would cause the angel to fly through the midst of the heavens with the gospel. The Lord uses various ones for His angels or messengers. They are not always on the spirit plane, and they are not always males or females, old or young, but of all classes. They are His, and He is pleased to use them, and whoever He uses is a messenger of the Lord, or a servant of the truth. I thank God, then, for these colporteur angels.

Then the Lord is using other means. We rejoice with the pilgrims, and for those who are sharpshooters, who have family duties and cannot go out into the work altogether.

Some say, Here is a little town, I will take a holiday and canvass that.

Why, Brother Russell, do any spend their holidays that way?

Yes, indeed. They are doing a great work. They cannot fly as far through the heavens, so to speak; they have shorter wings and can only go close by, but God is pleased with them, for they are doing a great work. Just as the Lord said, "He that reapeth receiveth wages," every day; and every colporteur and everyone else who is doing any service ought to look for his wages every day and see that he gets them before he goes to bed—the blessing and joy of the Lord in His heart. Let us go down on our knees and tell over the whole matter of the day, and realize that the Lord loves and cares for us, and receive into our hearts some of the wages which He is pleased to give—the wages of His favor, and an appreciation of the fact that they

are near to Him, that the Father Himself loveth them, and realizing that they have been manifesting some of the spirit of the Redeemer who left the heavenly glory and became a bond servant and died for them. As the Father was pleased with His Son, so He is pleased with all who are trying to walk in His footsteps.

Then we have another way—the Volunteer work, in which free literature, tons of it, is given away every year.

Some might say, Well, I have no means with which to purchase literature, and I cannot print it myself, and I cannot afford to purchase it.

The Lord said you could have it, dear friends. When we give our accounting at the end, the Lord will ask about the two and the five talents.

And if you should say, I had no talent, He would say, Yes, you did, for I gave to every servant some talent.

The Lord has put it in such a way that no one of us can say, O Lord, my heart was just burning to tell the truth, but, Lord, I did not have an opportunity, Oh, I am so sorry. You can't say that.

You might say, I was not gifted with speech, and whenever I tried it I got so mixed that I stopped.

Well, I guess that is true, but I gave you some printed matter that you could have given out anyway. Any one who wishes to serve the truth has an opportunity.

People from all walks of life, professional people, high officials, bankers, merchants, mechanics, clerks behind the counters, in the factory, in the kitchen and on the farm are all engaged in the work.

So, then, dear friends, no matter what other people may think of the gospel and the harvest work and the ultimate blessing of all the families of the earth, we ought to feel that we have a good gospel, one of which we are not ashamed. But I would be ashamed of everything else under the sun that goes by the name of gospel; there is no other presentation upon the face of the earth but that I would be ashamed to hand out. *We have the one message of which we do not need to be ashamed.* For it shall be to the whole world during the Millennial Age, and they will all come to a full knowledge of the truth and an opportunity to believe therein. It is the only gospel in the world that is logical and reasonable from first to last, the only one that can draw opposition and that cannot be put to flight within an hour. I dare say that I can describe any creed and with the truth show the inconsistency of it, so that any one subscribing to it would be ashamed of it within half an hour. With the truth we can show the glorious character of our Heavenly Father and His Plan for all men that is admirable and reasonable in the sight of all people. If we are ashamed of it, we are ashamed of our Lord, the Great Chief Reaper and the whole work. Our Lord said, He that is ashamed of Me and My Word, of him will I be ashamed, and I will not confess his name before the Heavenly Father and the angels, etc.

Dear friends, we wish to be of those whom He will confess to be His followers and disciples, who have walked in His footsteps, and whom He will make His joint heirs. Let us, one and all, in the various ways, engage in the harvest work.

One more thought: While the text relates to the harvest work in a general way, "*He that gathereth not with me scattereth abroad,*" there are some dear friends who say, Must we work in some of these ways that you have outlined? Must we do it through the Dawn Studies or through the Volunteer matter?

No, my dear brother, there is no *must* about it, and you cannot find it in the Bible. You don't have to do anything—you don't have to be of the Little Flock at all, or in the harvest work. IT IS A PRIVILEGE.

Do you mean to say that you denounce us?

No, I do not.

I remember how, when our Lord sent out the disciples and when they returned they said, Lord, while we were out doing the things according to your arrangement, we found a man who would not follow us, and we forbade him. But Jesus said, Don't forbid him, let him do all the good he can; just go on and attend to your own business. You know I sent you out, and YOU got a blessing. As for these others, the Lord's Word tells us that they who gathereth not with Him scattereth abroad, doing more harm than good. A man might go into a flower garden with a spade and turn over the whole garden. He might say, I am working. Instead of picking out a weed here and there, he is trying to upset the gardener's work. So far as the Lord is concerned, nobody can upset the work, but you can do that which is the work of the adversary in the way of interrupting the work, and the Lord's Word shows that He will permit such for a time, but the lesson for you and me is that we have the privilege of being related to the Chief Reaper, and if we think this is in harmony with the harvest work, and that He has been doing it now for thirty-five years, the lesson for me would be to continue as we have under the guidance of the Chief Reaper, doing what our hands find to do as we see it being carried out. But don't find fault with anybody else. *If they want to work outside and scratch around,* let them do so. Let the Chief Reaper do the interrupting if it is necessary.

I hope we all feel the *importance* and the *privilege* and the *necessity* of being engaged in the work of our Redeemer in gathering in the precious jewels of the Lord at this time.

Bible Lesson by Pilgrim Brother W. E. Page.

Text: Fourth chapter of Ephesians.

THE chairman introduced Brother Page by saying, "The Lord has called the members of His Church out of all the walks of life, and the speaker, whom we shall have the pleasure of listening to this afternoon, was called from an active life of business, and is now associated with the harvest work at the Brooklyn Tabernacle."

Brother Page then spoke in substance as follows:

Dear friends, we will have what you might term the regular lesson of an Elder to his class—the Lord having permitted me to serve some of the friends as an Elder.

Our lesson will be the fourth chapter of Ephesians.

"I, therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith you are called,

"With all lowliness and meekness, with long-suffering, forbearing one another in love;

"Endeavoring to keep the unity of the Spirit in the bond of peace." (Verses 1-3.)

When writing this epistle, the Apostle was a prisoner, bound at Rome; but the Word of God was not bound. How true that statement has been. For more than eighteen hundred years, the words here penned have brought many out of darkness into light, giving them a better understanding of themselves, of the Heavenly Father, and of their relationship to Him. So we recognize that Paul was a prisoner under circumstances that would apparently curtail his usefulness, but which under the providence of God worked out for good to him and to all who would be taught of him.

"I beseech *you.*" This exhortation is addressed to a specific class; the same which he speaks of in the first chapter as being predestinated unto adoption as children to the Father by Jesus Christ. Translated out of the darkness of the world and heathendom, into the light of the children of God. In the preceding chapter, Paul has explained to these Ephesian Christians that they were heirs with Jesus. He shows that God would have a family of children, not only of Jews, but also of Gentiles! and he beseeches these to walk worthy of the calling wherewith they were called. They are a class justified by faith and thus have peace with God through the Lord Jesus Christ; they have passed out of a condition of unrest and disquiet, into a condition of peace and quietness and harmony, through the knowledge of the fact that Jesus Christ, by the favor of God, has tasted death for every man; to these there is now no condemnation, since the law of the Spirit of life in Christ Jesus has made them free from everything that was against them.

This class, justified by faith, have taken another step, and presented their bodies living sacrifices, holy and acceptable to God. They have a standing with Him, and they are pleased to lay down those things which He has given them in justification, and henceforth their purpose is to be not conformed to this world, but to be transformed by the renewing of their minds. This class recognizes that their citizenship is in heaven, and having renounced the things of this life, are living for the things of a new order, a new city, whose maker and builder is God. They are the antitype of faithful Abraham who was a pilgrim and a stranger in the land. They are the members of the Body of Christ, and while in the flesh strive to walk worthy of the calling wherewith they are called.

"Forbearing one another in love." This class must be free from pride, selfishness and ambition, willing to be taught of the Lord, and of the agents that the Lord in His arrangements may have "set" to build them up as members in the body of Christ; they are to walk in lowliness and meekness, forbearing one another in love.

We all recognize that when we come into this liberty of love, we are in a wide place, and at first are inclined to

think that we will have no more trials or difficulties; that everything will be smooth and pleasant. I remember the first convention I ever attended, having but recently come into the truth; it was the time of a memorial service at Allegheny, and I thought, This is heaven itself, I will never again be bothered by anything, as in the past. But, later, I found that we must endure in meekness, and long-suffering, forbearing one another in love. It is comparatively easy to be patient and kind and long-suffering with the world, and the babes in Christ, those who are just coming along; however, we find that our severest trials are often with those in whom we have expected quite a growth. We can have and exercise forbearance only as we abide in Christ. It is not for us to *judge* one another —we can recognize the fault, but we cannot condemn (judge down) the one in the fault. Remember that it is written that the Father Himself attends to the work of taking away the branches that do not bring forth the fruits of the Spirit. If we see any professing to but not walking in the narrow way, after admonishing them in love—if opportunity presents—let us leave them alone, and attend to our business. Let us endeavor to keep the unity of the Spirit; and we can only do this as we abound in peace.

Verses 4, 5, 6: "There is one body, and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism,

"One God and Father of all, who is above all, and through all, and in all."

This one body that we are in is the Body of Christ; the Heavenly Father has adopted us into His family through Jesus Christ; it is a uniform body and is to be built up in love. One body—not a general organization with three or four bodies; we are all to grow up into conformity with the one Head, and thus receive the one Spirit of the Father. We are all called in the one hope of our calling.

I once had a difficulty in understanding the meaning of "the one hope of our calling," which is to be with Christ and see Him as He is, be like Him. He has been made the express image of the Father's person; we are learning in the school of Christ and as we recognize the wonderful glory, and honor in the calling, we are appalled at the magnitude of it. I said at one time, Why, to be a perfect human being will be glorious, which is true. And to be one of that class before the throne, that too will be a wonderful glory, but to be one of those who are adopted into the family of God, with Jesus, and a joint heir with Him, will be glory beyond human conception, and we only have an idea of it because we have received of the Spirit of God.

"Of his own will begot he us with a word of truth, that we might be a kind of first-fruits of his creatures." This is the one Body, the one spirit class, Who we are called in the ONE Hope of their calling.

We must not be sidetracked with the idea that something else is good enough for us—the thing for us to do is to accept what God has offered us, and then so run as to obtain the prize.

It is God that is working in us, both to will and to do His good pleasure. There is not one of us who could continue in this course to the close of this day, if it were not for the sustaining power of God. He has given us exceeding great and precious promises, and we need them all.

Verses 7, 8, and 9: "But unto everyone of us is given grace according to the measure of the gift of Christ.

"Wherefore he saith, When he ascended upon high, he led captivity captive, and gave gifts unto men.

"(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

"He that descended is the same that ascended up far above all heavens, that he might fill all things.)"

As the Father has called each one of us, He has called us to a specific place in the Body of Christ, according to the measure of the Spirit of Christ. Each one is to think soberly as God has given him the measure of faith. The gift is in Christ who has ascended far above all principalities and powers. He first left the heavenly realm and became flesh; then humbled Himself and became obedient, even unto death, descending into the lower parts of the earth; but Jehovah showed Him the way of life and raised Him from the dead. It is in Him that the Heavenly Father now shows us grace.

Verses 11-16: "And he gave some apostles: and some prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

"But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ:

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body (under) unto the edifying of itself in love."

We here see that our Heavenly Father is pleased to outline to us the general arrangement of the building up of the Body of Christ. We know who the twelve apostles were, and it is upon them that God is building the New Jerusalem, Jesus Christ Himself being the Chief Corner Stone. There are many who name the name of Christ who do not appreciate this. There are only twelve apostles, and we want to give them the honor which is their due.

Next in order are the Prophets; they are different from the Apostles. I understand that the "prophets" here referred to are those spoken of in Revelation as the seven stars—the seven angels—and who are the ones under God's arrangement in Christ, who give mete in due season to the Church in her various periods, indicated as the "Seven Churches." Notice how it reads in the 2nd and 3rd chapters of Revelation, "Unto the Angel of the Church in" * * write. "He that hath an ear, let him hear what the Spirit saith to the Churches." It is a mystery, but it is given to us to understand it—we are to understand the "mystery of the seven stars." I recognize, however, that my place in the body is not to make this as plain as another will. In due time we will know who the "seven angels" to the "seven churches" have been. Only those living in the period in which each message was given could first learn it. We believe, for instance, that Luther was the angel—messenger—of the period in which he lived, and he brought the message of justification by faith; those of his day who would not "hear" through him and his associates would not "hear" it at all. Our good Brother Miller may have been one of these "angels." His proclamation was the second coming of the Lord and his contemporaries who would "hear" on this subject must learn of him and his associates.

As our Pastor said this morning, if we believe that we are in the harvest time, that the harvest message is going forth, and that the Lord is doing the work, it is essential that we come into and remain in harmony with it and him. And I would add we should recognize the "angel to the Church of Laodicea." It belongs to God's children to know and do these things. If we are enabled by the light to know where we are, it behooves us that we walk worthy of the vocation wherewith we are called, recognizing the order the Lord has made. How can we walk worthy if there is an order and we do not know it? If we know it and do not walk in it, how can we walk worthy, keeping the unity of the spirit in the bonds of peace? One is our Master, even Christ. One part of the body cannot say to another part that it has no need of that part, but on the other hand each has need for the other. We want to see how the Lord is arranging His affairs, and then see that we walk orderly. The order is only for those who know His Word and desire to be in harmony with His arrangements. So, too, there are evangelists, teachers, etc. This bird's-eye view, so to speak, of the body, does not take in all of the members. In Romans and Corinthians the various and other members are further specified. It is only as each member maintains its proper position that the Body is compacted together, each joint supplying to the other joint the necessary strength. We are given the opportunity of walking by faith in this matter. As you know, the Tabernacle work has been carried on from Brooklyn but for a short time, but as I go around Greater New York and see the "great Babylon" that has been built there, it emphasizes our faith position; truly we are walking by faith and not sight.

By way of comparison, while the Lord tells us His arrangement for the Body, He does not tell us that there are any murmurers or faultfinders, or those who have rejected His authority in it. Let us see to it that we walk worthy, and humbly keep in the place where He has placed us. He is able to make every servant to abound more and more to the end of His journey.

Our friends in the nominal church organizations have a system of taking away what they call "dead branches." But, dear friends, that is not the work of the individual members in the Body of Christ; if any of us try to determine who shall be taken away, we at once get into trouble; it is the Father's business to take away the "dead branches." What we want to do is to do the work which the Lord has given us to do, and which will not be anything big or wonderful. How wise that we have not the responsibility of the big things yet—while we are in the leaky earthen vessels.

This setting of the various members in the Body is for the perfecting of the saints, and for the work of the ministry, and for the building up of the Body: verily, as we walk in love one with another, we realize that our work is very imperfect. We may not now see all that is being done, but since the Lord has made the arrangement, it is accomplishing just what is intended. One may build his faith house a little higher and another a little lower, and there may seem to be a lack of faith in some when there is not; when we get to the end of the way, we will all see alike. In the meantime we can trust the Father, being careful that we walk worthy. We do not want to be of those who walk in darkness, but of those who walk in the light, speaking the truth in love.

Satan has always had one course. Whenever he would bring a dissension, he would do so through those who would make merchandise of the "members" using complimentary speeches, but, "by their fruits ye shall know them." We are not to say that those who make factions are vicious of heart and candidates for the second death. Those who are set in the body are "set" there for the "building up" of the saints and will be careful not to tear down. If we see wolves in sheep's clothing, we need not be deceived by them. We remember it was written by our Lord that "it must needs be that offenses come, but woe to the man by whom the offense cometh." The question for us is, Are we walking in love and helping to build up the saints, and striving ourselves to be built up into Christ? We are to apply the Scriptures to ourselves and take heed that we be not carried away by every word of doctrine and thus be of those "ever learning and never coming to a knowledge of the truth." We are to consider Christ, and look to Him in the Word; as we see the wonderful example He has set us and consider the Word He has left for us we will be changed from glory to glory into "the image of the Lord."

The purpose of speaking the truth in love is that we may grow up. This is the end of the commandment. Love out of a *good conscience*, a PURE HEART, and an UNDISSEMBLED FAITH. As each is walking worthy of the Lord, he is changed into the character likeness of our Lord and Master Jesus. That is the great present purpose and work of our Father in us. It is written of this class, that, "AS He was so are we in the world." Our Lord said, "AS my Father sent me, so I have sent you." We must know Him and the fellowship of His suffering. If it was necessary that our Lord should be perfected as the Great High Priest through trials and sufferings in which He demonstrated His full faith and obedienec, *more so we.*

Verse 17: "This I say and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind." We are to walk worthy of our high calling.

Verse 18: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." We want to keep our hearts with all diligence. Let none of our hearts be hardened by any delusion of sin. There is nothing we need to be more careful of than the little things. We do not want our hearts hardened through ignorance or darkness.

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." This word "lasciviousness" in the Greek means looseness in language as well as in life. If there is looseness in our lives toward the Father, our Lord, or the prophets, pastors and teachers; if we get in a loose way of thinking and talking and doing in these things, we are in danger.

Verses 20 and 21: "But ye have not so learned Christ, if so be that ye have heard him, and have been taught of him, as the truth is in Jesus." So we put off our former walk in life. Peter says that we are to flee away from the corruption of the flesh. The desires of the flesh will always be attractive to us, unless we have these precious promises before us. You remember the Israelites when they came out of Egypt did not at once enter into the promised land, because of unbelief. We, too, are journeying toward a promised land, and have "exceeding great and precious promises." We want to add to our faith virtue and all the other qualities mentioned, 2 Pet. 1st chapter, that doing these things, we may never fall.

Verses 22-25: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

"And be renewed in the spirit of your mind;

"And that ye put on the new man, which after God is created in righteousness and true holiness.

"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."

This seems almost an unnecessary admonition to give to those who are walking in love. However, did you never realize how easy it is to make a statement regarding persons or facts and apparently in love, while really dissembling; a natural condition of the fleshy heart. We must believe all we say, and when we cannot believe, we do not want to pretend we do. We are on trial for life or death, and we must take heed to ourselves, and put away all lying, remembering we are members one of another. When angry we are not to sin. I know from experience that I cannot trust myself. If we get angry, we are to do what the Apostle said, "Let not the sun go down upon your wrath." If we nurse it and let it go over to the next day, Satan is sure to make a stumbling block of it. If I feel that some brother or sister has injured me, what am I to do about it? The Apostle says to forgive him, *even as Christ forgave you.* If we close today right, we are in position to start tomorrow right. We are to give no place to the devil, who, as a roaring lion goes about seeking whom he may devour. He also hides himself as an angel of light. If we do not guard ourselves Satan will find a place to creep in; but we do not want to give any place to him—we are to walk circumspectly, remembering that the days are evil.

Verse 28: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." We want to see to it that as far as in us lies we walk honestly with all men.

Verse 29: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Is not that fitting down pretty closely? We are to see to it that the words of our mouth are such that the Lord can use in the building of one another up. We want our conversation one with another, and our walk in life to be the kind that edifies; thus doing, we are walking worthy of our vocation; otherwise we are not.

Verse 30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The word of the Lord is given to us in order that we may be blessed with it. Paul said that Christ was washing the Church with the bath of regeneration that He might present it to Himself without spot or wrinkle or any such thing. If there is anything in the Word that we understand and do not live up to, we thus grieve the Spirit of God. The more we have respect for the Word of God, the more will the seal of the Lord's likeness be impressed in us.

Verse 31 and 32: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

We are to put all these things away from us and to do all things without murmurings or disputings—inward reasonings—that thus we may be sincere and without offense, giving no occasion to ourselves or others for stumbling.

Therefore, beloved, I would close by admonishing you in the words of the Apostle:

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for asmuch as ye know that your labor is not in vain in the **Lord."**

Discourse by Pilgrim Brother R. E. Streeter. Subject: "THE IMMINENCY OF THE KINGDOM."

WE ARE becoming more and more deeply impressed with the solemn significance of the days in which we live. We are standing at the verge of the greatest event of human history, namely, the establishment of the kingdom of God over the earth. Only a few years more will the present order of things continue, and then the kingdom foretold by the prophets of Israel, and of which our Saviour taught His disciples to pray for to come, will begin to exercise its Divine authority over human affairs. With what different emotions do we think of this matter now, since our Heavenly Father has vouchsafed to us a knowledge of what that kingdom is, and what will be the results of its sway to the peoples of our planet, from those possessing us when our conception of that kingdom was warped and distorted by the erroneous views of God's purposes for mankind, as set forth in the creeds of Christendom.

We have learned that this kingdom is designed to bring blessing to all the families of the earth, that all the peoples who have ever lived on the earth since the first man Adam, are to be awakened from the sleep of death, and have realized to them an opportunity, under the gracious sway of this Divine kingdom, to attain to everlasting life, to be restored to human perfection, and dwell upon the earth made into a paradise, like the first home of man in Eden. As we begin to apprehend the meaning of Jehovah's words contained in the oath-bound covenant, "In thy seed shall all the families of the earth be blessed," that the seed referred to represented Jehovah's "anointed," Christ and His glorified church; and that these together constituted their Heavenly kingdom,—then it was that the Scriptures began to be understood and our hearts were made glad as we learned of the "great feast of fat things" to be spread for all mankind, under this gracious dominion. We learned that this was according to an eternal purpose of the Great Jehovah. We learned that the blessings to come to mankind were far beyond anything the human mind had been able to grasp or conceive.

We came to see that the Kingdom promised was identical with the "Mount Zion" of God's prophets, to which the nations of the earth would come (Micah 4:1-4); that the "mountain" of Isaiah 25:6-10, in which a great feast would be prepared, and in which the ignorance and supersition concerning God and His character and purposes would give place to knowledge, in which sorrow and tears would give place to rejoicing, and when death should ultimately be destroyed, was only a figurative term for this blessed and holy kingdom.

We then began to distinguish between the two figurative feasts of Scriptures, the marriage nuptials to which the overcoming saints of this Gospel Age are invited, and for which in this present life they are preparing, and the one already referred to, as to come to "all people."

The times and seasons of God's plan then began to be seen by us, that this Gospel Age is the appointed time for the gathering out of the nations the Heavenly Bride of Christ, and that of a future age, of a thousand years, called times or restitution, was arranged for in the Divine counsels, for the granting of earthly, human favors to the whole world.

We gradually came to see that the "stone cut out of the mountain without hands," and which itself became a "great mountain" filling all the earth, described in the vision of Nebuchadnezzar's dream (Dan. 2), was only another description in symbol of the calling out of this age this kingdom class, and their future exaltation to the kingdom honors with the Lord Jesus Christ, and the exercise of its benign influence amongst earth's inhabitants.

We are sure, dear friends, that the time of so important an event, an event fraught with such momentous consequences, both for the Church and the world, would not be hidden from God's people. If it were so, it would be entirely unlike God's methods of dealing with His people in times past. The time of the first advent was very clearly pointed out on the page of Divine prophecy. All the events

of the Lord Jesus' ministry on earth were spoken of by the prophets of Israel during the long centuries intervening up to the advent of the Messiah. Indeed, when our Lord came to the river Jordan and was baptized by John, He began His preaching with a reference to the fulfillment of a time prediction then occurring. He said, "The time is fulfilled and the kingdom of God is at hand." (Mark 1:15.) The reference was evidently to Daniel 9:25, in which we have recorded the prediction of the angel Gabriel concerning the very time of the Messiah's first advent to the Jewish nation. In this prophecy, among other interesting matters, we learn that from the time of the going forth of a decree to restore and build Jerusalem (which was at that time in ruins), unto the advent of Messiah, the Prince, there would elapse a period of sixty-nine weeks (of years) or four hundred and eighty-three years. This time prediction was a very familiar one to the devout ones of Israel, and it was through a study of it, and others uttered in connection with it, that caused the pious Simeon to become possessed with the blessed conviction that he would live to see the Lord's anointed. And we learn that the Lord honored his reverent meditation of this inspired prophecy, and permitted him to see the infant Saviour and clasp Him in his arms. (Luke 2:25-34.) And another, a devoted widow of four-score and four years of age, named Anna, was in the temple at the same time, and recognized the child Jesus, and spoke of Him to all who were looking for redemption in Jerusalem. (Luke 2:37, 38.)

Indeed it was the privilege of all the nation to have known that their Messiah had been born, and to expect that at the age of thirty He would formally announce Himself and begin His work among them; but, alas! only a few were in the proper heart condition to understand these inspired predictions, and thus profit by the knowledge. The Apostle Paul in referring to this very condition of affairs in Israel, said, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him." (Acts 13:27.)

The period of our Lord's ministry and the thirty-seven years thereabout which succeeded, were referred to as a time of harvest, during which the "wheat," the devout of the nation, would be enlightened and invited to become members of the heavenly kingdom, and become inducted into spiritual sonship, and the chaff, the blinded ones of the nation, be cut off from special favor and be cast out of their land. This period was just forty years in length, and may properly be named the harvest of the Jewish age. This period typified or foreshadowed another of the same length at the close of the Gospel Age. In fact it is quite generally believed that the whole Jewish age or history of fleshly Israel was a Divine foreshadowing of the Gospel Age, or history of the professed Church of Christ, the period of the call and preparation of the heavenly spiritual kingdom class.

That we are now not only in the harvest period of this Gospel Age, but within five years of its close, is a most startling assertion to some. Nevertheless, that this is a fact, is more capable of demonstration than was it to the nation of Israel in our Lord's earthly life, that their age was terminating. We are not to expect that the world will have any knowledge of this, or that it would be of any benefit to them, if they did have. In fact, it is the teaching of the Scripture that the events in connection with the inauguration of the Heavenly Kingdom would be of such a character, that only those who were acquainted with the "sure word of prophecy, that light that shineth in a dark place until the day dawn," would be able to note them as the Divine harbingers of this great event. The prophecies of Christ and the inspired apostles concerning the manner of the second advent, and the events which are to occur in connection with the overthrow of the present political, religious and social order, are clothed with such strong, figurative and symbolical language, that even the larger number of the professed people of God will find themselves in the very midst of these closing scenes and be unaware of what is transpiring until it will be demonstrated, by supernatural occurrences. The advent of Christ is compared to that of the coming of a thief in the night. Likewise the coming in of His day is likened to the same thing. The prevailing view that Christ will be manifested to the physical eyesight of all mankind at His second advent, is one that will not stand the test of a reasonable interpretation of all the Scriptures bearing upon that event. The Scriptures teach that Christ is now a Divine being, possessing a Divine body like Jehovah, the Father. They also teach that no human being, as such, could look upon Him and live, whom "no *man* hath seen or can see." (1 Tim. 6.) He, Himself, said just previous to His departure from earth, "I go my way and the world seeth me no more." And so when we read that they (the world) shall see the Son of Man coming in the clouds, we are to understand that they will see Him in the sense of to *discern*, to become aware of the fact, that He has made His advent, and this knowledge will be evidenced to them, not by seeing Him in the literal clouds, but by beholding the symbolic storm clouds of trouble in connection with the overthrow of all the present selfish institutions and organizations of men. It will be the privilege of the watching ones of the Lord's people, however, to discover the fact of Christ's presence before this time; indeed shortly after the advent occurs, at the very beginning of the forty-year harvest. This knowledge will come through the "knock" of prophecy, "the light which shineth in a dark place until the day dawn."

There have been given in the Scriptures many signs or evidences, the observing of which would give evidence to the waiting, watching ones, that the second advent had occurred. Of these, probably the chronological periods which all terminate either at the beginning or the close of the forty-year harvest, are the most significant. The other signs or evidences, however, are so closely associated with the chronological that the one cannot be considered without the others.

The chronological prophecy, which we will consider first, is the one associated with what is termed in the Scriptures, "the times of the Gentiles." This prediction covers the long period in which the Jewish nation, God's ancient people have been under the dominion of earth's nations. The period began with the overthrow of Zedekiah, the last king of Judah. This is referred to in Ezek. 22:25-27, as follows, "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown . . . I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him." The period ends with the overthrow of the Gentile nations, which will occur at the end of the forty-year harvest period, at the close of the present Gospel Age. Gentile times began then with the beginning of the seventy-years' desolation of the land of Israel, by the Kingdom of Babylon. The seventy years ended in 536 B. C., with the decree of Cyrus, king of Persia, permitting the Jewish people to go back to their land. It will therefore be seen that the overthrow of Zedekiah occurred just seventy years before this, in 606 B. C., which marked the beginning of the times of the Gentiles. This long period of Jewish subjugation is referred to in Lev., 26th chapter, as "seven times." A time in the Scriptures is three hundred and sixty years, seven times would therefore be two thousand, five hundred and twenty years. This period will terminate, then, in 1914 A. D. It will readily be seen that the end of the forty-year harvest period of this age will occur at the same time. Forty years previous to this would bring us to 1874 A. D., the beginning of the harvest, which would mark the advent of the Lord of the harvest. It certainly is very significant, to say the least, that there are several chronological predictions of the second advent era which ended in 1874 A. D. As one of these mentions a very significant matter to occur at its termination, we will consider only this, as our time is limited

It is found in Dan. 12:12-13, and reads, "Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days. But go thy way (Daniel) till the end be: for thou shalt rest and stand in thy lot at the end of the days." In this utterance we are informed that Daniel should not rest (sleep in death) and rise again for his lot, or portion at (after) the end of the days. This chronological prediction is given in connection with two other periods, all three of which begin at the same time, and are to be understood as fulfilling on the day for a

year principle. The first is spoken of as a "time, times and a half," the second as twelve hundred and ninety days (years), and the one we are considering as thirteen hundred and thirty-five days (years). It is in connection with the first and second that we are enabled to discover where its beginning is found. The first period is mentioned in Dan. 7, in the same mystical sense as "a time, times and a half." It is mentioned as covering the time when the people of God of this Gospel Age will be under the dominion of a false persecuting religious power. It reads, "And he * * * shall wear out the saints of the Most High * * * and they shall be given into his hands until a time, times, and the dividing of time." It is very evident from the context and other Scripture references to the same matter that the religious power of evil referred to is none other than what is commonly called the Papacy. This power is elsewhere in Scriptures referred to as "the abomination of desolation." It was to take away the daily sacrifice. The daily sacrifice of the Jews was the typical morning and evening sacrifices of animals. The anti-type is that of Christ's sacrifice. It is, doubtless, the latter that is referred to. It would therefore mean that this power, the Papacy, would do this. This has been fulfilled by that power in the substitution of the sacrifice of the Mass for that of the sacrifice of Christ. In connection with the second period, that of the twelve hundred and ninety days (years), we are enabled to discover the beginning of the three predicitions. It reads, "And from the time that the daily shall be taken away and the abomination that maketh desolate is set up there shall be the thousand, two hundred and ninety days." (Dan. 12:11.)

It is evident that this prophetic time or period began with the establishment of the Papacy as the supreme ruling authority over the true and false church of God. We learn from history that previous to the sixth century there had been a rivalship for this position of honor between the bishops of Antioch, Constantinople, Alexandria and Rome. The dispute for authority was finally settled by Justinian, the emperor of Rome, who in 533 A. D. issued a decree constituting the bishop of Rome head over all the churches of Christendom. It was not, however, until 539 A. D. that this decree was fully enforced and the bishop of Rome obtained this dominion, exercising his authority from Rome itself, the city of the Caesars.

The first period, the twelve hundred and sixty years, ended in 1799, when the power of the Papacy over the saints of God ceased. The second period, the twelve hundred and ninety years, ended in 1829, which time marked the beginning of a distinctively second advent movement in the true Church of God.

It is after the mention of this latter period that the one (the last) ending in 1874 is referred to, namely, the one thousand, three hundred and thirty-five years. Its ending was to mark the beginning of the era of blessedness in which would occur the entering upon their inheritance God's people. The order of these events as we learn from the New Testament is first the "dead in Christ," the Church the body of Christ, and in the same harvest, *the end of the age*, at its close, would come Daniel with the Old Testament worthies.

The prophecy was given, however, more particularly for the enlightenment and upbuilding of the Church. We have mentioned next in a general way and in a few brief words what the New Testament Scriptures describe very particularly would occur at the beginning of the harvest. The prophecy reads, "O, the blessedness of him that waiteth and coming to the thirteen hundred and thirty-five days." In other words, that a wonderful blessing to God's people the waiting ones would then be given. From our Lord's own words uttered in a parable we learn what this blessedness is. We find this parable recorded in Luke 12, in which our Lord said, "Let your loins be girded about and your lights burning, and ye like unto men that wait for their Lord when he shall return from the wedding, that when he cometh and knocketh ye may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke 13:35-37.)

We note that our Lord here exhorts His people, especially those who will be living in the close of the age, to be in an attitude of waiting and watching, that they be in an attitude of expecting His return. This would require a diligent searching of the Scriptures to discover the manner as well as the times and seasons of His advent. He also implies that His advent would be made known by "knocking," evidently the knock of inspired prophecy, both chronological and eventual. He further said that those servants who would be in this attitude, and who became aware of His second presence, would be specially served by Him; indeed, would have a feast spread for them to partake of. Of course, this can refer only to the knowledge of His plan, a fuller knowledge than had ever been given before. Do we need to state what this knowledge is? Who that has received the knowledge of the "hidden mystery" and of the times of restitution and of God's purpose to exalt the Church to share in the glory of its Lord, and to be associated together with Him in the bringing of a lost world back to God, but knows that the 1,335 days have reached their termination? We know that the wonderful revelations concerning God's plan, which have come to us, satisfy all our longings, and is in itself an evidence that the Lord's promise contained in this parable is being realized to us, and that the thirteen hundred and thirty-five years ended in 1874 A. D., and that our Lord is now present. And, further, we know that as in the past He dealt with His people, so likewise is He doing now in the harvest of the age, using a special channel to dispense the "meat in due season." Let us first give thanks to the Lord for His loving care in this particular, not forgetting or neglecting to recognize and appreciate our indebtedness to the unselfish, self-sacrificing spirit shown by this chosen vessel, and give to it our support by our prayers and in whatever way we may have opportunity.

Discourse by Pilgrim Brother Isaac Hoskins. Subject: "CRUCIFIED WITH CHRIST."

Text: *"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."* (Gal. 2:20.)

THESE words bring to our attention life and death as they are known and experienced by the Christian. They have no application to the world at large. The inspired Apostle was speaking of the special class of which he was a member, and which he recognized as peculiarly separate from the remainder of men by reason of the fact that those who composed this class were made subjects of Divine mercy and favor.

"I am crucified with Christ; nevertheless I live." All know something of the measure of human life that all possess, and of the death that takes from them their existence sooner or later. But only the Christian believer knows and appreciates the life and death with Jesus Christ, spoken of by the Apostle in our text. What the world calls life, is death from the scriptural standpoint. It is not necessary to wait till they enter the tomb before they experience death; our race is born dead. Born under condemnation, with disease and decay inseparably fastened to their constitution, and therefore death has passed upon all men.

"I am crucified with Christ." What does it signify? Dead with Christ. Crucifixion was the Roman method for the execution of the death sentence on criminals. Crucifixion therefore certainly means death. It was not simply that Paul was constantly finding his Master's cross in the midst of his labors, and being wounded by the offenses and persecutions, by the enmities which it stirred up. In a very real though mystical sense he had been crucified with Christ—had become dead with Him. Nor

was he alone in this. He was constantly addressing his fellow Christians as those that were dead. "Ye are dead and your life is hid with Christ in God." "For if we be dead with him we shall also live with him." These and similar passages emphasize in the most solemn manner the fact that consecrated believers are dead in Christ.

But, if this death is not common to men in general, a death that is known only to the follower of Christ, what does it signify? And if there is a reality about this death, of what does it consist? It is of great importance that the Christian shall be able to answer these questions and understand what it signifies to die with Christ. For instance, if we would ask the majority today what it meant to be crucified with Christ, to be dead with Christ, the common answer would be that death with Christ means dead to sin and therefore signifies to give up the gross immoralities such as murder, theft, drunkenness, and various other evils. And that one becomes alive with Christ by living what they call good and righteous lives. But the Scriptures give quite a different answer to this question. Not that the Scriptures have any disagreement with the thought of the necessity of putting away sin in its every form, not only in its outward, grosser manifestations, but also the hidden form, in the heart. The Scriptural standard takes hold of not only the outward appearance, but also of the heart, its thoughts and intents, as we read, "Man looketh upon the outward appearance but

God looketh upon the heart." Our Lord's death consisted of something of still greater import and significance than that of merely being dead to sin. In the first place it would not be proper to speak of our Lord as being dead to sin, because He never had any sin to which He could be dead, "He was holy, harmless, undefiled and separate from sinners, and therefore never having indulged in sin, there is no sin in which we could say, He became dead to sin. Not till we have the eyes of our understanding opened to grasp the lengths and breadths of the Divine purpose respecting Jesus Christ are we prepared to appreciate His death. The Scriptural view of the matter is that our Lord Jesus, the Holy One, came forth from God for the purpose of bringing deliverance to our race from sin and death. To accomplish this important work it was necessary that the great penalty of death resting upon the race should be removed. To remove this penalty meant that it must be suffered and endured by another.

As Christians we are all aware of the fact that Christ made this offering Himself to God when He was thirty years old, and that the experience that followed the presentation was a sacrificial one, sacrificial sufferings; that while it is declared that He was a man of sorrow and acquainted with grief, yet none of these were because of His own personal sin, but rather they were the result of the sacrifice that He had made at the beginning of His ministry.

In view of this situation in the case of Jesus Christ, what shall we say today of these words of St. Paul? "I am crucified with Christ." Do they not imply that the one uttering them is sharing in the same kind of experience that Jesus endured, sharing in that death, and as we are all compelled to see that Jesus' death was not a death to sin, not a putting away of sin, for He had none, but a sacrificial death that He died, in respect to the position of His existence as a man with all that this included of human pleasures, He died in respect to things that were good and right and proper so far as human nature is concerned. And so it is with the Christian who received the exhortation that He hath set us an example that we should follow in His steps. The Christian must be dead to sin, in every sense of the word, as far as possible, just as our Lord was before He began His work at thirty years of age. But in addition to this, we have a call to associate with Chirst in His sufferings, which means death in respect to us as human beings, human things, human rights, joys, pleasures. Not that they are sinful, neither were the things that our Lord sacrificed sinful. And the Christian believer is one who has a call to share with Him in these experiences, and make his life, as it were, an offering for sin, for the same purpose and for the same reason that our Lord gave Himself and died in order to redeem the world.

"If any man will come after me, let him deny himself and take up his cross and follow me." In these words, Jesus Christ introduced the matter of our death with Him and we note that it is given in the form of an invitation. This invitation to forsake all and follow Him is presented in very different language from the usual invitation given in His name today. The general thought today in connection with an invitation, "Come to Christ," might be expressed thus, "We invite, we urge upon you to escape an eternity of torture, of misery, by accepting Christ as your Saviour." How different from this is our Lord's presentation of the matter in this text.

Our Lord's words contain no urging, no insistence that there is no alternative. On the contrary they present to the mind obstacles which must be encountered by those who become the Lord's followers—the crosses they must expect, and thus our Lord invites His disciples to consider well what they are doing before taking the step. In this respect it corresponds with our Lord's other utterances on the subject. As for instance when he gave the parable of the man who proposed to build a house and laid the foundation and afterward was not able to complete the structure. On this parable the Lord builds the teaching that His followers should count the cost of discipleship in the same calm, methodical, calculating manner in which they would count the cost of the erection of a building; and that they should make sure that they sufficiently desire the results to carry forward the conditions necessary to attain them. His words are, "Whosoever does not bear his cross and come after me can not be my disciple." He explains further that this implies that he will love the Lord more than father and mother and wife and children, and brothers and sisters, yea, more than his own life. Kindly note, dear friends, that the class to whom our Lord addressed these searching requirements of discipleship; he addressed not vile sinners, not aliens, strangers, foreigners from God's covenants and blessings, but those who were already the recipients of these—the Israelites.

It is of this class that He declares, "No man having put his hand to the plow and looking back is fit for the kingdom of God." This class must be thoroughly imbued with a zeal for God and for righteousness; must gain some reasonable conception of the good things which God hath in reservation for them; must have some appreciation of the kingdom privileges, else they will not be persevering enough nor zealous enough to fight the good fight of faith, and overcome the spirit of the world with the Lord's assisting grace. And it was not only a kindness on the Lord's part to make clear and definite the terms of sacrifice, but it was reasonable also that He should not inveigle any into taking such a course contrary to the true zeal of their hearts. For the world in general there is provided the dispensation of the fullness of times, the Millennial reign,

the time of restitution of all things, when Satan shall be bound that he should deceive the nations no longer. Then will come the time when "Whosoever will may take of the water of life freely." But for this present age we have the narrow way of sacrifice, of self denial, of death with Christ, in order that we might be qualified to be the joint-heirs and associates with Jesus in the kingdom and in the great work of the future age.

It is from this standpoint that we see the great design of our Heavenly Father, and are enabled to rejoice that we are counted worthy through our Redeemer's merit to walk in His footsteps and to take up our cross and follow Him through evil and through good report. And we are assured of His sustaining grace by the way and final victory and joint-heirship with Him in the kingdom if we thus continue steadfast to the end.

"If any man will come after me" signifies, if any man desires to be a follower of mine, to walk in my steps of obedience to the Father's will and to share with me in the Father's reward. Such are to know that the cost of such discipleship will be the cross-bearing. Cross-bearing signifies enduring of trials, difficulties, disappointments—the crossing of the human will and preferences by circumstances and conditions permitted of the Father.

Let us note, dear friends, that this whole proposition of following Jesus signifies death to us in respect to human things. But are we then to understand that Jesus Himself was dying when He uttered this invitation to take up the cross, and was the Apostle Paul experiencing death when he said, "I am crucified with Christ?" We answer, most assuredly. Both of these were undergoing a dying process at the very time they made those utterances. We call to mind the words of the Apostle, "I die daily," and again, "I bear in my body the marks of the dying of the Lord Jesus." The dying of the Lord Jesus refers to the three and half years of his sacrificial experience. He died in the sense that He gave up His human will, which represented the sacrifice of His humanity, His human nature, human pleasures, hopes, desires, ambitions, and so it was there that His crucifixion began, in the sense that His human will was given up as He Himself said, "Not my will but thine be done." And so it was with the great Apostle when he said, "I am crucified with Christ." And the same also with all who have fellowship with Him as members of His body. We remind you here of the words of the Apostle Peter, "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise." Again he exhorts that "WE should no longer live to the flesh but to the will of God." Again we have the words that "Christ hath set us an example that we should follow in his steps." To follow in His steps would therefore mean to walk as He walked, to take the steps that He took. The first step after believing in Jesus and of accepting justification through Him would be that which our Lord took, viz., the consecration of humanity, as represented in the sacrifice of our wills.

The will is the individual, the Ego, and holds the command, the rulership of our time, influence, ability and talents; hence, to surrender the will to God means a surrender of all these to Him. If the will changes, draws back, ceases to be obedient to God, ceases to be submissive to His arrangement, the whole condition changes, and the relation to God as a member of the Body of Christ terminates. But if the will continues faithful to God and desirous of serving Him and His cause, though the service and cross-bearing be not done faithfully, the Lord will carry such through, and by chastisement and correction in righteousness they shall ultimately be saved so as by fire, "By tribulation."

The cross or the crucifixion began at consecration, when we made a full surrender of ourselves to the Lord, when we gave up our wills and thus become dead to our former selves. The desire to give up our own wills and to accept God's will must be a joy, a pleasure on the one hand and from the higher standpoint; while on the other hand it will mean pain and sorrow, disappointment, death so far as the flesh and its desires, hopes and prospects are concerned. But let us not overlook the thought that our wills must be sacrificed willingly.

Our Lord's sentiments were, "I delight to do thy will, O my God, yea, thy law is written within my heart." (Psa. 40:8.) And so all who would be His disciples must not only count the cost of the cross-bearing, because of the opposition of the world, the flesh and the adversary, but they must have a somewhat similar spirit to that of our Lord, in connection with the sacrifice of their wills; they too must delight to have God's will done in them. He who has completely sacrificed his will to the Lord's will has gained the victory at the start, which will make all the remainder of the Narrow Way comparatively easy. He who has merely hacked and mutilated his will instead of killing it outright will find extra difficulty at every step of his journey, and never gain the victory unless he has finished the sacrifice which he imperfectly began.

But, "Has the victory then been completely won when the will is fully sacrificed, given up?" "No." The experience of the cross must continue. The Master has enjoined to not only take up the cross but to bear it after Him. This bearing of the cross refers to the continuation of death in us. If the taking up of the cross meant the death of the will, the bearing of the cross will mean not only that the will shall remain dead, but that the various qualities and powers that go to make up the will shall actually die. And what are these? We answer, these are human desires, affections, ambitions.

So Paul says, "I am crucified with Christ, nevertheless I live." Life and death are thus shown to be going on at the same time. But how can this be? How can one be living when he is dead? When Jesus offered Himself in sacrifice He was begotten to new life in the days of His flesh, begotten of the spirit. But what is signified by this begotten or begetting experience? We answer, the Holy Spirit acting upon our Lord not only prompted Him to sacrifice, but enlightened Him respecting His calling to the Divine nature, constituting a transforming power upon His mind, changing His hopes, desires, affections, from human to divine, changing the whole course of His mind from the time of His sacrifice of the human; for while these were dying day by day, His mind was becoming spiritualized. The new heavenly hopes, prospects, ambitions, desires were being quickened, and this constituted in Him the begetting of the spirit. Thus it was in this way, while He was dying He was living. And so it is with those who are invited to share with Him in His calling to a change of nature. How forceful are the words of our text, "I am crucified with Christ, nevertheless I live."

We have an illustration of this in nature. A shoot or bud bearing one kind of fruit is cut from the tree, and inserted or transplanted into the body of another kind. This, of course, is done very carefully and scientifically.

As there are certain qualities and characteristics common to the two kinds of fruits the result is that the foreign kind transplanted into the body of the other kind takes hold of the life, grows and develops, but still retains its own nature. But this is not all. In connection with this grafting process, the nurseryman uses the axe or knife and severs the main portion of the tree just above where the foreign fruit bud has been planted. This is done that the life might not go to feed the natural tree; but that it might be conserved and concentrated to send forth the life of the new sprout. Here we have a forceful lesson concerning our subject, an illustration of how the living and dying progress simultaneously. The Divine programme provides that some of our race shall experience a change of nature, and as we saw in the case of the change of one kind of fruit to another, so also is the change of one nature to another. One must give place to another, one must die in order that the other may live. The new spiritual life has its beginning when the believer, as a result of the Holy Spirit coming upon Him, is inspired and prompted to desire and seek for the higher life, the spiritual, the divine. And just as the knife was used to cut down the natural tree, that its vitality might be spent upon the new life implanted there, so it is in our spiritual experience. Our natural life as human beings must be cut off, and this is accomplished at the giving up of our wills, when we consecrate our all to be dead with Christ and to live with Him in the spiritual realm. This having been done, the result should be that all the life and power of our existence should go to nourish and feed the new nature.

But there is still a further lesson in our illustration. After a transplanting of the new life and the cutting off of the natural tree, a very few days will witness the putting forth of various sprouts all around the body of the tree. These all spring forth as a result of the main portion of the tree having been cut down, and they are all manifestations of the natural tree and have no connection with the new life that has been planted there. And if these new shoots of the natural tree were allowed to grow the result would be that the new life planted there and represented in the one little bud, would be completely overwhelmed and swamped by all of these natural branches springing forth. The experienced nurseryman, therefore, very wisely cares for and protects the newly started life by going about the tree and breaking off all of these natural sprouts, and thus all of the life of the tree is conserved to send forth the new nature that he wishes developed. This process must be gone through several times because the natural sprouts will continue to manifest themselves till the new life has become suficiently developed to draw on and absorb the natural life of the tree. In the course of time the natural sprouting forth of the tree ceases, because the new nature has triumphed sufficiently to prevent any of the life going to waste by being drawn on by natural sources.

Do we not observe parallel conditions with this in connection with the development of our spiritual nature? As we still have the human bodies of flesh, do we not realize that the natural disposition or natural inclination is still there along earthly, human lines? And do we not realize that these would spring forth in the form of the various desires, ambitions, aspirations, even though our humanity, as represented in our wills, has been cut down? The lesson therefore is that as we realize these various inclinations of the old nature asserting themselves and seeking gratification, shall we not, like the faithful nurseryman, cut them off, that thus the various powers of our existence or being may not go to feed the old nature, but the new?

We need not be alarmed if we find these living exertions of the old nature continually manifesting themselves for some time after the giving up of our wills. It will only be as the new life grows and becomes strong that it will conquer the old, or absorb all the life of our existence, so there will be no time or opportunity for the gratification of the old or natural life. As a matter of fact we will find that it is those who have died in some particular of their nature that have the most abundant life towards God. If affections have been slain by the cutting off of cherished objects; if the selfishness has been pruned by the loss of property; if the pride has been slain by some great humility; if the self-reliance has been weakened by some sore defeat or sickness, then God's strength, which is made perfect in weakness, has an opportunity for exercise unknown before. Repression, mortification, death have to be going on all the time in respect to our human nature, if the life of God, the new nature, is to be made manifest.

Did our beloved Apostle realize this conflict when he said, "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other." What is given to the flesh is generally taken from the spirit. So that one can not feed his pride and his pleasure, his love of gain and his love of applause, without at the same time starving his soul. Every cent of our wealth which we put into needless luxury constitutes a draft upon our spirituality. Every redundant pleasure which we indulge in is a lien upon our religious life. And this is the contest that is going on in every one of us.

Here is the secret of the Apostle's glorying in the cross that had crucified him to the world. His "old man," he declared, had been slain with Christ; the rooted affections of the natural heart, the unsatiable ambitions of the carnal man had been pierced with the nail of crucifixion. Not utterly freed from them all was He as yet; but they had been delivered over to death and their destruction was certain. And now life was dominating him and not death.

But do we ask with astonishment, why the Lord Jesus must be so hard a Master? Does He delight in the stern exactions that gall and hurt, that constitute this crucifixion experience? We answer, that it is only to our humanity, only to the flesh, that it seems severe. His revelation shows us the great love back of it all—that we might reach the highest attainment possible. Hence the Son of God having borne the cross Himself, has left it for us to bear after Him, that it may complete in our person what it began for us in His; that as we have been justified by the cross which He endured for us, we may be sanctified by the cross which we endure for Him. Christ did not die to exempt us from crucifixion, but to lead our way to it. "In as much, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." And all this is that we may have life instead of death, and be heavenly beings instead of earthly beings. Let us remember then that the cross, self-denial, etc., are never an end, but are always a means. Hence it is that we are to reduce the area of our humanity, only that we may broaden and extend the horizon of our heavenly nature.

Think you, then, that God is a cruel master, that He sometimes permits the avenues of external senses to be closed by affliction, and that He requires you to narrow them rather than to widen them to the pleasures of this world? It is only that He may compel you to retreat to the inner sanctuary of the spirit, where He reveals Himself.

But before leaving our theme let us note briefly another class which the Scriptures bring to our attention, those who appear to be alive spiritually but are dead, or are experiencing spiritual death. There have been some, there are some today, who exhibit the form and motions of life but are really without it. Men call them alive. God calls them dead. The Revelator refers to this class in the message directed to one of the seven churches; he said, "I know thy works, that thou hast a name, that thou livest and art dead." These may be termed the dead living in the world.

The Lord of Life often places a tombstone where we should put a door-plate, telling us that here is a sepulchre instead of a residence; while on the other hand He writes in the Book of Life many a name which we might consign to the list of the dead.

Let us note here that these thus chided by the Revelator, having a name to live and were dead, that these were Christians by profession. They were not without activity, for their works are spoken of; they were not without the profession of being religious, for they had the name of true disciples still. But their works, we judge, were dead works. They wrought in the energy of the flesh, perhaps, rather than in the power of the spirit; they were impelled by the zeal of ecclesiastical ambition rather than by the fire of love. At all events their service was so defective that neither soundness nor their activity could save them from the awful sentence of death.

It is not, of course, that we are in danger of too much effort, but that there may be too little life inspiring it. Do we not see that it is possible that there may be services in God's Church which may be impelled by the same force that drives a factory or a warehouse?

Here is where we touch the secret of the Sardian condemnation, "I know thy works that thou art dead." It is in serving God with the spirit of the world, in working for Christ with the zeal of a man, in doing our duty with a lifeless heart, that we fall under this judgment.

Looking about us today, do we not meet with disappointment as we observe many who identify themselves in Christian service as followers of Christ, serving, laboring and striving from other motives and other ambitions, other than those of glorifying God? Here we are reminded again of the great Apostle's words, "Though I speak with the tongues of men and angels and have not love, it profiteth me nothing," and do we not recognize, therefore, in order for activity and service to be Christians, we must be energized by the Spirit of God—that the spirit of love must be the mainspring or motive inspiring us to do whatever service we engage in? Therefore, if we value our life in Christ let us not neglect those things which can be done only by the Spirit of God dwelling in us, bringing forth the fruits of the Holy Spirit, adding one and another of the qualities of the Divine mind to our own; and living such sober and godly lives as to convince the world that Christ is in us. "For if we do these things, we shall never fall, for so an abundance entrance will be ministered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ."

My brethren, let us see to it that we are among the dead in Christ, that according to the flesh we are crucified with Christ, and that we are truly alive in Christ as new creatures; not merely in profession and theory, but in actual practice and in fact, that this living condition may be manifest, proven by fervent desires, and living efforts towards the heavenly things.

Here we pause. It is not that we have pleasure in considering the serious side of this situation as we have, not that we delight in thinking of the dangers by the way; but both the Scriptures and our experiences confirm our conclusion that it is necessary that we should sometimes look into the region and shadow of death in order that we may be warned to flee from it. Let us then search our hearts by the light of God's Spirit and discover what beginnings of spiritual decay are there; let us try our souls by the light of the Scriptures to see what germs of growing and spreading death are there. And in the language of the Psalmist continue to call upon our God, "O Lord my God, lighten thou mine eyes, lest I sleep the sleep of death."

But, in conclusion, we turn our minds to the happy and hopeful side of our theme, the gaining of the crown after the bearing of the cross; for this is the import of the whole matter as stated by the Revelator, "Be thou faithful unto death and I will give thee a crown of life." As we contemplate this happy thought of being changed in a moment to be forever with the Lord, to share His likeness, and to wear the crown with Him, how strange it seems that we should permit any clinging to the earthly nature to hinder us in the attaining of those heavenly things. And yet we believe that with many of the Lord's people there is a natural shrinking from that change to come, partly because of the fleshly tendency to cling to the things of time. It is as if a child had been born and spent all of its life in the Mammoth cave. How impossible it would be for him to comprehend the upper world, because he had seen nothing but the scenery and surroundings of the cave. His parents might tell him of the world outside the cave, of its light and life and beauty, of its joy; they might heap up the sands into mounds and try to show him how grass and flowers and trees grow out of the ground, till at length, with laborious thinking, the child would fancy he had gained a true idea of the unknown land. And yet, though he longed to behold it, when the day came that he was to go forth, it would be with a measure of regret, because of the natural attachment to the natural surroundings, the familiar crystals, the rock-hewn room, and the quiet that reigned therein. But when he came up some summer morning and beheld the grandeur of the earth, the birds singing in the trees and the heavens bright and full of sunlight, and the wind blowing softly through the green leaves all a-glitter with dew, with what rapture would he gaze about him and see how poor were all the fancyings and interpretations which were made in the cave, of the things that grew and lived without; and how would he wonder that he could ever have regretted to leave the silence, the dreariness and darkness of the old abode. And so it is with us when we think of emerging from this cave of earth into the higher realm. Our natural state is like the cave, dark and dreary from the natural standpoint. But by nature we have become accustomed to these natural things that can be seen and felt, that the result is a natural attachment to them, in spite of the fact that we have been informed of the higher and more glorious world, and in spite of the fact too that we have set our hearts in the direction of the heavenly things with the hope of attaining them.

But I trust that with us here today it is not that we really in our hearts wish to cling to the earthly things that are passing away, but that whatever of such inclination there may be, that it is of the flesh and not of the Spirit.

Synopsis of Discourse by Pilgrim Brother F. H. Robison.
Subject: "THE OPENING OF THE PRISON."

Text: *The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isa. 61:1.*

IT IS not our purpose, dear friends, to stand before you in our own wisdom, nor yet in the wisdom of man, but rather we trust in that pure wisdom of which God, alone, is the author and which we are aware is not in the highest repute amongst mankind in general. For as the Apostle Paul says in the first chapter of his first letter to the Corinthians and the eighteenth verse, "The preaching of the cross is unto them that are perishing, foolishness; but unto us who are being saved it is the power of God." I am sure that each one of us would be willing to be counted amongst the foolish if the preaching of the cross *be* foolishness. For the Lord tells us through the prophet that the wisdom of man shall not stand. "The wisdom of their wise men shall perish, and the understanding of their prudent men shall fail," because "they have rejected the word of the Lord, and what wisdom is in them?"

We invite your attention more particularly to the words of the Lord as recorded in the 61st chapter of Isaiah and the first verse. "The spirit of the Lord God is upon me, because he hath anointed me to preach the glad tidings to the meek; he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound."

First it is necessary for us to determine whether or not these words are literal, that is referring to some literal captivity into which the Jews may or may not have gone, or whether they are figurative and applying to some more extensive captivity. We believe on evidence to be brought forth that it is the latter. Let us consider the last clause particularly. "The opening of the prison to them that are bound." These words suggest to our minds at least four main thoughts. First that of a prison—a place or condition of bondage or confinement. Second, that of prisoners—those in such a condition of bondage or confinement. Third, by inference, and by many other texts which we will see later on, a prison keeper, or warden, or captor, one who has the immediate or present control of the prison house. Fourth, a great deliverer, who is here described as proclaiming liberty to the captives and opening the prison to them that are bound.

If we have the proper idea respecting the prison and the condition pictured by that figure we will be better able to appreciate who the prisoners are, who the captor is and who the great deliverer is.

We understand the prison referred to by the prophet to be the great prison house of death and we turn for corroboration for this thought to the 16th chapter of Ezekiel and the 53rd verse. "When I will bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." We know that the captivity referred to in this case is the great captivity of death, for Sodom had long lain in ashes when these words were spoken and it could not therefore refer to any local captivity.

To thoroughly appreciate the force of the figure we must be sure that the death state is a condition properly pictured by a prison, which of course represents bondage or restraint of our life, rights and privileges. We turn to the definitions given in the Scriptures of this prison and we find to most thoroughly bear out the picture. In the first place Jehovah Himself, the very best authority possible, tells us that the death sentence meant a returning unto the dust—a going into oblivion. (Gen. 3:19.) Further the wise man tells us that the "dead know not anything," that "their love also, and their hatred and their envy is perished," that "there is neither work nor device, nor knowledge nor wisdom in the grave whither thou goest." (Eccl. 9:5, 6,

10.) The Psalmist says that "He returneth to his earth: in that very day his thoughts perish." (Psa. 146:4.)

Seeing what the prison is we can certainly appreciate who the prisoners are—the whole human family—"All in Adam die." "Death has passed on all."

The Scriptures say that he that is the captor is the Devil, "He that hath the power of death." He who has opposed the best interests of the human family from Adam's fall. He is admitted by our Lord to be the Prince of this World (Jno. 14:30), and again by the Apostle Paul to be the God of this World. (2 Cor. 4:4.) Our Lord again refers to him in a little parable saying, "How can one enter into a *strong man's* house and spoil his goods, except he first bind the strong man? and then he will spoil his house." (Matt. 12:29.) The cause of His opposing attitude is declared to be ambition. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look

upon thee and consider thee, saying, is this the man that made the earth to tremble, that did shake the kingdoms; that made the world as a wilderness, and destroyed the cities thereof; *that opened not the house of his prisoners?*" Satan has not liberated any of his prisoners because he has not the power over death. That work is appointed to the Great Deliverer.

We are sure that the deliverer is our Lord and Saviour, for He Himself applies them unto Himself. At the first of His ministry we read of Him: "And he came to Nazareth where he had been brought up; and as his custom was, he entered into the synagogue on the Sabbath day and stood up to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book and he gave it again to the attendant and sat down. And the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them: *This day is this Scripture fulfilled in your ears.* And all bare him witness and marveled at the gracious words that proceeded out of his mouth." Then and there began in a public way the carrying out of this glorious prophecy. The fulfillment of it all was invested in Him.

Here, however, arises in our minds a question propounded by the Prophet Isaiah again in the 49th chapter and the 24th verse: "Shall the prey (the human family) be taken from the mighty (Satan) or the *lawful* captive be set free?" If lawful captives how can they ever be set free? In other words, how can God continue to be just and ever be the justifier of anybody? On examination we find that the sentence of death upon Adam was thoroughly lawful and just and right because he had the ability to resist the temptation and was forewarned and was not deceived. Some may say, I see easily enough how Adam got into prison and how that it was right with him, but I do not see how that affects the balance of the human family. The solution is simple. If Adam was placed in prison and had no posterity at the time of his imprisonment and if he ever had any children, since he has never been liberated, it necessarily follows that they must have been born in prison. So the Apostle says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "By the offence of one judgment came upon all men to condemnation." "By one man's disobedience many were made sinners." (Rom. 5:12, 18, 19.) So we see that the prey cannot liberate themselves from the mighty power of death for they are all in prison and who can release himself and let the others out? "None can by any means redeem his brother, nor give to God a ransom for him." (Psa. 49:7.) But when man can do nothing, when there was no eye to pity and no arm to save, then His own arm brought salvation. The sighing and groaning of the prisoners came before Him and His determination to carry out this feature of His plan is expressed by the Prophet Hosea: "I will ransom them from the power of the grave: I will redeem them from death: O, death, I will be thy plagues: O, grave, I will be thy destruction, repentance shall be hid from my eyes." In pursuance of this intention God sent forth His own Son into the world to die and redeem many. "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life." "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor (in order) that he might taste death for every man."

Our Lord has already done this; why then has not the prison been opened wide and everyone delivered from the thralldom of death? Ah, we learn that the prisoners are not going to be liberated without order, but that the Divine arrangement is to liberate those during the Gospel Age who desire to have freedom, who are weary and heavy laden, and that these shall be taught of His plans and purposes in advance by a normal training, as it were, and prepared to act as teachers for the balance of mankind. Then when this great work shall have been accomplished shall be brought to pass the opening of the prison for the world. They shall be brought forth "to their former estate," "unto the judgment resurrection," to walk upon the highway of holiness if they are appreciative of the grace bestowed upon them. Then he that leadeth into captivity shall have gone into captivity and the blessed and holy influences of the glorified Christ shall be exercised to the healing of the diseases and blindness which have been incurred by the long stage of captivity.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Though severe His judgments be.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

BROTHER W. H. BUNDY

At the close of Brother Robison's discourse, Pilgrim Brother Walter H. Bundy sang the "Vow Song" to music which he had arranged, which we here reproduce together with the words.

Lord, this Vow that I Have Taken.

REBECCA F. DONEY. ARRANGED.

1. Heaven-ly Fa - ther, I a - dore thee! Hal - lowed be thy ho - ly name;
2. Dai - ly will I pray, re - mem - ber All thy ser - vants, dear - est Lord,
3. O'er my thoughts, and words and ac - tions, I a clos - er watch will keep,
4. Lord, I know the pow'rs of e - vil Are in - creas - ing ev - 'ry day;
5. Lord, in all my dai - ly deal - ings Toward my breth - ren in the Truth,

Might - y an - gels bow be - fore thee, Should not mor - tals do the same?
Those who la - bor as one fami - ly, To dis - pense thy pre - cious Word,
That I may be used more free - ly In the feed - ing of thy sheep.
Try - ing to en - snare and hind - er Those who walk the nar - row way.
I will not by word or ac - tion Do what thou wouldst not ap - prove.

May thy rule of love con - trol me, And thy will in me be done;
Those who lone - ly go, as pil - grims, Those who trav - el two by two.
Oh, I want thy Word to cleanse me, By its pow'r to set me free,
Nev - er will I list - en to them; Lord, I fear their sub - tle pow'r,
Pu - ri - ty shall mark my con - duct: Chaste in tho't and word I'll be.

Hear the Vow I make be - fore thee, In the name of Christ, thy Son.
Those who vol - un - teer to scat - ter Gold - en gems, like morn - ing dew.
From all flesh - ly im - per - fec - tions, And to make me more like thee.
From their ev - 'ry snare pro - tect me, Help me, keep me, ev - 'ry hour.
That the im - age of my Mas - ter May be per - fect - ed in me.

Refrain.

1–4 Lord, this Vow, that I have tak - en, I could nev - er keep a - lone.
5. Lean - ing on thee, in my weak - ness, Trust - ing thee for promised grace.

When I think of self, I trem - ble; When I look to thee I'm strong.
I will take this Vow and keep it, Till I see thee face to face.

Extra copies of this music on sheets of suitable size for pasting in the back of your "Millennial Dawn Hymnals," can be secured by ordering from the compiler of this Report, address as on page 3, at the following rates:

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Discourse by Pilgrim Brother F. W. Williamson. Subject: "PRIVILEGES AND RESPONSIBILITIES OF CHRISTIAN DISCIPLESHIP."

Text: 1 Cor. 16:13: *"Watch ye, stand fast in the faith, quit you like men, be strong."*

OUR text, dearly beloved, is a message directed to a particular class of people. It is not addressed to the world—those under the dominating lethargy of selfishness, who are mindful of the things of the flesh, and who serve the "god of this world," Satan, as he continues to work in the hearts of the children of disobedience. Such are unable to appreciate the language of the Apostle as he speaks of the necessity of being wakeful in a time of danger, alert to realize besetting difficulties, and vigilant in repelling the attacks of the enemy; as he also urges steadfastness in loyalty to the faith once delivered to the saints, declaring that the soldiers of the Lord must acquit themselves as men—valiant men—in the conflict and be strong of heart and purpose to overcome in the great warfare against the world, the flesh and the devil.

It is only a small company of "peculiar people"—the Watchmen of Zion—who have become identified with the Lord's plan and purpose of this present time by coming out

from the world through an acceptance of Jesus Christ as their Ransomer, and who have had such a deep appreciation of that blessed peace with God secured by their faith in the precious blood of Christ that they have been willing to make a full surrender of their lives to the Lord by a consecration unto death, who are able to realize the import of this message and to hearken to its admonition.

To these it is a clarion call to remember their privileges and responsibilities as the disciples of Christ, an exhortation to constant activity in the fulfillment of the obligations which they assumed when they entered the service of the King of Kings. I trust, beloved, that it is a message which appeals personally to each one of us in this auditorium this morning. Let us give it a personal, heart-searching application as we consider the lessons the Apostle would have each one learn, to whom the text is addressed. He is speaking to you and to me in an intimate, heart-to-heart sense, and he means that each one of us shall examine his own heart and mind to see whether or not he is rightly using his opportunities, and faithfully performing his part of the contract which he entered into with the Lord when he made his consecration.

Let us emphasize each phrase of the text, and note the forceful value of each as we apply it to our own needs and determine that by the grace of God we will be more zealous and earnest than ever before in following the injunction of the Apostle, which is more necessary to the Church of Christ today during the closing years of the harvest than at any time during the Gospel Age.

"Watch ye;
Stand fast
IN
THE
FAITH!
Quit you like men;
Be strong."

The Scriptures remind us that there are three great foes opposed to those who are New Creatures in Christ Jesus—enemies which in many insidious, subtle ways may undermine and overthrow our faith in the Lord and the promises of His love unless we are hearkening to the words of divine inspiration. These three great opponents are The World, The Flesh and The Devil, and it is absolutely essential that the watchmen on the walls of Zion shall be fully awake to the danger, alert to perceive the approach of the enemy, and unceasingly vigilant in repelling them, if they are to overcome these powerful foes and finally to stand approved before the Lord as conquerors, "yea, more than conquerors, through him who hath loved us and bought us with his precious blood."

"Ye are not of the world, therefore the world hateth you," is the Lord's reminder to us of the enmity existing between the New Creature and the spirit of worldly desire, ambition—selfishness. And yet there is a subtle allurement in the favors that the world has in its power to bestow that appeals mightily to the human intelligence, so that the natural tendency is to evade the hatred of the world and look for its approval. Oh, that we may be fully on guard against the worldly suggestion to look for honor, praise, fame, place, position, as opportunities for "doing good" amongst our fellows. The argument is that we should not conceal our talents, our influence, nor limit our power for uplifting the human race, by following a "narrow" course in our lives—a way that promises only difficulty and trouble for ourselves, and circumscribes our privileges in individual effort on behalf of the race in general. The world frowns upon the "Narrow Way" of Christian discipleship because it fails to perceive that by this means the Lord is preparing a class of "kings and priests," who, through the disciplines and tests of the tortuous course, are being qualified to reign with their Lord and Head for the very purpose of administering that beneficent rule of righteousness which will be the greatest "reform movement" that the world has ever known—greater than human mind could conceive or devise—which will mean blessing and favor to every child of Adam who is willing to accept these on the terms of obedience to the Lord and the Kingdom of Righteousness. Our privilege during this present time is to hearken to the Lord's Word, and thereby learn that His will concerning us is not that our energies, powers and abilities—which we realize to be, at best, inadequate and inefficient to accomplish anything of real value in emancipating the groaning creation from the domination of Satan's rule—should be expended in comparatively useless effort, but that our activities should be directed in a channel that will bring the greatest praise to the Lord's name, and spiritual profit to our own hearts, thus making us "meet for the Master's use" in the great work of bringing blessing to all the families of the earth in God's due time.

The Apostle reminds us what is God's will concerning us: "This is the will of God, *even your sanctification.*" (1 Thess. 4:3.) It is God's will during this age of preparation of the members of the Body of Christ that "whoso cometh unto God by him" shall be sanctified—set apart for a holy purpose—set apart from the world and all that the world may hold in honor and esteem; separated from our former hopes, aims, ambitions and aspirations, even as the

typical Levites were separated from the rest of the tribes of Israel in order that they might serve the Lord God. It was to the Levites that the Prophet Moses spoke reminding some rebellious ones amongst them of the honors and favors God had vouchsafed them, "Seemeth it a small thing that the God of Israel hath *separated you from* the congregation of Israel *to bring you near unto Himself?*" It was the most precious favor that could have been bestowed by Jehovah upon any creature of the human family during that time that they might be drawn near to Himself to serve Him in His Tabernacle, and if that was a position of blessing and favor to the typical Levite in His typical service, how much more favorable and blessed is the opportunity given us during this Gospel Age to be separated from the world and all the honors of the world, to serve Him by faithfully doing His will and to ultimately share the glorious privileges of being seated with our Lord in the throne to engage with Him in bringing blessing to all the human family! Perhaps there have been times in our experience when we have not fully appreciated this privilege of *separation from* the world in order that we might be *separated unto* the Lord and His service. If so, is it not because we have been to some extent at least negligent of our responsibility as watchers—watchers over our own hearts, and watchers against the approach of the enemy? Perhaps we have come to appreciate something of the great cost to ourselves to be separated from the world. But, dearly beloved, should this make a difference in our estimation of the Lord's bountiful favors and of our privilege of being approved by Him? Many of the dear Lord's children have had to consider separation from the dearest and most precious earthly ties as they have hearkened to the Lord's invitation to sanctify themselves that He also might sanctify them. Our Lord intimates that even though the earthly things might be as dear as the right eye, or as precious to us as a right hand, it would be far better to separate ourselves from these and gain the approval of the Lord than to retain them and fail of receiving the privileges of the Kingdom. There is no association or advantage that the world may offer that can compare with the privilege of having the Lord's favor, and realizing that faithfulness to Him, despite the difficulties and obstacles of the present experience, will mean the glorious opportunity of living and reigning with Him—"Kings and priests unto God, to reign on the earth."

I have sometimes heard some of the Lord's dear people speak of the "compensating advantages" which the Lord bestows upon those who are willing to relinquish worldly honors and favors for the opportunity of serving Him. They put the Lord's rewards and the world's rewards into a pair of balances, so to speak, and weigh them against each other —comparing the merits of both. Dear friends, I think such an attitude is exceedingly wrong. It is not a *compensation* which we receive from the Lord—as though it were a price paid for value received. There is no *comparison*—for compensation suggests comparison—between the mean, small, sordid, transitory things of the world and the glorious opportunities which are to be ours beyond the vail, association with Christ in His throne, receiving of His glory and nature, and having the privilege of telling the whole world the message of "glad tidings of great joy." The human mind is not capable of grasping these blessings, for "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him, but God hath revealed them unto us by his spirit, which spirit searcheth all things, yea the deep things of God." Having learned of them thus how necessary it is that we shall realize their value transcending every earthly thing, and instead of thinking of them in the sense of comparison, let us realize that it is all *contrast* between the two—the worldly things are unworthy of any comparison with the things that be of God, which are eternal in the heavens. Only as we are awake to the subtle temptations of the world, and watchful against them, may we hope to cope with and overcome them.

The fleshly tendencies of the human heart are more than willing to meet the world half way, ever ready to hearken to its suggestions of worldly honor, fame, privilege, etc. The Prophet describes this condition when he declares, "The heart is deceitful above all things and desperately wicked." (Jer. 17:9.) It is for this reason the Apostle reminds us of his own attitude, "I keep my body under, and bring it into subjection, lest having preached to others I myself should be a castaway."? (1 Cor. 9:27.) The Apostle recognized the untrustworthiness of the flesh as he endeavored to faithfully perform the obligations and responsibilities of His covenant of self-sacrifice, and He demonstrated His watchfulness against this tendency by keeping the earthly desires and aspirations in control—by exercising *self-control.* Oh, how essential that you and I should learn this lesson, dearly beloved—how necessary that our bodies should be kept in subjection to the new mind, the disposition of righteousness and truth, which is the Holy Spirit. And how necessary that we shall be constantly on guard to apprehend the fleshly weaknesses and look to the Lord as the Captain of our salvation for aid to overcome the foe as we perceive its conspiracy with the world to overthrow our loyalty to the Lord and our faith and trust in His loving arrangements on our behalf.

Sometimes the flesh suggests that the cross we are bearing is too heavy for our frail bodies to endure—that the Lord never intended His children to suffer so much, that if we would lay aside the burden occasionally and fraternize with the world and take a keener interest in its concerns we would be better prepared to fulfill our responsibilities as Christians, and experience a deeper zeal and energy in the cross-bearing than before. But, ah! dear friends, this is but a wily temptation to entrap our souls, and if we are not on guard—not watchful—assuredly we will be entangled in the meshes of a web set by the Adversary through the agency of the flesh. True it is that at times the cross seems heavier than we are able to bear, and at such times it is so easy to hearken to the fleshly suggestion to lay it aside for a while; but the watchful disciple of Christ realizes that faithfulness under the cross is the testimony of his loyalty to the Lord, and instead of desiring to lay it aside for ever so brief a season he will the more earnestly pray for grace and strength to be able to endure the cross—knowing His promise that He "will not permit us to be tried above that we are able to bear, but will with every trial provide a way of escape, that we may be enabled to bear it." Praise His Name! "He is faithful that promised." "We know in whom we have believed and are persuaded that he is able to keep all that we have committed unto him against that day." Let us take the Lord at His Word, and as we keep on guard against the flesh, repressing every earthly tendency to the full extent of our ability, may we be able to realize that the assurance of glorious victory is ours as we trust in Him who is the Captain of our salvation. It is not our battle alone, thank God! Were it so we would assuredly fail; but the great King of our hearts is the Commander-in-Chief of our forces and we have confidence that we "can do all things through Christ who strengtheneth us."

"If God be for us, who then can be (prevail) against us?" With the Lord on our side the issue is never in doubt, but if we neglect our responsibilities as watchmen, we may at times be led to feel that the outcome depends upon our own individual efforts and abilities. Then we realize our own nothingness, and if we are rightly exercised by what we have learned of the Lord's methods through watchfulness of His Word, we will flee to the throne of grace for help in our time of need. Some one has said, "One with God is a majority." Each of us as individuals is as a cipher—nothing. A cipher has no value unless it follows a numeral. A row of six ciphers counts nothing, but if the numeral one (1) is placed before them they make 1,000,000. So in our relationship with the Lord. If we fail to recognize Him as our great Leader and Instructor—if we do not look to Him as the source of our strength and help—we are valueless in the conflict with the world, the flesh and the Adversary, but as we realize that "Our help cometh from the Lord (alone)," and continually look to Him as the Author of our faith until He shall become the Finisher of it, assuredly we will be enabled to "finish our course with joy—triumphant through his grace!"

In all of our temptations and difficulties we recognize the great Adversary as the master mind using every agency under his control to effect if possible the overthrow of our faith and trust in the Lord. It is the Adversary who seeks to use the world as an opponent of the Lord's children. It is the Adversary who assumes a dictatorship over the flesh

and endeavors to use it to his advantage and the discomfiture of the New Creature. It is the Adversary who goeth about as a roaring lion seeking whom he may devour. It is the Adversary who arrays himself in a garment of light to deceive, if it were possible, the Very Elect. Satan, the "god of this world," would put darkness for light and light for darkness in his efforts to confuse and disturb those who have enlisted under the banner of the cross—who are striving to make their calling and election sure to the privileges of the Kingdom of God's dear Son.

But those who are awake to the dangers of the time, whose minds being enlightened by the Word of God, are alert and watchful against the world, the flesh and the Adversary, are encouraged by the assurance that "All the steps of a righteous man are ordered by the Lord," and with joyous confidence realize that nothing can separate them from the love of Christ as they are earnestly endeavoring to know and to do the will of God.

Our privilege and responsibility as watchmen is not confined to activity against sin and weakness and the snares of the devil, but includes opportunities of service on behalf of the brethren and for the Lord and His cause. A watchman of ancient times, stationed on the walls of a city, was instructed to be on guard against the approach of an enemy and also to be on the lookout for those who might be friends of the city and its inhabitants that at their approach they might be accorded the hospitality of the people to the degree that befitted their rank and friendliness. This was especially true in the case of the coming of the monarch of the country. As the watchman at his post would descry in the distance the king's heralds announcing his coming the word would be given to the people, ample preparations would be made by the loyal inhabitants, and as the king entered the city in the midst of pomp and acclaim the monarch would bestow his favors and honors upon those whose fealty and love deserved them. Just so is it true amongst the Lord's people. We have the privilege of watching for those who are the friends of the Lord and His Word, and as we recognize them we have opportunity to render them hospitality by according whatever of help and assistance lies in our power to give—doing good unto all men as we have opportunity, but especially to the household of faith—giving comfort and encouragement to the best of our ability, thus "bearing one another's burden and so fulfilling the law of Christ."

But we are specially enjoined to watch for the King. "Watch, that the day may not overtake you as a thief." We have a special promise of blessing from the Lord to those who have been watching for His coming. "Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth to serve them." (Luke 12:37.) Those who have been faithfully watching for the King, and through the Word of the Lord realize that we are now in His very Presence, have experienced the promised blessing. On the one hand the Adversary and all his agencies are arrayed against the children of the Lord and more active in their oppositions than ever before, but on the other hand we have the Lord.

"* * * more intimately nigh
Than e'en the sweetest earthly tie."

While the trials and difficulties may be greater, the joys and blessings are greater and more precious; for our Head and Lord has girded Himself and has made us to sit down to a rich repast at the table of His Word, and being thus nourished and sustained by the precious bread from heaven we are strengthened to go on to victory over the foes that beset our way, confident that our Present Lord will bring us through gloriously triumphant.

Our text, then, calls our attention to the necessity of maintaining our loyalty to the Lord and His Word: "Stand fast in the faith." To stand fast means to have that quality of steadfastness described in the word "fortitude," which the Apostle Peter mentions as one of the graces of the Spirit. (2 Pet. 1:5—Diaglott.) It signifies constancy and strength of character. Oh, how necessary that we should stand firmly in the liberty wherewith we have been made free in Christ—how necessary that we should realize that the retention of our privileges of this present time means that we shall continually keep our minds and hearts fixed upon our Lord and Head and follow faithfully the pathway where He leads. Let us then "hold fast the confidence and the rejoicing firm unto the end." "Let us therefore fear, lest a promise having been left us of entering into His rest we should seem to come short of it." We should have a proper fear of the possibility of trusting in ourselves—such a wholesome fear of our own weaknesses and imperfections that we will be afraid to trust ourselves away from the guidance and counsel of our dear Lord, and will keep "close, very close, to the Master," in order that we may be enabled to "stand fast."

The Apostle declares that our steadfastness should be in respect to the precious privileges of the "faith once delivered to the saints," and intimates that our standing must be "IN the faith"—not *at* the faith, nor *by* the faith, nor *through* the faith, but *in* the faith. We must be in the privileges and responsibilities of the Lord's service if we are to have the approval of our loving Lord. It is true that there are many dear people associated with the Truth who have a very high regard for it and for those who are faithfully endeavoring to fulfill their covenant of consecration, but who fail to appropriate the privilege of Christian discipleship to themselves. They are willing and ready to do anything in their power on behalf of the Lord's people—even assisting others to a knowledge of the Truth by recommending it in various ways and approving it before their fellows, but they hesitate in assuming the obligation entailed in full consecration to the Lord. Many such are willing to defend the Truth, and even willing to suffer somewhat for its sake. They are standing fast *at* the faith, rather than standing fast *in* the faith. Some imagine that the privileges of the Kingdom proffered to those who are standing fast *in* the faith are too great for them—that they could not feel it would be appropriate to aspire to be Kings and Priests unto God. They believe themselves too humble for the Kingdom of Heaven. Dear friends, if any of us believes he is too humble for the Kingdom of Heaven he has not become humble enough. He has not reached that degree of humility which acknowledges the Lord's way as best and which sets aside one's own individual preferences for the will of God. To stand fast *in* the faith we must come the way the Lord has outlined. After appreciating the privilege of our justification unto life, we realize the force of the Apostle's word, "We who *live* should not henceforth live unto ourselves, but unto him who died for us and rose again." That means a full surrender of our all to His service—getting inside the place where we can labor acceptably according to His will. Once we have entered that precious relationship with the Lord we must never leave it—we must *stand fast in* it.

The privilege of standing fast is in respect to THE FAITH—not any and every kind of faith, as may suit our own preferences and prejudices, but the one faith proclaimed through the Word of God. Only as we recognize the source of our faith to be the Word—and only as we accept it as the final arbiter of our belief can we be said to be *standing fast in the faith.* The Word is the touchstone by which we may prove true or false all that may be presented to us as the divine plan and purpose. As we see so many of the world's great ones departing from the faith into Higher Criticism, Evolution, Spiritism and other forms of modern infidelity, it behooves us to see that we recognize *the faith* as it is furnished us by our Present Lord during this Harvest Time, and to be steadfast in its defense—faithful unto death. Our faithfulness to the Truth of God's Word will without doubt mean severe experience which will test our hearts, whether or not we love the Lord with all our heart, mind, being and strength.

It may mean perhaps the opposition of some who are nearest and dearest to us in the world, but we have the promise of the Lord, "They that leave fathers and mothers, sisters and brothers, houses and lands, for my sake and the gospel, shall receive an hundred fold in this life." I recall the experience of a dear brother in England, who used to be a Socialist, then he became an Anarchist, in his search for something that would bring hope to the hearts of the groaning creation. His family were indifferent to his Socialistic and Anarchistic views, but some one gave him a copy of The Divine Plan of the Ages, and as he read it and appreciated it he went home with his heart full of the precious message of God's love and His glorious plan,

and assuring himself that his loved ones would rejoice with him. He told them the wonderful story and the change it had wrought in his life, and when he had concluded and looked with eager expectancy for words of encouragement and gladness from his professedly Christian father and mother, they told him, coldly, sternly, that "Millennial Dawn nonsense would not be permitted in their house," and if he chose to follow that way he should never darken their doors again. He could be a Socialist, or an Anarchist, but not a Christian! Though the dear brother has not been permitted to enter his father's home since then, he has appreciated the provision of God's grace in the promise of His love, and he has found fathers and mothers, sisters and brothers in Israel a hundred fold more than he had before, and houses and lands in equal proportion, for he is at home amongst the Lord's children wherever he may meet with them. If under such conditions as these one of the Lord's little ones is rejoicing in the privilege of standing fast in the faith is it not an example of encouragement to us that we may trust confidently in the Lord's promises of help in every time of need, and may we, too, loyally uphold the principles of the Truth, no matter what may be the cost to ourselves?

"Quit yourselves like men" is a reminder that the Lord desires, as the ones who shall inherit the privileges of the Kingdom, those who have a proper sense of the responsibility of the undertaking into which they have entered. A man, as the world honors and recognizes manliness, is one who faithfully carries out any contract or agreement in which he engages. Shall anything less than this be said of those who are followers of Jesus Christ, who had the testimony of even the heathen governor, Pilate, that He was *the Man* above all others? Surely our love for the Lord and our appreciation of the wonderful favor He has bestowed upon us, in that He is not ashamed to call us brethren, inspires us to a greater earnestness than ever in carrying out the terms of our covenant of sacrifice. May we then acquit ourselves as men who have a full realization of our responsibility and a determination to fulfill it with His assisting grace!

"Finally, my brethren, be strong." What is to be the source of our strength? The arm of flesh? Temporal prosperity? Earthly honor or position? Intellectual ability? Ah, no! Dearly beloved, our trust is not in the world or the flesh or anything that these can offer. "Be strong in the Lord, and in the power of His might." "Strengthened with all might and with all power by His Spirit in the inner man." These are the promises which assure us that our hope, stayed upon the mighty power of God, is as an anchor to our souls, both sure and steadfast, entering into that which is beyond the vail. With such a supply of strength available surely our hearts will be at peace amid all the turmoil which surrounds us as we endeavor to WATCH faithfully as the chosen of the Lord to combat the wiles of the world, the flesh and the Adversary, to STAND FAST in our loyalty to the Lord and His Word, to maintain our privileges and responsibilities IN THE FAITH, to QUIT OURSELVES LIKE MEN, realizing that this can be accomplished only through the Lord, and finally to be "STRONG in the strength which God supplies through his eternal son."

SYMPOSIUM—By Fourteen Speakers.

(Pictures of these speakers will be found in the group at the beginning of the Saratoga Springs Convention.)

"PUTTING OFF THE WORKS OF THE FLESH."

Brother A. M. Graham—PUTTING OFF ANGER.

THERE is a proper and an improper kind of anger. We understand that the Heavenly Father is angry at the wicked. The Scriptures give us to understand that there must be a proper kind of wrath. It is not that kind of anger that we are to put off. God's anger is not that of malice, impatience, etc., but anger that is exercised and controlled by the principles of love, justice and righteousness, and our Heavenly Father can exercise anger in harmony with these principles, and His anger toward man came about on account of sin, which has been manifested since sin entered in.

Not only did wrath enter the world so far as God is concerned, but so far as we are concerned also. The anger we see about us is due to the general unbalance of mind on the part of all since sin entered the world. There are none in the world today, no, not one, who has a sound mind. Indeed, the only ones who can in any manner approach unto this soundness of mind are the children of God begotten by the Spirit of Truth; they have the "spirit of a sound mind."

Now since we have lost this sound mind, it is impossible for us to exercise anger in a God-like manner. The world cannot exercise anger as God exercises it; they have malice and hatred in their anger; and we see what effect anger has wrought in the world because of this general unbalance of mind. It is that kind of anger that the Apostle wants us to put off; it has none of the spirit of love, righteousness or justice in it.

How shall we put it off. We can be sure that anger is a kind of malaria; it is spiritual sickness applied to the people of God. People come to Saratoga Springs to put off their physical ailments; so, dear friends, one of the best ways to put off the spiritual ailment—anger—is to drink copiously of the water of truth. If we have the spiritual system well flushed with the water of truth we will not be angry with any one, because we will have a large measure of the Spirit of Truth.

Another way to put it off is a very practical one. You remember some years ago in this country there was a great stir about the Resumption of Specie Payment. A great man stood up and said these words: "Why," he said, "gentlemen, the way to resume is to resume." So the way to put off anger is to put it off; put it behind your back, under your feet, stand on it!

Brother C. P. Bridges—PUTTING OFF MALICE.

MALICE comes upon us without our knowing it at times. A thing may not appear as evil, yet after we consider it carefully, sift it down, we find that there is in our hearts a certain amount of maliciousness which we intended to exercise towards some one or more of the Lord's people.

Why did the Apostle say "put off malice," mentioning this particularly? He wished to bring this subject, as well as other subjects, definitely before our minds; he mentions anger, malice, etc., in particular, that we might know just what the Lord expects us to do, and what we should not do. In this particular instance Paul says "put off malice." Malice is one of those sins that is not only a filthiness of the flesh, but also a filthiness of the spirit. In Romans 1:29 Paul speaks of two-fold sins, and enumerates maliciousness amongst those sins which are of the filthiness of the flesh.

Now, malice is a sin which affects not only ourselves, our own hearts, but also those against whom it is exercised, against whom these things are premeditated; it has a two-fold operation. So it is for our own good, as well as the good of others, that we put this off, get it out of our constitution, out of our make-up.

You know we are all students in the school of Christ; we learn the lessons of addition, subtraction, multiplication, etc., that is, along the line of malice, anger, etc., these things must be taken from us, out of our character; we must learn how to subtract them by the lessons given us by the great Teacher. In the school of Christ it is as

we learn the lessons of today that we can master the lessons of tomorrow. We must learn today to get malice out of our characters by giving heed to the Word, and profiting by the experiences through which the Lord leads us.

You remember we are also to take heed how we build, what kind of characters we build upon the foundation the Lord has given us. We are building a superstructure upon the foundation of faith in Christ, and all the things that we are to put into this superstructure are things that must be tested by fire. Let every one take heed how it builds. One man builds wood, hay and stubble; another builds gold, silver and precious stones. We know that these things, gold, silver and precious stones, are developed in the bowels of the earth when they are very hot; so we are to develop God-like characters through fiery trials. In order to get rid of malice, the Lord sometimes sees fit to permit these fiery trials, and if we are rightly exercised by these experiences coming into our lives, they will serve to remove these evils, hatred, malice, etc., out of our characters.

In the natural world there can be no vacuum; so there can be no vacuum in our hearts—either we will be controlled by the Spirit of the Lord, or by the spirit of the Adversary—malice, hatred, etc.

Malice comes into our hearts sometimes without our knowing it. Sometimes the Lord's people will be turning over in their minds some plan whereby they may down their brother; that is the spirit of malice, because we are considering something against Him.

So if we would have more and more of the character of Jesus, malice, one of the greatest of evils, must be taken out of our lives, otherwise we will not hear the joyful words of our Master, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Brother J. H. Cole—PUTTING OFF HATRED.

HATRED, another quality we are admonished to put off. We ask, Does not God exercise hatred? Yes; He hates evil, for evil is from the devil; but he tells us to put hatred off, for in so doing we are preparing for that perfect condition beyond the Millennial Age, as then, when all evil is done away, there will be nothing left to hate, but everything to lose. Evil will have become obsolete, hatred banished to oblivion.

Hatred is the antithesis of love, and as God is love, then hatred must stand for the devil. We are told to develop perfect love, which is life; then, on the other hand, if we exercise hatred it will lead to death, second death. Love is a fruit of the kingdom of light, therefore hatred is a fruit of the kingdom of darkness; and as love brings peace, joy, gladness, hatred creates unrest, discontent, misery. Hatred is either directly or indirectly of the devil, and when the devil is destroyed the last vestige of evil will have disappeared forever and hatred will be no more.

Some one has said egotism is self-esteem wrong side out, and it seems to me that hatred is love turned upside down. Brethren, let us keep the right end up. As the pen is mightier than the sword, even so is hatred more powerful than knowledge. How is that? We have been hearing recently of many being sifted out of our ranks. What is the cause? Lack of knowledge? No! for many of them were brethren of ability who had been in the way for years, and acquired much knowledge, probably some of them far more than most of us ever hope to gain. What was wrong then? A lack of love, and instead hatred in the heart. Thus it becomes very plain that knowledge alone, of any amount, cannot keep us from falling, for hatred is more powerful than knowledge; and no wonder we are admonished to put off hatred.

He who has hatred in his heart loves the devil, for does not our Lord say we cannot serve two masters? We will love one and hate the other. Therefore, if we hold hatred in our hearts it is proof that we love the devil, and of course to that extent hate the Lord.

Hatred is anger gone to seed. "Be ye angry and sin not; let not the sun go down on your wrath." Why not? Because if you do, you are likely to let it go down on your wrath tomorrow, and so on, thus storing away anger day by day, until finally it has become a root of bitterness in the heart, which finally develops branches of hatred, further developing into a sturdy tree; and this sin of hatred, when it is finished, bringeth forth death.

God is angry with the wicked every day. Why? Because He hates wickedness. It does not say He is angry with the sinner every day, for He is not; no, He loves the poor sinner to the extent that He sent his only begotten Son to die for him. They are sinners because they cannot help it, born in sin; but the wicked are a class who wish to be wicked, willingly and deliberately choosing the course of hatred. This course and its final end are spoken of in sixth chapter of Hebrews. Reading it as it stands it is the course of love, perfect love. They who have once been enlightened, and have tasted of the heavenly gift, made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if any have gone that far, they have attained perfect love, and our one aim and object in life should be to hold it, as Paul says, This one thing I do. As we have said, hatred is love turned upside down. We see it illustrated here, for as the Apostle says, they who have run this race, who have attained perfect love, have attained these five steps, if they fall away, if they turn it all upside down, it becomes fully ripened hatred, and it is impossible to renew them again to repentance.

God is long suffering with the sinner, not wishing any should perish, but with those whose hearts have become filled with hatred, all these wicked will God destroy with everlasting destruction.

Hatred and darkness are both of the same color, as black as night. He that hateth his brother dwelleth in darkness. Therefore, one who has hatred in his heart is blind and cannot see afar off, and sooner or later they are certain to stumble and fall over something and be seriously wounded, which may result in the second death; they went out from us because they were not of us, for their hearts contained hatred. How necessary then to put off hatred. The question arises, How may we do this? One Scriptural way comes to my mind: "Whatsoever things are true, just, lovely, of good report, if there be any virtue, if there be any praise, think on these things." And if we do these things we shall never fall. Why? Because there will be no place for hatred. What is the philosophy of it? It is this: Some time ago a certain professor in one of our great colleges discovered how to weigh a thought. At first we would be inclined to say, Weigh a thought? Such a thing is utterly impossible. But wait until we explain and you will see that it is quite simple and reasonable, as well as true. The professor had constructed an extremely delicate weighing machine upon which he placed one of the students and then balanced it perfectly. Then he told the student to spell a simple word, whereupon the scale immediately tipped, for a certain amount of blood rushed to the head in order to create this mental operation, and thus was a thought weighed. This is why the Lord tells us to think on holy things, for in doing so blood is rushing to those parts of the brain producing such thoughts and thereby those particular parts are strengthened and developed. If, then, we are thinking on true, just, pure, lovely things, those noblier thoughts of the brain are being developed. Character like unto our Lord is being cultivated, hatred is being cut off; or, in other words, the new creature is growing. Therefore put off hatred and keep it off, or else God will put us off as unworthy of His greatest gift.

Brother Dr. L. W. Jones—PUTTING OFF ENVY.

WHY should we consider such a topic at a glorious convention as this, and, still further, why should the Apostle Paul mention it in his advice to the Church, the Members of the Body of Christ?

We soon see, however, when we realize that we are still in the flesh—we are not actually dead as old creatures, nor actually alive as new creatures, only reckonedly so. There are two reasons why we should put off envy; first, because it is one of the works of the flesh, and we are not to walk after the flesh. Second, because they who do the works of the flesh shall not inherit the Kingdom.

In Proverbs 14:30 envy is likened to rottenness in the bones. From a surgical standpoint, a rotten or diseased bone is a very serious matter; because if the bones become diseased, there is nothing to support the body. To cure the condition, severe treatment is necessary; for the surgeon is obliged to cut, scrape and chisel away every particle of diseased bone—any who have had some teeth filled have had a realistic illustration of this principle, as the dentist used the drill.

Envy is just such a serious condition, for it spreads and infects other parts as the poison is absorbed.

Envy has its start in the mind, and is a condition of grief because of another's good condition; of pain because of another's prosperity. If not checked, it soon extends to the words, and then to the actions. In the classification given, the very next thing mentioned after envy is murder. Thus we see how serious a matter envy is, and why it will keep one out of the Kingdom. The first illustration we have of it is in the case of Satan, who became envious of Jehovah. By our words and actions we may murder another's character and influence, even though we do not take his literal life.

Like the diseased bone, the time to cure this condition is to kill or throttle the little viper in its incipient stage, when it is very young. The very first thought that comes to us and gives us pain because of another's prosperity is the time to check the disease. One of the best ways is to seek an opportunity to render a service to that person. Another way is to *take* the "Vow" and *keep* it, with the Lord's sustaining grace—keep a careful watch over our thoughts, words and actions, but especially of our thoughts.

Another help is, when we realize that we have any envy, to put in its opposite grace of contentment, and if that is not strong enough, then support it with other graces, such as love, humility, patience, long suffering, etc.

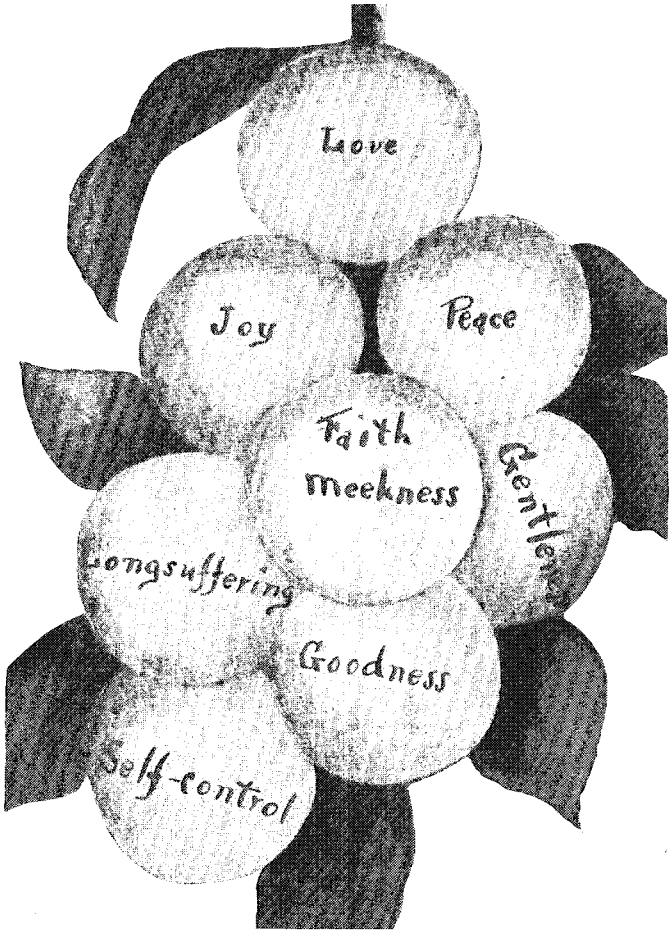
Brother C. A. Wise—PUTTING OFF STRIFE.

YOU remember the instructions received through the Watch Tower recently respecting the "Midnight Howl"—we are not here to stir up strife. From the fact that there is still strife among us is evidence that we are still carnal; if we were not, there would be no strife. In 1 Cor. 3:3 we read, "For whereas there is among you envying, and strife, and divisions, are yet not carnal, and walk as men?" If you and I are walking after the Spirit, or in the Spirit, there will be no division or strife among us. The devil is seeing that there is enough without you and I stirring up any more.

The definition of the word *strife* is "an act of striving; struggle; contest; emulation." If you and I have the mind of Christ, and have our affections set on the things above and not on the things on the earth, dear friends, the thought of strife will be gradually removed from us, because we are growing more like our dear Savior as we realize the shortness of the time. To the extent that we open the doors of our hearts and let the love of our dear Savior and Heavenly Father come in, all these things that come to us naturally, as fallen human beings, are crowded out. Let us try to stir up our pure minds by way of remembrance, encouraging one another, by growing, developing, taking on the various graces of the Spirit, emulating our dear Savior as far as we can.

It has been my privilege to be to at least twenty-one or twenty-two conventions; there is less strife at this convention than any I have as yet attended. So we praise the Lord! And this should be so, for we are nearing the goal.

"PUTTING ON THE FRUITS OF THE SPIRIT."



Brother C. A. Owens:—PUTTING ON MEEKNESS.

I THINK our usage of the word *meekness* is not correct; we use it rather carelessly, not in a Scriptural sense. We speak of our modest friends as being meek, or meekly submitting to so and so. I do not think this is the Apostle's usage of the word here. Meekness is not gentleness; it is not synonymous with gentleness, though in character both are very much alike. Meekness embraces gentleness, but it means more. The Apostle in his letter to Timothy admonishes him in this way: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." You see the Apostle puts meekness in the very last end of this catalogue. It is God's great characteristic. Meekness as exemplified by the Christian seems to be the sum total of these other Christian graces; just in proportion as those are developed, in that proportion will we be able to let shine forth in our conduct Christian meekness.

Again the Apostle says to Timothy in his second letter: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

We must conclude in looking back to our first experience in trying to impart this blessed knowledge of the Truth to our fellow men that we sometimes used just the opposite of meekness. When I began to see that the Bible was misrepresented by the doctrines of the nominal Church systems, I hated them, and I saw that it was not an easy thing to prevent some of that hatred attaching itself to those who were upholding those systems, because we did not make a sufficient allowance for their blindness. If we have love, patience, etc., then we ought to be able to follow the injunction of the Apostle in meekness answering those who oppose themselves. Those who oppose themselves as spoken of here by the Apostle I do not understand refers to those in the Body of Christ, but rather those who do not know any better, whose eyes have been blinded. We should bravely defend our position, defend the truth, but do it in meekness, in simplicity. I think one of the mottoes that we find in Zion's Watch Tower at the head of the columns for many years, expresses the thought in the Scriptural

sense in our work of presenting the truth to others: We should not be dogmatic, but humble, cultivating the Spirit of the Master.

Meekness is not docility, but it is a submission to the divine will or arrangement under all circumstances. A man may have meekness and yet be high tempered. Moses was the meekest man, yet Moses forgot his meekness when instead of speaking to the rock, he smote it twice. He forgot the meekness which would have made him completely submissive to God's will.

So let us cultivate, dear friends, all the characteristic meekness we can, and use it in our daily lives, in our business, in our families, and especially in the presentation of the truth, the glorious Gospel of Christ, to those who are yet in darkness.

Brother C. H. Swingle—PUTTING ON GENTLENESS.

N SPEAKING of gentleness we will use as a basis for thought the words of Paul to Timothy (2 Tim. 2:24): "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient."

Not being a doctor, I am unable to give a prescription for gentleness, but as a recipe for making gentleness would offer this formula: Take 50 per cent of Love, 15 per cent of Meekness, 10 per cent of Humbleness of Mind and add 25 per cent more of Love; take in copious and frequent doses. The language of the text sounds something like the ancient Jewish law, "Thou shalt not." It reads just as positively, "The servant of the Lord *must* not strive," but, on the other hand, "must be gentle," and he will thus become apt to teach.

The Apostle in writing to the Corinthians uses the words, "I beseech you," a number of times. It seems that this congregation needed considerable beseeching. There was strife among them. So as if he used all the other beseechings to lead up to this one, he finally says (2 Cor. 10:1): "I beseech you by the meekness and gentleness of Christ." So if we are asked how we may put on gentleness, surely we may reply, "By learning of the most perfect gentleman that ever lived, the one whom we used to sing of when children—'Gentle Jesus, meek and mild'—our King Jesus." Those who learn of Him must be true gentlemen and gentlewomen. Consider His gentleness as He spoke to Martha when she complained about Mary's lack of assistance: Instead of rebuking her sharply, or saying she was a bad woman; or ridiculing her, He spoke so gently that she was not stumbled. Again we recall the gentleness of Jesus in connection with Peter. He had told him about the betrayal, and that Peter also would deny his Lord. When Peter had done so, Jesus gently turned and *looked* on him. He did not say, "There, didn't I tell you so, Peter?" Peter went out and wept bitterly. After the resurrection, listen to the gentle Teacher again: "Go, tell my disciples *and Peter.*" No doubt Peter had been wondering if he ever again would be classed with the other apostles. How gentle were the Lord's words!

Our text says, "Be gentle unto all *men*," but as this word *men* is supplied by the translators, we see it includes everybody. Gentle in my home, to my wife, to my family? Yes! Some have thought that to be gentle to strangers is all right, but it was not needful at home. A big boy was seen on the street some time ago beating a smaller boy with his fists as if he would kill him. When asked, "What are you doing that for?" "Why," he said, "he is my brother." We must be gentle unto all, even our relatives.

But it seems to me the hardest test of our gentleness will be toward those who are leaving our fellowship and seemingly going away from God. You will remember how Jesus said with gentle reproof: "Could you not watch with me one hour?" As one thousand years constitute one day, so forty years would be approximately one hour. Before October, 1874, the saints were able only to watch *for* Jesus, but since then, during the Harvest, one *hour*, we may watch *with* Him. Some have watched with Him half an hour, some longer, and, sad to relate, some who have watched the longest are allowing their eyes to grow heavy and can no longer see the mystery, which is the test, as to whether we are watching *with* him. There remains but seven and one-half minutes, four hundred and fifty seconds! Let us send back the answer, "Yes, dear Lord, by thy help and grace of our heavenly Father, we will watch *with* thee." But let us watch with gentleness, dear friends.

Brother E. H. Thompson—PUTTING ON PATIENCE.

WANT to suggest that I shall not consider patience this afternoon from the standpoint of long suffering or meekness, but from the standpoint of willingness to wait.

I want to remind you of the Apostle's words that we have "need of patience that after we have done the will of God we might receive the promise." "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction." Let us take one, Noah, for instance, and think of the time during which he was building the ark, when he had to receive the jeers of the people; he did not see any rain; the ship had to be built; he waited patiently until in due time the Lord showed the need of that ship. Noah having gone into it, in patience possessed his soul. So we possess our souls in our patient waiting upon the Lord. "Rest in the Lord and wait patiently for him . . . and he shall bring it to pass."

Take our beloved David, who was the type of the Great Beloved. What patience he exercised in waiting after he had been anointed, until the king who lost the right of the kingdom had been taken away in the Lord's providence and David ushered into the throne of the Lord. Did David do anything against Saul? Did he complain, or murmur, or utter bitter words against him? Not that we have any record of. No, David's heart had something in it that enabled him to exercise that quality of patience. What was it? It was faith. Therefore, if we want to know how to put on patience, just remember that if we have faith in God, there will be no trouble about patience, and we will be able to possess our soul, preserve our lives, and to let patience perfect her work in us, because we trust that our Heavenly Father is able to vindicate us and to demonstrate in due time that we are His children.

The Apostle also calls our attention to Job's faith, to its end, or the result of its exercise; and we find that Job pleased the Lord far more than he had pleased Him before.

That which we get by exercising patience is far more than we could get by exercising impatience. In order that we may have our heart's desire we must exercise that patience which leads us to it. The Prophet David tells us it is good for a man to trust and patiently wait upon the salvation of the Lord. We do not want any other salvation but the salvation of the Lord. Therefore, if we have the faith, we do well to wait until the Lord brings the salvation.

There are not only the prophets who are examples of patience, but by the Lord's grace, there are examples of patience now. I think we have an example in our beloved Brother Russell. He is willing to wait patiently and let the Lord demonstrate whether or not he is that servant of the Lord. And I have in mind an instance in Washington, or very near Washington, of a beloved brother whom the Lord has richly rewarded for his patience. The brother is in the penitentiary. He received the Truth in the Columbus, Ohio, penitentiary, and was lately transferred to the government penal institution near the City of Washington. He is not only in the penitentiary, but in the insane ward of the penitentiary. That brother earnestly desires to get out from such surroundings, yet he is patiently trusting in the Lord and waiting for His time. What is the result? The Lord is using his ministry there and he is carrying on a correspondence with the newspapers in that section, causing a great deal of interest to be aroused.

Brother M. L. Staples—PUTTING ON LONG SUFFERING.

THIS, indeed, dear brethren, comes in line with nine other characteristics. We want to notice that the Apostle in Gal. 5:19-23, enumerating the works of the flesh, he has run over about seventeen items, and then he closes with these words: "Such like things," showing you that on the one side there are so many ways that Satan has been able to manufacture and thrust upon the world in his great effort to sink roots of sin down deep

into the human heart that the Apostle is unable to enumerate them all. On the other hand, we find enumerated in the twenty-second verse the fruits of the spirit, but it does not say *fruits*, but *fruit*. Fruits might mean different kinds; there are many kinds of works of the devil, but only one fruit of the Spirit. So here the Apostle, in order to identify the graces of the Spirit with the great I AM, whose name is Love, he says, "the fruit of the spirit is love;" that fruit is the capstone of all the graces of the Spirit, because God is Love. Then the Apostle continuing illustrates, so to speak, this fruit with eight illustrations, of which long suffering is one: "Joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such (he does not say "such like things," as he does in connection with the works of the devil), against such there is no law."

We notice how our Heavenly Father, whose name is Love, exercises this great principle, *long suffering*—patient endurance. Has He manifested this to us? Yes, He has, in many ways. Even after father Adam had become an enemy of God, He allowed him nine hundred years still to breathe and to walk to and fro in the earth (not with God, however). And so the Apostle says, "Be followers of God as dear children." There are many ways in which we can exercise this principle. If a brother is weak, slow in progress or the understanding of the Word, we must have long suffering towards him as God does toward us. I find some brethren using tobacco, which is very displeasing, yet we are to have long suffering towards them, if we find they are having difficulty in overcoming the habit.

The fruits of the Spirit are on the Lord's side, and the works of the flesh on the devil's side.

Brother E. F. Crist—PUTTING ON BROTHERLY KINDNESS.

WE HAVE seen such a demonstration of brotherly kindness during this convention that one would hardly think it necessary to tell you how to put it on. But we might say it is not a practical or fair test. It is like an engine pulling a train of cars down hill; that would not prove the strength of the engine. I trust, however, that when a pull comes up the hill kindness will be demonstrated in our characters.

Kindness is a disposition that contributes to the happiness and well being of others, and is cheerfully exercised; it assists them, alleviates their suffering and contributes to their needs in every respect. This is general kindness. But our subject is brotherly kindness. It is a similar operation of the same spirit as applied to brethren in Christ. Our Savior said, according to Math. 12:50, that those are His brethren who do His will—those who are developing this quality of brotherly kindness. You remember the Apostle Peter says, There are given to us exceeding great and precious promises, that by these we might be made partakers of the divine nature; this class is giving all diligence to add to their faith, virtue, etc., and finally brotherly kindness. So you see the class who are prospectively partakers of the divine nature, the brethren in Christ, are developing kindness which would be similar to that kindness which He demonstrated in His love toward us, "Love one another as I have loved you." John 15:9 we are told what sort of love that is: "As the Father has loved me, so have I loved you: continue ye in my love." We are to do good to them even though it might be the means of taking away that which is most precious in our lives.

Our Savior said, "This is my commandment, that ye love one another as I have loved you." These brethren are developing that kindness which is to be like the love manifested by their elder brother. John 3:14 shows how very important this quality is that "by this we know that we have passed from death unto life, because we love the brethren," because we show that kindness. It might seem rather peculiar to us that this should be the test. Why would it not be more of a test to love the world? It is easy enough to love the brethren. If we loved the world in the sense that we love the brethren it would be directly against what John says—that we are not to love the world, the spirit of the world, neither the things that are in the world—the works of the devil. So if we loved the world as we loved the brethren it would be wrong. We love the brethren because they have been begotten to a heavenly mind, a spiritual mind, and the Spirit of our Lord dwells in them.

But some one may perhaps say the brethren are not all lovable. That is why we are trying to tell you how to put on brotherly kindness, though it is not always easy. We would suggest this as being helpful. You know we have the custom of exchanging photographs, likenesses of ourselves, so our friends will be able to remember us more distinctly. When we have our photographs taken we do not go to the photographer in our old rags in which we do our work, but we put on our best clothing and cover up natural imperfections to make ourselves very presentable. So the likeness of our brethren which we are to have before our minds is that which our Elder Brother has furnished us. We are not to see them in the imperfections of their flesh, but as new creatures, clothed in the beautiful robe of Christ's imputed righteousness.

I once remember watching a cat seeking to catch a squirrel; the cat went far out to the end of the limb oblivious of everything excepting the squirrel. The limb broke, and squirrel and cat both went to the ground, but to my surprise the cat had the squirrel. So if we wish to attain to brotherly kindness we need to have that one thing in mind, and we need to go on no matter if we are meeting serious predicaments.

Brother M. T. Lewis—PUTTING ON PEACE.

DEAR FRIENDS: The Word of God calls our attention to different grades or qualities of love, also of peace. Jesus spoke of the peace that the world giveth. Have you received much peace in the world? We find little or no peace in the world. Some say, "Peace, peace, when there is no peace," and we see before us a state of anarchy coming upon the world. Men's hearts are getting in such a condition that they do not believe there is a God.

The Apostle speaks in Romans 5:1 of another peace—"peace with God." This peace is for the household of faith; by our believing in the ransom sacrifice we are made at peace with God; we are in harmony with him. But the peace that we are to put on is not that kind of peace, or the peace that the world gives. Jesus said, "Peace I leave with you; my peace give I unto you, not as the world giveth." This is the legacy that Jesus willed to us. If Jesus had not died we would never have received this peace. The Apostle says, "Let the peace of God rule in your hearts." What is this peace of God? It is rest, contentment. Contentment is rest of faith in God's promises; rest of faith that all things are working according to a prearranged plan of Jehovah—that all things are working together for good to those who love God, the called ones, according to His purpose. "In me ye have peace, in the world tribulation," says our Lord. We know the truth of that, dear friends. In me—in Christ, in the Anointed One—we have the peace of God, but in the world tribulation.

Isaiah, the prophet, tells us, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Dear friends, if that is true, why are we not always at peace? It is because our minds are not always turned upon Him. I think this is the reason why some have recently deflected from the way—because *their minds have been stayed upon themselves rather than upon God.* Dear friends, I could not conceive of a more unhappy condition to be in than to deflect from the Truth, than to have tasted of this grace of God and lost it. When we see those who have for years been in the race course fall by the wayside, let us be watchful—let our minds be constantly stayed on him.

The Apostle says, "The peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." It is this peace that stands as guard at the door of our affections, and it gives us perfect confidence in the power and wisdom of Jehovah in guiding the harvest work at the present time. David said, "Great peace have they who love thy law"—Thy plan, Thy Word. Great peace! How true that is.

"Grace and peace be multiplied unto you." We remember that this reference is found in Peter's admonition to the Church to build up the Christian character. Further

along in the chapter the Apostle admonishes us to add, etc., but we find that when we begin to add God multiplies —multiplies blessing, while we are adding. If we add one virtue, He will multiply to us an abundance of His grace and peace.

So we see the Word of God defines the different grades of peace—the peace of the world; the peace in harmony with God, which comes to the household of faith, and then that peace of God which passeth all worldly understanding, the peace that comes to those who are accepted in the Anointed, whose minds are stayed on God.

Brother E. C. Remmell—PUTTING ON HOPE.

REGARDING the subject of Hope: I have no knowledge of medicine, but can recite an anecdote. A doctor was once seated in his office when a decrepit old man came in and presented himself to the physician. The physician being tender-hearted inquired, "What is the trouble, my friend?" "Well, I don't know," he replied, "my friends recommended me to you." After consultation, the doctor says, "Well, my dear sir, you have rheumatism." He wrote a prescription, and said, "Take this." As the old gentleman hobbled out of the door the physician called, "If that does you any good, come back and tell me; I am troubled with the same thing." The doctor had no confidence in his own prescription. Now we have a Physician seated in His office; submit your case to Him, He will make no mistake in *your* diagnosis.

So closely related to faith is hope that to separate them would be really to harm both sentiments. Faith is belief or assent of mind to some proposition or some declaration which has been made by some one with authority or veracity.

I remember not very long ago I met a minister who was from the same town in which I resided in my younger days. He turned out to be a minister, so did I. My acquaintance with him permitted more or less familiarity. I said to him one day: "Now, brother, you know what my faith is; how is it, you represent this great denomination? There are so many distinctive faiths and each believes that they are right. If I should ask you the question, Which would you recommend to me, what would you answer? "Well," he said, "you certainly have asked a pert question, and I will give you a pert reply: You pay your money and take your choice." That was from a man who represented one of the great religious bodies.

Just come with me for a moment or two and go down the hall of the past; take a retrospective view of history. (Here Brother Remmell showed, in lucid language, how hope had been realized in the past, in bringing the Savior into the world, in the deliverance of Israel from the bondage of Egypt, in the time prophecies pointing to the Messiah, etc., and concluded with the thought that as we have seen hope realized in the past, so we may look down into the future and be fully assured, if we make our calling and election sure, of the fulfillment of the promise of our Lord: "If I go away, I will come again and receive you unto myself; that where I am, there ye may be also.")

God be with you all, and may we continue to walk in this way, until finally we see the fruition of our hopes beyond the Veil in the greatest Assembly of all.

Brother T. E. Barker—PUTTING ON JOY.

THE Apostle in Galatians 5 calls this joy one of the fruits of the Spirit, "The fruit of the Spirit is Love, Joy, etc." Dear friends, we of all people in this world have the greatest cause for joy in our lives. The question may arise: May we have that joy when we have trials peculiar to the Child of God? Yes; we can have joy and peace through faith in Christ. Why is it the Apostle cites this as one of the fruits of the Spirit? Did we get the Holy Spirit at justification? When did we receive the Holy Spirit? When we made a full and complete surrender of ourselves by sacrifice, then going into the Holy we received thereby the gift of God, His Holy Spirit; then we could say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God." The Apostle truly puts it as one of the fruits of the Spirit. In our new Bibles you will notice in the comments on Gal. 5:22, joy is called "Love exultant." This is love speaking forth "in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

The Prophet David calls to mind the songs of joy in the fortieth Psalm, third verse: "He hath put a new song in my mouth, even praise unto our God." You will notice the second verse says, "He brought me up also out of an horrible pit (sin and death, and brought joy to our hearts)—out of the miry clay (moral filth and defilements)—and set my feet upon a rock (Christ Jesus, the Rock of Ages)—and established my goings (set me right in the right way, in the "narrow way"). "This is the way, walk ye in it." "He hath put a new song (mercy, justice, love) in our mouth, even praise unto our God."

Truly, dear friends, this is the Song of Moses and the Lamb that we rejoice in so much. Not only do the things enumerated bring joy to our hearts, but additionally we have the Lord's blessed Harvest truths, which bring joy into our hearts and into our lives. Truly the Prophet David has well stated, "Salvation is in the tabernacle of the righteous." How many tabernacles of the Lord's Spirit have we here at this convention? They tell me there are eighteen hundred here, eighteen hundred tabernacles of the Lord's Spirit. Certainly we have during this convention the joy and love, the spirit peculiar to our salvation. Let this be our testimony before men, that we have this joy well established in our lives, in our hearts, in our actions, in our conduct with mankind in general. Surely we have this testimony from those of the world: "We have never seen such a happy lot of people as you people. How is it? Because they have the joy of the Lord in their hearts that shines out in their faces. The Prophet David has said, "Weeping may endure for a night (great night of sin), but joy cometh in the morning." So we believe, dear friends, that the grand fulfillment of the Restitution song that we sing so many times brings to our attention what joy there will be brought to the sin-sick world bye and bye. "Joy cometh in the morning." The Psalmist says, "He will help her (the Church) right early in the morning." The Prophet Isaiah says, "Watchman, what of the night?" The watchman answered, "The morning cometh, and also the night." Truly, dear friends, we can realize what that means: We are living in the close of this dark night of sin; we are living in the dawn of the bright Millennial Day.

It rejoices our hearts to know that the blessed Redeemer has come and blessed us with the blessed harvest truths and given us an opportunity of service in this great work.

We quote:

"Joy to the world, the Lord has come!
Let saints rejoice and sing.
He comes to claim his virgin Bride,
Her triumph soon to bring.

Joy to the world, the Lord has come!
Let praise of tongue employ,
In loftiest, sweetest harmony,
Express your heartfelt joy."

Brother P. E. Thomson—PUTTING ON LOVE.

OUR chairman did not put it as strong as the Apostle had made it, for he says, "Above all these things put on Love, which is the bond of perfectness." That is the reason we put on Love, it is the perfection of all graces. These other graces that have been mentioned are in fact merely portions of Love. Love covers the entire matter. So we realize that it is the most important thing that we are to put on.

This Love that we are considering, we know is not love in the ordinary sense of the word as it is generally used, a longing of the heart; the Scriptures do not speak of it in that way. This Love is not emotional love; it is a principle—the principle of service, or doing good to others as we have opportunity. These two qualities inhere in this love which we are considering, as we notice the Scrip-

tures point out this thought: "Beloved, let us love one another, for love is of God; everyone that loveth is begotten of God and knoweth God." Very evidently this is not the emotional love, for it is not true that everything that loves in this world is begotten of God; it is only those who practice good to all men, as they have opportunity, they are begotten of God. We would put aside the emotional or earthly love, that we might be filled with the love of God, that is described as being God Himself, for God is Love. And so our Lord put this thought before the minds of His disciples, this thought only, as regarding love: "I have declared unto them thy name (character, glorious plan), and will declare it: that the love wherewith thou hast loved me may be in them." Evidently our Lord was not declaring emotional love, but the principle of doing good to all. Evidently our Heavenly Father did not love Christ with emotional love, but of doing good to all men—love of pleasing Him in every way possible. So Christ's commandment to His disciples was that they should love one another even as He had loved them. How had He loved them? As the Father had loved the world—He gave His only begotten Son. And so our Lord Himself loved His disciples enough to give Himself for them—not the emotional love, but love as a principle of doing good to them as He had opportunity, the same love that we are seeking to have. And so we find that this love is spoken of as being the fulfillment of the commandments of the law. "The law is fulfilled in one word, Love," are the words of the Apostle, and so this is the way in which the law is fulfilled in us. We have the righteous of the law fulfilled in us in that we have learned to love not according to great opportunities of doing good, but small opportunities. We have great opportunities during this convention, and we will have small opportunities of doing good when we get back to our several homes, when we will want to do something for each other. We have had four days of giving blessings, and we have had four days of receiving blessings, of loving one another, learning more about it, so that we may follow in the footsteps of our dear Lord and Master, as He says, "Be ye therefore followers of God as dear children"—loving one another as Christ has loved us.

BRIGHT and early Saturday morning, September 4, nearly all the friends in attendance at the Saratoga Springs Convention were at the stations ready to board the two long special trains and the eight large electric cars which were to transport us to Albany.

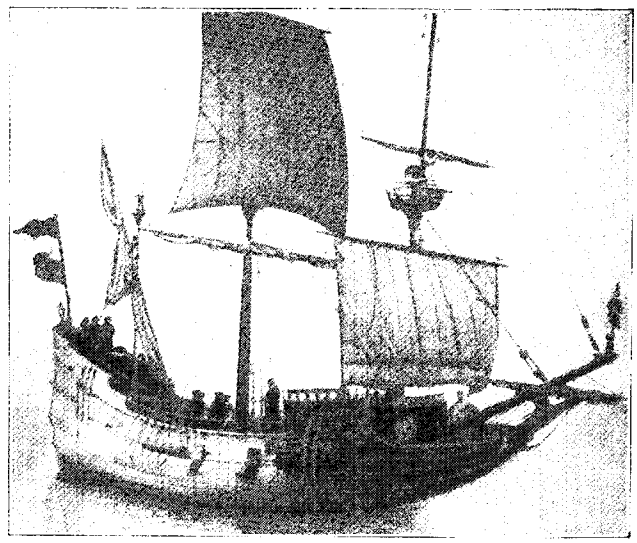
Albany.

Albany is the State capital of New York. Its site was an Indian settlement, chiefly of the Mohawk tribe, long before Hudson sailed up the river; and three years after, in 1612, traders established a post there, and, it may be said, founded Albany. Next to Jamestown in Virginia, this was the earliest permanent European settlement within the thirteen colonies. As Jamestown has long since ceased to exist, there being nothing left to mark the spot where she had her habitations except a few mouldering stones which were submerged by the freshets each year, *Albany remains the oldest of the settlements.*

During the Revolution, and particularly after the British took possession of New York City, Albany was the focus of revolutionary power in the State. There the Committee of Safety had its sittings; and, after the destruction of the forts in the Highlands, and the burning of Kingston, it was the headquarters of the military and civil officers in the Northern Department. It was incorporated a city in 1686, and made the Capital of the State soon after the Revolution.

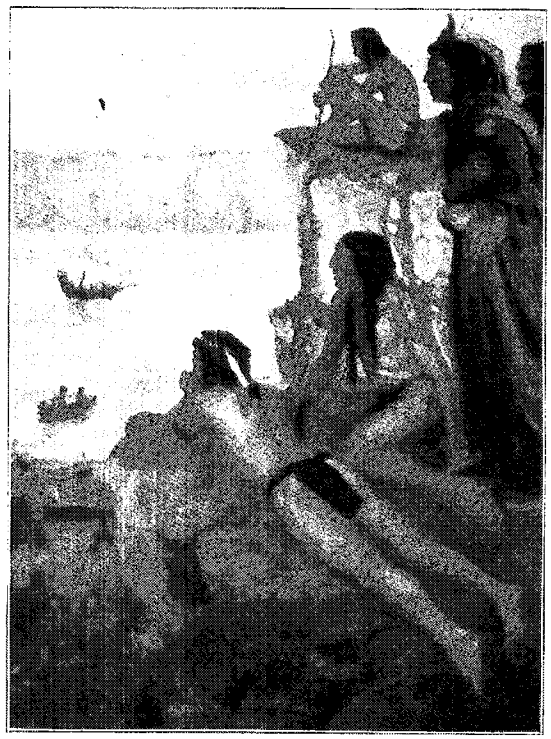
THE Hudson is pre-eminently famed among the rivers of the world for the surpassing beauty and bold grandeur of its scenery, excelled at no spot in this country, and equaled in few places, while history, legend and story have left hardly a mile of its course unhallowed by their associations. It has been sung by the poet, pictured by the artist, and pen painted by a multitude of descriptive writers, but no pen or brush has adequately portrayed its charming scenery, which must be seen to be appreciated.

The Hudson has borne numerous appellations; to the Iroquois, it was known as the Cahohatatia, or river that flows from the mountains; among other tribes it was known as the Skanektade, or river that flows beyond the open pines; the Mohegans called it Shatemuck, while the Delawares, and other southern tribes, called it Mohecannituck, or river of the Mohegans. Other names were Nassau, Manhattan, Mauritius, Noornt River, and De Groote River, but it never came to be generally called the Hudson until after the English wrested the territory from the Dutch in 1664.



THE HALF MOON

WE HAVE now reached the three hundredth anniversary of Henry Hudson's discovery of this river which bears his name. He was the first authentic explorer of this river, who, in September, 1609, just three hundred years ago, navigated the "Haalvemaan" (Half Moon) up its broad stream, to the astonishment of the Indians along the shore. *That event drew in its wake*



the train of occurrences that settled and created the colonies which have become the United States of America.

The prow of that vessel has left a broadening wake whose ripples have written an indelible history, not only along the Hudson's shores, but have left their imprint on kingdoms over the sea, and forecasted achievements which we are now using in this, "His Day of Preparation." In the track of that boat came the trader, and then the settler with his ax, carving a home out of the wilderness and making a "New Netherland." The fame of the New Netherland spread abroad, and the little band of English Puritans which had fled to Holland for refuge, fearing the loss of its national identity in that country, in 1620 followed on in the wake of the "Half Moon," intending to settle on Hudson's River; but at the end, driven by stress of weather, they were obliged to abandon their purpose, and landed near Cape Cod. Thus to the Hudson do we owe the beginning of the colonies which stimulated the founding and settling of the New World.

In the light of the Divine Plan of the Ages, we can trace God's hand in all this; how His wisdom saw that the best way to elect, select or collect, the members of the Bride of Christ, from every people, kindred and tongue, would be to gather all these peoples in this "Land of the Free," as it is called.

We might picture the palmy days of the Dutch colony along the "Mauritius River," as it was then called, in honor of Prince Maurice, broken at length by the envious greed of England, which wrested the sovereignty from the Netherlands; then the long years of gathering storm, brewed with British oppression and mismanagement until its shadow rested over all the colonies, and finally broke in the tempest of the Revolution. Space, however, will not permit, neither is it worth taking our consecrated time to go into all of these details, interesting as they might be from other standpoints. We merely wish to impress upon the minds of all the importance attached to all these things connected with the Hudson River, etc., in the discovery, and settlement of this country from which Present Truth emanated, and has been, and is still being scattered far and wide.

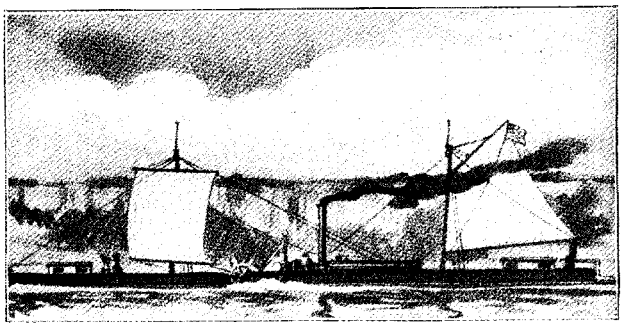
We will merely state that up and down the valley of the Hudson the contending armies surged like the ebbing and flowing of its tides, strewing the shores with relics of that period. We can picture the gaudy scarlet-and-gold uniformed regiments of the British, with flaunting banners, and martial music beating time for the rhythmic movement of the trained soldiers of the British king; we can contrast the simple yeoman in whose breasts burned the fire of patriotism and love of liberty and home, whose uniforms were but the coarse garments of the husbandman as he rushed from his plow to defend his fireside from invasion and himself from virtual slavery. *Here is the arena in which was fought no small part of that great conflict.* The hills along the Hudson have echoed with the rattle of musketry, the boom of cannon, and the awful din of battle, mixed with the agonized groans of the victims of war and the music of victory; they have also gleamed with the beacon fires and the ruddy glow of patriotic homes burned by a wanton foe.

As we realize what the early settlers of this country suffered, the courage manifested, the sufferings and privations endured, etc., all *in the interest of an earthly, a temporal home,* we contrast the picture with that of the great conflict in which we are engaged, *not for an earthly home,* one made with hands, but an heavenly, eternal; and *not for an earthly life,* and to get away from the slavery of an earthly tyrant, but to be free from the slavery of sin and its master Satan, that we may inherit the divine nature, crowned with glory, honor and immortality; as we contemplate and contrast these, this old hymn comes to mind:

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Must I be borne to Paradise,
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

DO YOU know that, practically one hundred years ago, the Hudson, like other rivers of the world, was undisturbed by the paddles of steamboats. Then came Robert Fulton with his crude little "CLERMONT." Today, as the result of Fulton's genius and pertinacity, not only the rivers and bays, the sounds and lakes, of this and other countries, but the mighty oceans as well, are dotted with steam craft, plying their busy trades and knitting the remotest parts of the globe together, thus fulfilling the prophecy as to the great running to and fro, also aiding in the great increase of knowledge, in this, the "time of the end."



The steamboat "CLERMONT," named from the country seat of Chancellor Robert Livingston, was a flat-bottomed, flat-sided boat 150 feet long, 13 feet wide, 7 feet deep, and drawing something over two feet of water. The side wheels and engine were uncovered and the copper boiler was built into a heavy supporting and surrounding brick work.

The great feature of the "CLERMONT" was, of course, the engine, and on this Fulton concentrated genius and untiring energy, combined with knowledge and experience which he had acquired by travel and research in the old and new world. It was not the plaything that former experiments had been, but a bold, serious undertaking on a large scale for those days, and calculated to do a large commercial business, which it did.

It was just one hundred and two years ago August 17th, that Robert Fulton started on his memorable voyage in the Clermont, from New York City to the then distant city of Albany.

On the morning of that day, while the crude little craft that was to be the means of working a revolution in transportation facilities and the rapid extension of commerce throughout the world, lay quietly moored at the wharf at the foot of Cortland St., New York City, a motley crowd had collected on the surrounding shores, ready to jeer and scoff and to be present at what they believed would be the complete failure of the "new-fangled thing" to move through the water.

Fulton, pale, but with an air of confidence, went about his preparations to start. Presently, dense volumes of smoke began to pour forth from the smokestack. The boiler began to hiss. At 1 o'clock the hawser was drawn in, the throttle opened, and to the accompaniment of the stertorous exhaust, the uncovered side wheels began to quiver, then slowly to revolve. A hush fell on the spectators. Fulton's own hand at the helm turned the bow.

The *"Clermont"* moved out into the stream, the steam connections hissing at the joints, the crude machinery thumping and groaning, the wheels splashing and the smoke stack belching like a volcano. The boat continued to gather momentum and move away. Then the nervous tension of the situation was broken. All on board swung their hats in the air and gave a cheer, and like an echo, magnified a thousand times, came back a roar of applause.

Skeptics had been converted. Those who came to scoff remained to cheer. The *"Clermont"* was a success, and steam navigation in America was established beyond peradventure.

As the steamboat proceeded up the river, it spread consternation among superstitious mariners and unsophisticated countrymen. No such sight had ever been seen before. The pine wood used for fuel produced a torrent of black smoke, flame and sparks, which belched forth to a great height above the smokestack. The reverberation of

the exhaust as the boat passed the Palisades was something absolutely unheard before by human ears in this region. Crews of other vessels were terrified. Many at first sight fell on their knees, disappeared below decks or made for land. One honest countryman, after beholding the unaccountable object from the shore, ran home and told his wife that he had seen "the Devil on his way to Albany in a saw mill." Not since Hudson's *"Half Moon"* had sailed over the same course nearly 200 years before, exciting the wonder and awe of the aborigines, had such an amazing sight been seen by the neighboring inhabitants.

The voyage begun so auspiciously, was continued with only slight interruption—the boat once being stopped for the purpose of readjusting the paddles which were dipping too deeply in the water—until the anchor was dropped in the water of the upper river the second night. A fresh start was made the next morning, and Albany was reached in due time, and the boat then returned, steaming into New York harbor again on August 21st.

A letter was written by Robert Fulton at the conclusion of the voyage to the editor of *American Citizen*, New York, which tells the facts concisely and accurately, a letter which will bear repeating every time the story of the voyage of the first steamboat is told. This letter reads as follows:

"I arrived this afternoon at four o'clock, in the steamboat from Albany. As the success of my experiment gives me great hopes that such boats may be rendered of great importance to my country, to prevent erroneous opinions and give some satisfaction to my friends of useful improvements, you will have the goodness to publish the following statement of facts:

"I left New York on Monday at one o'clock and arrived at Clermont, the seat of Chancellor Livingston, at one o'clock on Tuesday; time, 24 hours; distance, 110 miles. On Wednesday I departed from the Chancellor's at nine in the morning, and arrived at Albany at five in the afternoon; distance, 40 miles; time, 8 hours. The sum is 150 miles in 32 hours; equal to near five miles an hour.

"On Thursday, at nine o'clock in the morning, I left Albany and arrived at the Chancellor's at six in the evening. I started from thence at seven, and arrived at New York at four in the afternoon; time, 30 hours; space run through, 150 miles; equal to five miles an hour. Throughout my whole way, both going and returning, the wind was ahead. No advantage could be derived from my sails. The whole has therefore been performed by the power of the steam engine.

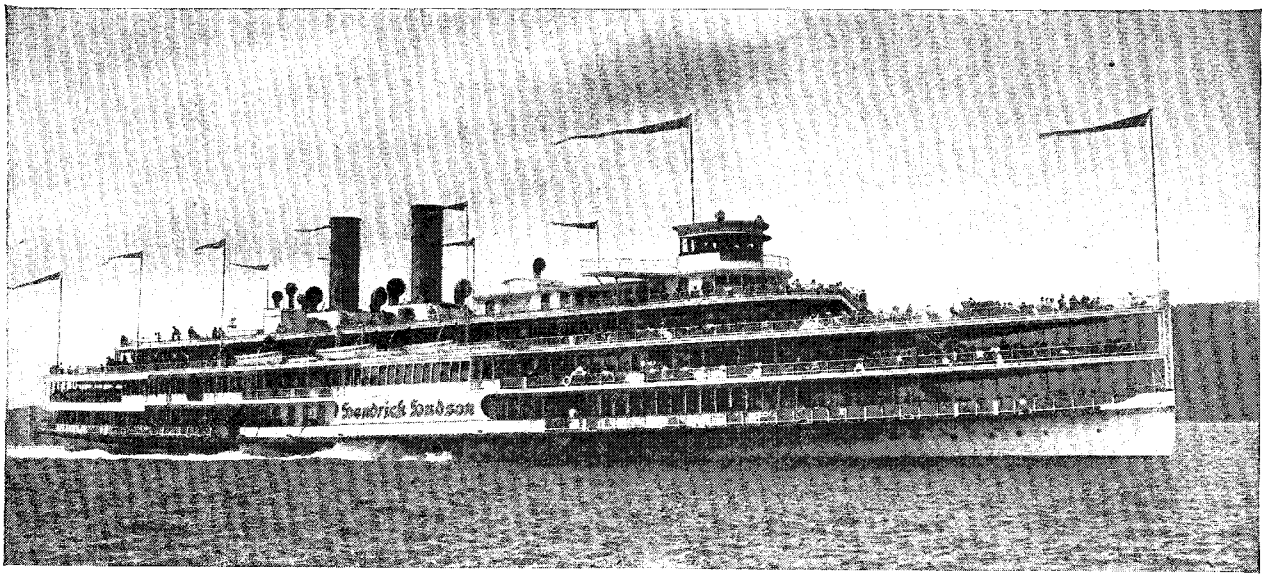
"I am, sir, your obedient servant,

"ROBERT FULTON."

One Hundred Years.

THUS, a century ago, the pioneer steam vessel began her trips. Since that day there has been built in the United States alone 15,000 steam craft, and throughout the world 25,000 more. They have circled the globe, and brought the antipodes to our very doors. *The world has, in fact, progressed at a more rapid pace and civilization has been extended in the past hundred years to a greater extent than in all the centuries that went before.* And all this came because it was the beginning of the *"time of the end."*

The once silent "River of the Mountains" is now the highway of a boundless traffic, and bears upon its bosom the teeming wealth of nations; the primeval forests that once covered the unbroken retreats of the simple Manhattoes,



NEW STEEL STEAMER "HENDRICK HUDSON"

have given place to the busy metropolis that largely controls the commerce of the world; in the place of the birch canoe we have the swift steamers that rival the bird in speed and make the trip from the sea to the head of navigation in as many hours as it took the "Half Moon" days.

Within the century following the "Clermont's" advent has been produced the Hendrick Hudson, built to traverse the identical route over which that stout little craft made her way. Sent up the river on Monday, August 20, and returning the next day, she arrived back in New York on the ninety-ninth anniversary of the completion of the Clermont's first round voyage. A mighty contrast, as in every other particular, is this circumstance, the Clermont occupying four days in which to make the trip, and the latest leviathan two only. The speed of the Clermont was five miles an hour—that of the Hendrick Hudson nearly twenty-five miles.

Her principal dimensions are: Length, 400 feet; breadth, over all, 82 feet; depth of hold, 14 feet 4 inches, and a draft of 7 feet 6 inches. The propelling machinery consists of an inclined double expansion paddle engine, with three cranks, there being one high-pressure cylinder 45 inches in diameter, and two low-pressure cylinders, each 70 inches in diameter, the stroke being 7 feet in each case. Steam at 170 lbs. pressure is furnished by eight boilers. The paddle-wheels are of steel, each 24 feet in diameter and each having nine curved steel buckets working in the so-called feathering style. The revolutions, at 170 lbs. steam pressure from the boilers, are 41 per minute, developing 5,000 horse power. Steel has been used to such an extent in her construction that her hull, her bulkheads (7 in all), her engine and boiler enclosures, her kitchen and ventilators, her stanchions, girders and deck beams, and, in fact, the whole essential framework of the boat is like a great steel building, and entirely free from vibration. Where wood is used, it is hardwood, and in finish probably has no equal in marine work.

Her scheme of decoration, ventilation, and sanitation is as artistic and scientific as modern methods can produce, and, at the same time, her general lay-out for practical and comfortable operation is the evolution of the long number of years in which the Day Line has been conducting the passenger business. Like the other steamers of the Hudson River Day Line, she is exclusively built for first-class passenger traffic, and no freight of any kind is carried. She has four decks entirely devoted to passengers. The offices, baggage rooms, coat rooms, etc., are located as much as possible amidships, so that every available part of the entire steamer from which a good vantage point may be had to view the scenery is for the exclusive use of tourists.

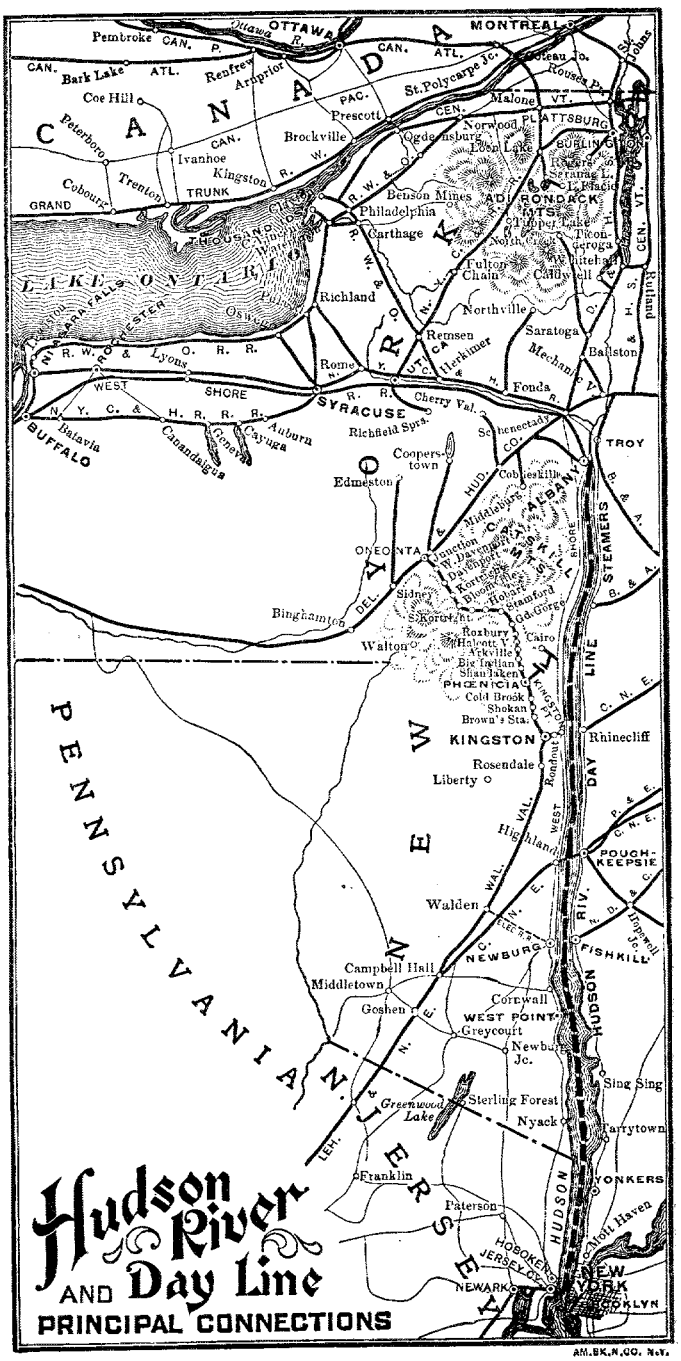
A detailed account of this steamer would be a long story, but some of the salient features are as follows: She carries the largest passenger license ever issued, namely, for 5,000 people. On her trial trip she made the fastest record through the water of any inland passenger ship in this country, namely, 23.1 miles per hour. Her shafts are under the main deck; her mural paintings represent prominent features of the Hudson which may not be well seen from the steamer. What is worthy of remark just here is the fact that the new steamer comes as near being fireproof as a fabric of this character well could be. Built of steel, with all beams and trusses supporting the decks of the same material, and with hydrants and fire hose placed every few feet, no danger could be apprehended.

A still alarm sent from any part of the boat will concentrate the crew upon that part, who could rapidly overcome any serious trouble. Indeed, the safety appliance system of the "Hendrick Hudson" is one of the most complete and elaborate ever put on a steamboat. Her equipment far exceeds the requirements of the underwriters and of the Government inspection laws.

She has fourteen large private parlors, representing different periods of decoration; one large Persian writing room, done in teak and gold; one ladies' lounge room, in white mahogany and gold. The observation rooms on the upper deck are not only novel but most attractive, as one can see from them, without moving from his chair both sides of the river, and ahead or astern, and being under the shade deck, have comfortable protection from the glare of the sun or the water. The dining room (on main deck) and lunch room are much the same as the other steamers, except larger, and carry out the same scheme of ornamentation.

Boat Trip.

IT WAS on this magnificent floating palace that about two thousand of "like precious faith," left Albany at 8:30, the morning of Saturday, September 4th, 1909, enroute for "Bethel" and "The Tabernacle," at Brooklyn, N. Y. There were about two thousand, five hundred other passengers aboard, yet there was plenty of room for all. The trip was thoroughly enjoyed and appreciated. There were several of the Pilgrim brethren on board, and the friends used the opportunity to bring to them perplexing questions, and also enjoyed their fellowship as well as with one another. It was a day never to be forgotten.



Down the Hudson.

LET us follow one of the steamers of the Day Line in its journey down this historic stream, and briefly note some of the most prominent features of its scenery and some of the places of historic interest.

On the east bank of the river, just after the steamer leaves the bridge at Albany, stands the Old Manor House of Patroon Killian Van Rensselaer, built in 1642, said to be the oldest house in the original thirteen colonies. Its walls are of brick which were imported from Holland. This historic mansion has sheltered many of the great men of Colonial days and of the Revolutionary period, and here was composed that song which, though frowned on by critics and derided by musicians, is still retained by the people as the national air, "Yankee Doodle."

Region of the Catskill.

And now the river begins to put on a new aspect and the more rugged mountain scenery to give way to hills that are covered by fruitful orchards and vineyards that yearly pour their bounty into the lap of man, while away in the distance the blue peaks of the Catskills beckon us to their region of enchantment. Where further down, the river tourist feels that thrill of emotion that always animates the breast of man when in the presence of the Creator's grandest works, here, where the noble stream pursues more quiet ways, he feels the influence of restful drowsiness that seems always to have thrown its spell over the region of the Catskills.

Kingston.

In the early days of the settlements along the river, while the savage still roamed the hills in search of game to supply fur to the traders, the colonists seem to have gathered in only three localities—around Fort Orange, New Amsterdam and Esopus.

At the latter place, in 1614, a little ronduit or fort was built as a trading post at the mouth of the creek or kill, and in time this creek became known as the "Ronduit Kill," finally becoming corrupted to Rondout. A little settlement grew up around the fort, and later another sprang up on the higher lands which was called "Wiltwyck." The Esopus Indians occupied the adjoining country, and becoming jealous of the encroachments of the whites, they fell upon the settlement in 1663, while the men were at work in the fields, and killed or carried into captivity sixty-five persons. Toward the end of the century the settlement received a valuable accession by the arrival of a company of Huguenots, who had fled from persecution in France, to America. From this settlement has grown the city of Kingston.

After the adoption of the Declaration of Independence in 1776, the "Convention of Representatives of the State of New York" met to formulate and adopt a State Constitution. Owing to the unsettled condition of the country and the exigencies of war, this assembly, after meeting successively in New York, Harlaem, White Plains and Fishkill, finally settled at Kingston and there finished their labors and adopted the first Constitution of the State of New York, on the 20th of April, 1777.

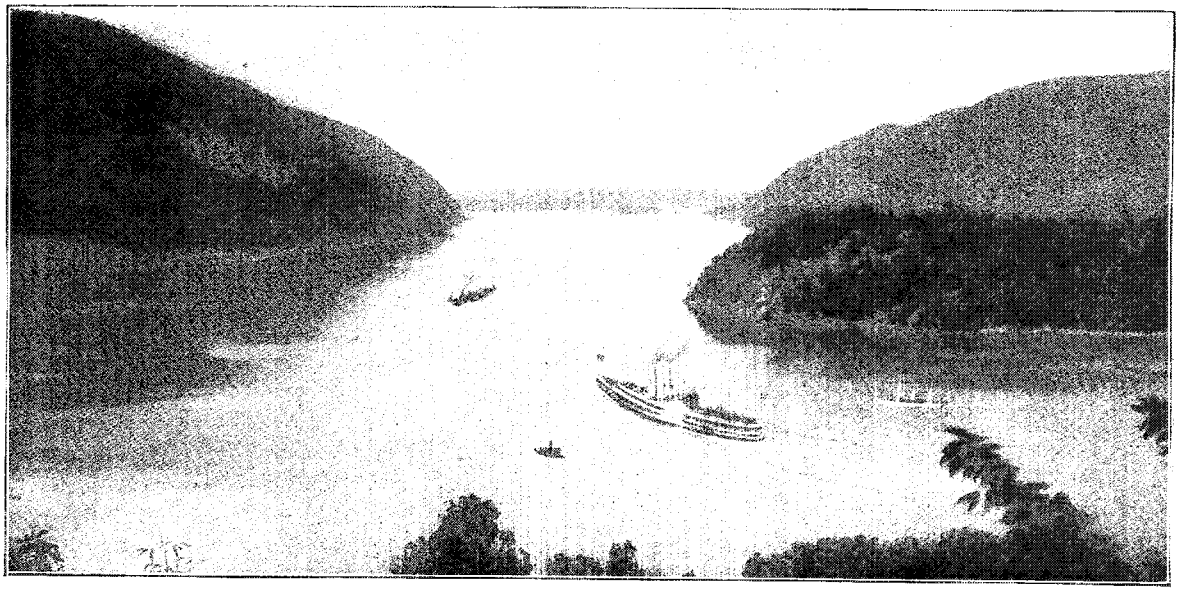
What is usually called the "Southern Gateway to the Highlands" is formed by Dunderberg Mountain on the west and Manito Mountain on the east, which rise in rocky heights over a thousand feet above the river.

These great mountains and hills are set with a rugged grace that cannot but influence the beholder to feel that Nature outdoes Art and that the latter makes but an imperfect attempt at reproducing her perfections.

Although man cannot suggest the change of a single setting of the Creator's handiwork in this region that would add to the effect, yet its natural position has been such that many events have transpired within its limits which embellish its scenes with their memory; and thus though unable to add to its scenic effect, he has added a halo of glory to it that will shine brightly until the world forgets to love freedom and to revere the spots where patriots bought it with heroism and with blood.

The ruins of Revolutionary fortifications are scattered in great profusion through the Highlands, but as their construction was for the most part of earth, their remains are only to be distinguished by a close examination of the places where they stood; but much still remains to reward the visitor for his time if he cares to search them out.

And now, as the steamer approaches the Highlands region, what need is there of relating incidents of history or of indicating places of interest when the whole region is picturesque and grand beyond description, and of itself so imposing as to hold the attention of even those who are the most wanting in admiration for the grand and beautiful in nature? But when added to this natural attractiveness of scenery we have a locality crowded with historic association of that period of our country when patriotism burned as a flame that consumed, and loyalty to the cause of freedom called forth deeds of heroism and personal sacrifice such as the world has rarely known, where every spot recalls the memory of such patriots as Washington, Putnam, Lafayette, Schuyler, Greene, Kosciusko, Steuben,



THE HIGHLANDS

and the many others who with them made our country a land of freedom, expression is dumb and description feeble; and yet there are those who are not familiar with the locality to whom a brief word of explanation may not be amiss.

This region has always inspired mankind with emotions of awe, for many are the tales of supernatural deeds that are said to have been done within its limits; and to the early Dutch navigators it was a region of dread, which was under the dominion of supernatural and mischievous beings who took a peculiar delight in venting their spleen and indulging their humors upon and bothering them with flaws and head-winds, counter-currents and all kinds of impediments.

Andre and Arnold.

Leaving astern the Tappan Zee, the steamer veers slightly to the west and, passing close to Hook Mountain, enters the narrow strait off Teller's Point, where on the night of September 21st, 1780, the British sloop-of-war "Vulture" lay awaiting the return of Major Andre from his conference with the traitor Arnold. Colonel Livingston had been informed that a vessel of the enemy lay within cannon shot from the shore, and during the night he and a few companions got an old four-pounder out on Teller's Point, and as soon as daylight permitted, opened fire with such effect as to compel the sloop to drop down stream, considerably damaged. This incident led to the capture of Andre, though Livingston had no idea that he was accomplishing anything beyond harassing a vessel of the enemy; it compelled Andre to attempt a return to the British lines by land, and the result is well known.

To the west of Haverstraw Bay and a little north of the village of Haverstraw, standing upon a hill commanding a full view of the bay and the anchorage of the "Vulture," the Joshua Hett Smith house is still to be seen. "Treason Hill" is well named, for here the conference between Arnold and Andre was brought to a close, the price of treason fixed and every detail settled for the betrayal of the cause of liberty.

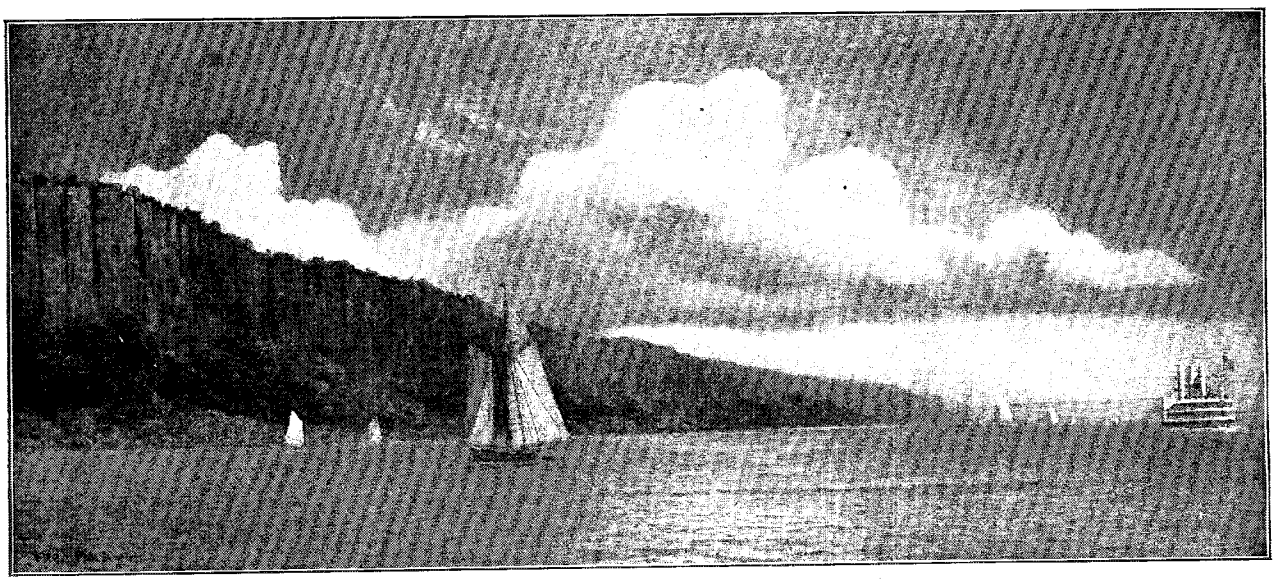
Upon the heights at Stony Point and Verplanck's Point were located Revolutionary fortifications, constructed and held by the Continental armies. On the 1st of June, 1779, they were captured by the British under Sir Henry Clinton. The recapture of the works on Stony Point by a small band of patriots under General ("Mad" Anthony) Wayne forms one of the brightest pages of our country's history.

The surrounding shores abound with localities rich with incident and deeds of daring enacted during the troublous days of '76, while today they are occupied by the homes of men of wealth, letters and social prominence, whose palaces and wooded lawns decorate the hills with pleasing contrasts of color.

Fort Washington Point.

One of the fiercest battles of the Revolution was fought on the heights immediately north. Commanding the point now called Fort Washington Point stood a fortification bearing the same name, and just above were Forts Tryon and Cock Hill, protected in the rear by Fort George. These were held by the American forces under Colonel Magaw, with about two thousand men. Sir William Howe with a force of about five thousand men began an attack upon these on the 15th of November, 1776, which culminated in a victory for the British soon after noon of the following day. Word being sent to General Washington at Hackensack, he hastened to Fort Lee, and there with his general officers gathered around him, on the heights across the river, he was an eye-witness of the slaughter and final defeat of the patriot forces. Fort Lee was immediately abandoned, but before its stores could be removed, large part of them, as well as the mounted cannon, were captured by Cornwallis who had crossed the river with six thousand men. This retreat of Washington was the cause of his famous crossing of the Delaware among the ice floes a month later.

Not the Rhine of Germany, whose banks are strewn with the relics of feudalism, nor the lochs and firths of Scotland that murmur to the sea their wails of the Viking invaders; nor the hills of Greece, on which the gods held council, are more picturesque in their ruins than the palisaded Hudson, with these rocky summits, split and rent, forming turret, minaret and dome or battlement, as fantastically set as the ruined piles that lie crumbling over the sea.



THE PALISADES

To the west the rocky eminence at Weehawken marks the spot where Hamilton fell, mortally wounded, in a duel with Burr, and stretching away to the north for twenty-three miles, the picturesque Palisades form a perpendicular wall of rock, varying in height from fifty to six hundred feet.

This great wall of volcanic rock, pushed up through the earth's crust by some convulsion of nature, exposes a serrated edge of fantastic forms, crowned with verdure. Among their rocky crags was the site of Fort Lee, from whose ramparts Washington witnessed the bloody battle of the 15th and 16th of November, 1776, when the British captured Fort Washington and its surrounding works. This was one of the fiercest battles of the Revolution.

New York City.

At the coming of white men this whole region was inhabitated by numerous tribes of Lenapee Indians. Their domains extended from the St. Lawrence on the north to the Carolinas on the south, and from the Atlantic ocean to the valley of the Mississippi—all except a small territory

PURCHASE OF MANHATTAN ISLAND FROM THE INDIANS BY PETER MINUET, 1626

around the great lakes and the region which is now central New York. The Mohicans were a tribe of this great nation and they were the ruling people in the valley of the Hudson.

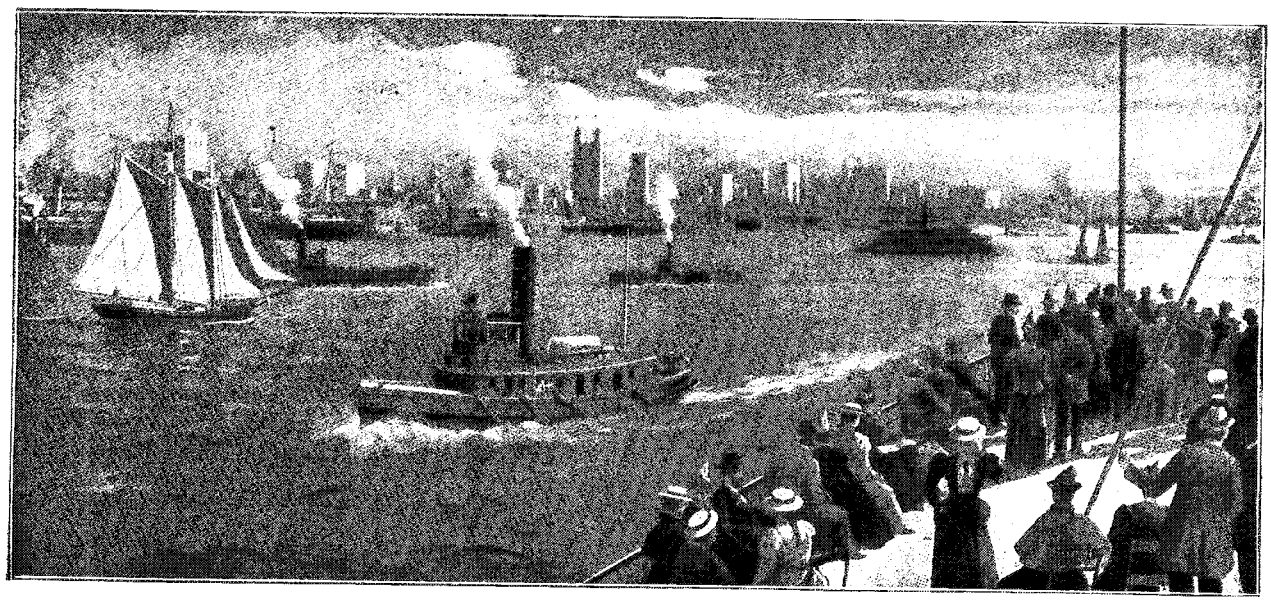
To the Lenapees the spot where New York now stands was called "Menatan," meaning in their tongue, island. From it, of course, comes the present name Manhattan.

Near the very spot from which the steamers of the Day Line begin their trips, a Revolutionary line of breastworks extended from Desbrosses street along Greenwich to Hubert, and along Hubert to the river bank, and thence south to the Grenadier's Battery, which stood about at Franklin street. Just back of this stood the "Brew House." also fortified. Guarding the water front below were the Jersey battery, McDougall's Battery, Oyster Battery, and intervening earthworks, while on the site of the present Battery Park stood Fort George, which was the principal military works on the island. This fortification stood on the spot formerly occupied by Fort Amsterdam, which was the chief military post of the Dutch colonists. In the time of Peter Stuyvesant this was a square earthworks lined with planks, with four bastions, enclosing the barracks and the governor's house. Nearby, on a slight elevation, stood the old company windmill, whose sails acted as a sort of barometer for the simple colonists, for they had an ordinance regulating the trips of the ferry to such times as it might be in operation, and if the wind was too strong for the mill to run the ferryman need not cross. Many of the labors of the day were regulated by its movement.

On the evening of the 12th of September, 1609, Hudson brought his vessel to anchor in the broad bay that is now the harbor of New York. We can imagine that bold commander standing upon the high stern of the "Half Moon" in the gathering gloom of that autumn day, with folded arms, and pensive gaze fixed upon the fading landscape, dreaming of the riches of the Orient toward which he fondly hoped he had now discovered a shorter route. But his fondest and most extravagant fancies could have but faintly foreshadowed the wealth and glories that were to follow him. Had fate vouchsafed him but one glance behind the veil that hid the future, and shown him that harbor as it is today, he would have seen, not only a route for the costly perfumes and spices of the East, but a great harbor thronged with the commerce of the world, surrounded by a vast population, in its midst the great bronze statue of Liberty whose dimensions surpass those of the Colossus of Rhodes, which was one of the seven wonders of the ancient world. Over its eastern approach he would have seen the vast bridges that are greater wonders still, and upon the island that was the home of the simple Manhattoes, a wilderness of buildings that are the triumphs of modern architecture.

Many of our party left the boat at 129th Street, while the rest remained on board until we reached Desbrosses Street. Here we were transferred to the Ferry which carried us to Brooklyn at the foot of the great bridge. Our ride on the ferry boat was at about eight o'clock in the evening, just the right time to get a splendid view, from the river, of New York City all brilliantly illuminated with millions of electric lights. The Singer Building especially, for it towers up in the air for about forty stories and has so many electric lights that it looks almost as though it was on fire.

Arriving at the Brooklyn docks, we were met by some of the friends from Bethel, and as many of us had quarters near there, which was but a few blocks away, we walked and were soon very comfortably housed for the two days and three nights that we were to remain.

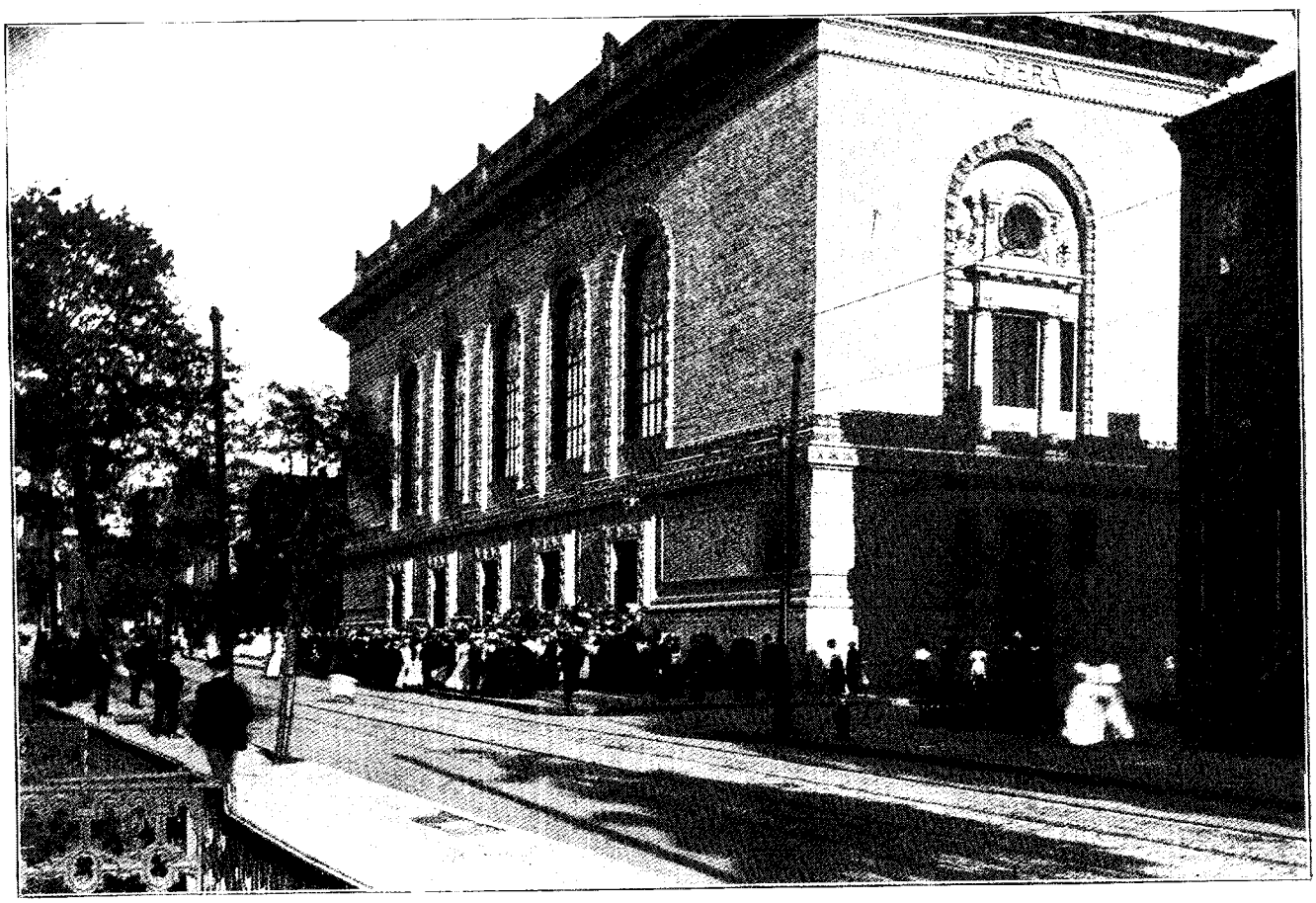


DESBROSSES STREET FERRY

WATCH TOWER BIBLE STUDENTS CONVENTION

BROOKLYN, N. Y.

All the meetings on Sunday were held in the magnificent building known as the ACADEMY OF MUSIC, picture of which is shown below, as the friends were coming out afterone of the services.



THE first service was at 10 o'clock and was in the nature of a Praise and Testimony Meeting. At the opening of the service, the great auditorium, holding about twenty-two hundred, was about half full. Brother Van Amburgh lead the meeting, while Brother Walters directed the singing, with Brother Thompson at the big pipe organ.

There were many testimonies telling how glad they were to be present. It was noticeable how many told of the help that they had received through the realization of the fact that others were praying for them, and many of those testifying asked for the prayers of the friends, not only of those present, but also of those not present in person, but present in spirit.

Many others thanked the Lord that they were still in the race.

Others testified as to their appreciation of the fact that they were part of that Great Seed, which the Lord is selecting, by which the Oath-bound Covenant is to bless all the families of the earth. They were thankful that they were learning some of the secrets of the Lord, which are being made known to those who reverence (fear) Him. They were glad that they could stand up for Jesus, glad that they were privileged to feast upon the fat things which the Lord is providing at this time, for they realized that all things were working for their good.

Hymn No. 198 was then suggested to be sung by all, and to be considered as their personal testimony if it was their heart's desire.

At 10:30 Brother Russell Appeared on the Platform and Spoke to Us on the Subject of: "THE VALUE OF TOIL."

TEXT: *"In the sweat of thy face shalt thou eat bread."* (Genesis 3:19.)

HE SAID: As tomorrow is Labor Day (so-called), we thought something along the line of "Labor" might not be inappropriate on this occasion.

We have all felt, dear friends, at times, no doubt, that the conditions in which we find ourselves as a race are very peculiar.

The Great Teacher said of the lilies of the plain, "They toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." (Matthew 6:28, 29.) Similarly we believe that in heaven the angels are free from toil. Divine power exercised in their interest makes toil unnecessary. He who created the angels and made the lilies is the same God by whose omnipotent power we human beings came into existence. We are surrounded by conditions which call for labor, toil and sweat of face, as indicated in our text. Why are these things so? Why is man less favored by his Creator than the angels and the lilies? The answer to this query is found in God's great Book, the Bible. As Bible Students the majority of us know, of course, the answer to this query. And yet it may prove beneficial to us to examine the question afresh.

I remind you that the words of our text are God's comment upon the conditions which now obtain and which were made necessary by man's disobedience and the terms of his sentence. As originally created the conditions of sweat of face and battling with thorns and insects too numerous to mention were not necessary and were not imposed upon mankind. On the contrary, Adam was placed in Paradise, in the Garden of Eden, whose every prospect was beautiful. Its trees were fruitful, yielding a variety and an abundance of life-giving fruit for the maintenance of the king of earth and his queen, Mother Eve. The responsibilities of the situation was merely to dress, or keep, the garden—to pluck its fruits and to prune the waste foliage to Adam's pleasement. Every necessity was provided as surely as in the case of the angels and the lilies. The great change which thrust our first parents from Paradise is the result of "Original Sin"—disobedience to God.

The basis of the fall may be said to have been the temptation of the serpent, but otherwise, too, we may say that it was the loss of faith in God on the part of Mother Eve. Had she properly continued in faith and trust, the Tempter's suggestion of disobedience would have been promptly rejected. His suggestion that the great Creator has been prompted by selfish motives in forbidding the fruit of one particular kind of tree should have been promptly recognized as slander. And the further suggestion that the God of all Grace and Truth lied to them and distorted the facts when he warned that disobedience would result in death—this misrepresentation should have been indignantly resented. But, alas! Mother Eve had not yet reached that degree of character development; she succumbed to the temptation, crude as it was. Her desire for knowledge ensnared her. A lesson to us in this connection is that any knowledge which may come to us as Bible Students, or come to others along any lines out of accord with the Divine testimony, would be costly knowledge indeed.

"The Wage of Sin Is Death."

The result of the disobedience might have been the smiting of our first parents by a thunderbolt, but, with gracious purposes, God permitted them to have what they undoubtedly preferred—death by a dying process of centuries. This gave Adam and his posterity contact with sin and its penalty. The divine object in so doing is scripturally declared to be that all mankind might learn of the "exceeding sinfulness of sin," its undesirability and the sureness of its penalty—death. Had it not been for God's intention by and by to send the Redeemer and to pay man's death penalty, and thus to make possible his reclamation from death conditions by re-creation processes, our race might better have been instantly smitten to oblivion in our first parents; and the Twenty Thousand Millions of Adam's children might better have remained unborn. However, the Bible clearly reveals that "as by man (Adam) came death, even so by a man also (Jesus) comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive, every man in his own order." (1 Corinthians 15:21-23.)

The purpose of the Lord, clearly expressed, is that mankind in general shall have the blessed opportunity of sharing in the blessings of the Millennial Kingdom—the uplifting blessings, the restitution blessings, the resurrection blessings. St. Peter speaks of those Millennial years of blessing as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) Very clearly we discern God's wise purpose to be that as mankind through Adam are being made acquainted with sin, calamities, death, so in due time all shall be made acquainted with righteousness, Truth and the boon of life eternal in harmony with their Creator. In that "restitution time," by the contrast of the rewards of righteousness with the rewards of sin, the whole world shall be brought to a knowledge of the Truth and shall discern, not only the Justice of God, but also His Wisdom, Love and Power.

The Tree of Knowledge.

Thus, sure enough, the forbidden fruit was of the tree of knowledge. The eating of that fruit did indeed bring with it to Mother Eve and to all her children knowledge. It has required Six Thousand years of experience under the reign of Sin and Death to learn one side, and it will require another One Thousand Years, the Millennium of

Christ's reign, to teach Mother Eve and her family the other part of the great lesson, namely, the knowledge of Good. By the conclusion of the Millennium the entire race of Adam will know both Good and Evil experimentally and, we trust, the majority of them will have learned the lesson so thoroughly that they will be fully out of accord with sin in its every phase. But while acknowledging that the eating of that fruit has become the channel of these lessons in evil, as in good, we can see that these same lessons might have been much more readily inculcated otherwise, had our first parents rejected the temptation and proven loyal to their Creator.

Many misunderstod these words, "Cursed is the earth," to signify that our Creator put a special blight upon the fruitful and beautiful earth. On the contrary, while He could have brought the entire earth to full perfection before man's creation, He did not do so, but left the greater part of it in a condition accursed or unfit for human use and habitation even while man was in harmony with God. God merely "Prepared the Garden Eastward in Eden" for the trial, the testing, the proving of our first parents, because He knew what would be the result of that trial. He knew the end from the beginning. Divine foreknowledge is the basis of the statement, "Cursed is the earth for thy sake;" it is thus unfit for you, in your own interest, because I foreknew your transgression and what condition would be most favorable for you, that your death sentence might bring you the largest degree of knowledge and the largest degree of experience in the most helpful manner.

Is it asked how the unfitness of the earth could inure to man's advantage as a sinner and why the Lord placed the cherub with flaming sword to keep the way to the Tree of Life? We reply that all of the experiences of the wisest of mankind corroborate the divine decision that it was wisest and for the best interests of Adam and his children that the curse, the sentence, should affect him in all of his relationships of life and particularly in respect to his earthly home. "Cursed is the earth for thy sake. Thorns and thistles shall it bring forth unto thee."

Greed—Selfishness—Meanness.

The battle for bread which started when our first parents were thrust out of the Garden of Eden and obliged to labor for their sustenance is a battle which has kept up ever since. It has had the effect of developing more and more in the human mind that evil quality called *greed* and *selfishness*. It has had the effect of making our race ignoble, mean. Father Adam, as the breadwinner of the family, surely had noble and generous qualities of heart and a great love for Mother Eve; yet, one could imagine that, as age advanced upon him and he became six or seven hundred years old, the toil connected with his battle with the thorns and thistles was the more severe and that this would, of necessity, make him the more careful, the more frugal, even, perhaps, to the extent of parsimony and meanness. Similar experiences cultivated the same quality in all of his children, and the habit so grows upon us that, not merely are those who have the barest of necessities impelled to be stingy and close, but even those who come into possession of fabulous wealth have this parsimony ingrained in their very being.

We may, indeed, see a blessing in the divine provision of this condition of things. Were it not for selfish ambition and pride what would become of the race, under the reign of "the Prince of this world?" If every man, upon obtaining a competence, were to sit down and be satisfied, where would be the world's progress? How could it carry on the great projects of life—the public utilities, the public charities? Some motive is necessary to keep in operation the great human machine we call civilization. Our Socialist friends may tell us that Love and Benevolence should actuate the human mind to all these things for the public benefit. We are ready to admit that such would be a very ideal condition, so far as the rich are concerned. But why should we expect more of the rich than of the poor, as respects love and willingness to lay down life and pleasure and wealth and comfort for their fellowmen? Our Lord put the matter the other way, saying, He that is faithful in that which is least would be faithful also in the greater things. The poor man or woman who is found to be very generous and very helpful to his friends and neighbors is thus attesting that if he were wealthy he would probably use his wealth for the public benefit. But, alas! we find comparatively little of unselfish love, either in the poor or the rich. And this being true, love could not be the motive power of the world under present conditions.

Paradise to be Restored.

We have already seen that it is necessary, in viewing the Divine dealings with humanity, to keep in memory the future outcome of God's Plan. Otherwise the permission of Six Thousand Years of the reign of Sin and Death would be entirely unreasonable to us, inconsistent with Divine Wisdom, Justice, Love and Power. But keeping in memory the fact that it is the Divine Purpose to reclaim man from his fallen condition of imperfection of mind and physique, and that it is the divine intention to make the entire earth a Garden of Eden—Paradise—from this standpoint, the permission of evil may be clearly understood and appreciated as a master-stroke of Divine Wisdom.

As one illustration of this, suppose that Sin had not entered into the world and the birth of humanity had been as slow as in the case of Adam's immediate children (whose birth rate was probably about one a century), how long would it have required to people the earth? But in Adam's fallen condition, as a part of the result of the fall, the sorrows and conception of motherhood were greatly multiplied (Genesis 3:16), so that during the period of Seven Thousand Years a sufficiency of the human family will have been born to properly fill it. Moreover, the subduing of the earth has under divine forearrangement been accomplished by *convict labor;* for are not all mankind convicts serving out a *death sentence?* And is not our Creator permitting man, for his own good, to battle strenuously with the unfavorable conditions prevailing in the earth? And does not this battling serve to quicken man in his mental qualities, even though this quickening be chiefly along selfish lines?

Furthermore, as we have heretofore seen, the reign of Sin and Death amongst mankind made it possible for God, on the one hand, to show the severity of His Justice in permitting us to die thus, as a "groaning creation, travailing in pain," and it made possible the exhibition of His Love in the providing of the Redeemer, who bought us with His precious blood. Further, be it remembered it served as the occasion for the testing of Lucifer, the proving of his disloyalty, when he became Satan, the Adversary of God. Additionally it furnished the opportune test of the loyalty or disloyalty of all the angels of heaven as recorded in Genesis 6, Jude 6 and 2 Pet. 2:4, as we have previously seen.

"The Mystery of God."

And now we come, dear friends, to that feature of the great Divine Plan which is so peculiarly interesting to us—to us who are Bible Students; to us who are disciples of Jesus; to us who have given our all to Him; to us who are trusting that He has accepted us as "members of the Body of Christ," as members of the Bride, the Lamb's Wife, and His Joint Heir in the Kingdom. Without the permission of sin there would have been no such opportunity as we now enjoy of experiencing a "change" of nature from earthly to heavenly—human to divine. As our Lord could not have left the heavenly glory to become a man and to suffer and to die, the Just for the unjust, unless there had been sin in the world; unless sinners had needed redemption; so likewise we would have had no opportunity or privilege of joining with our Lord in *His sacrifice* of Himself! We would have had no opportunity of joint heirship with Him in His kindom.

Indeed, had there been no sin to conquer, to down, to overthrow, there would have been no need for Christ's Mediatorial Kingdom—for Christ's reign of righteousness. Had there been no fallen condition of humanity in sin, in degradation, there would have been no work for the Royal Priesthood to accomplish during the "times of restitution," during the existence of the Millennial Kingdom. So, then, while appreciating the terrible devastation of sin in the world, its terrible consequences upon the human family, we see behind the glorious Advent of our Lord in Kingdom power a full recovery of the race from All that was Lost in Adam and Redeemed on Calvary. From this standpoint we

have a glimpse of the length and breadth and height and depth of the Love and Justice, the Wisdom and the Power of our God. From this standpoint we worship and adore our Almighty Creator and our precious Redeemer! From this standpoint we may have full confidence in the outcome that ultimately all shall have the fullest opportunity of eternal life and that all wilful evil-doers shall be ultimately destroyed in the Second Death, from which there shall be no redemption, no resurrection.

From this standpoint we may rejoice to suffer with our Redeemer, that we may be glorified with Him in His Kingdom and participate with Him in its glorious work of uplifting the poor, fallen race to Paradise, and to all the perfections of Adam. Yea, we may rejoice even in the Second Death of the unwilling and disobedient, realizing that true and righteous is the Divine edict under which they will perish. (2 Pet. 2:12.)

THE attendance at the afternoon service was composed mostly of the friends interested in Present Truth, although there was a goodly number of the public present also.

About one hundred and eighty-five chairs were placed on the large platform, and these were occupied by the brothers. The Pilgrims were seated on the front row, and then other brothers occupied the rest of the chairs.

"How blessed it is for brethren to dwell together in unity."

The preaching was preceded by a half hour of praise service, conducted by Brother Van Amburgh, while Brother Walters led the singing. None of those present will ever forget that service, especially when that great audience sang the hymn, "BEHOLD THE BRIDEGROOM," No. 230, in the Hymnal.

"BEHOLD THE BRIDEGROOM."

Our lamps are trimmed and burning,
Our robes are white and clean,
We've tarried for the Bridegroom,
And now we'll enter in.
We know we've nothing worthy
That we can call our own—
The light, the oil, the robes we wear,
Are all from Him alone.

CHORUS.

Behold, behold the Bridegroom,
And all may enter in,
Whose lamps are trimmed and burning,
Whose robes are white and clean.

Go forth—we soon shall see Him,
The way is shining now,
All lighted with a glory
None other could bestow.
His gracious invitation
Beyond deserving kind,
We gladly own and take our lamps,
And joy eternal find.

We see the marriage splendor,
Within the open door;
We know that those who enter
Are blest forevermore;
We see our King, more lovely
Than all the sons of men;
We haste because that door, once shut,
Will never ope again.

Discourse by Pilgrim Brother J. F. Rutherford.
Subject: "THE KINGDOM."

Text: *"And as ye go preach, saying, The Kingdom of heaven is at hand."* (Matt. 10:7.)

DEAR FRIENDS: We are nearing the end of this glorious convention. For the past few days the majority of us have been enjoying a special season of fellowship in the Lord while partaking of a spiritual feast at His table. This is due to the fact that the Lord Jesus Himself is present, and, in harmony with His previous promise, He has caused us to sit at His table and has girded Himself and come forth to serve us. We have been bountifully served. The food upon which we, as new creatures in Christ, are feeding is indeed meat in due season.

Therefore, beloved, I hope that every consecrated heart here today may have a keener appreciation of the words of the text which we have chosen. We have appreciated them in the past, but, as we stand today in the presence of the Bridegroom may the words of the text thrill our hearts as they have not before.

Nearly 1,900 years ago, our Master began the delivery of this message. He directed His followers to take up the slogan and proclaim it throughout the earth. History discloses to us that at all times since there have been a few in the earth who have gladly obeyed this command, joyfully proclaiming the Kingdom of God.

Why has this message so constantly rung out during the past nineteen centuries? We answer: Because the most momentous event of the world's history is the establishment of God's Kingdom amongst men.

When God laid the foundations of the earth and provided a place for the habitation of man, as we are told, the morning stars sang together and all the sons of God shouted for joy. But the Scriptures further show us that long before that eventful time God purposed to have a kingdom amongst men, which should be established with Christ Jesus as its head, together with His bride, selected from amongst men and made joint heirs and rulers with Christ Jesus in the great coming Kingdom. All the prophets wrote concerning this coming Kingdom of righteousness with its glorious King. All the Psalmists sang of its coming and the blessings it would bring to the groaning creation; and now, dear friends, we have come to the morning of its establishment. A wonderful privilege this.

The world feels its approach, but being blinded by its god does not see nor understand what it is.

The scientist recognizes that there is impending some mighty and inexplicable change.

Political economists freely admit that the nations of earth cannot long stand the present pressure.

The statesmen of the various nations, fearing because of what they discern is coming upon the earth, are striving to see which nation can build the most powerful and destructive battleships, and are spending much money for guns and other instruments of destruction. While from every quarter we hear the cry of "Peace, peace," every preparation is being made for war.

The facilities for travel have multiplied at such a marvelous rate that the people are rushing through the earth today at lightning speed, seeking pleasure, satisfaction, happiness and contentment, but they find it not. The increase of knowledge has so magnified the disparity between the wealthy and the poor, that the spirit of discontent is rising rapidly like unto a mighty storm that is shortly to break.

Sober-minded men of the world look aghast at each other and in wonderment exclaim, What is coming upon us? But no answer is forthcoming from the source of the worldly wise.

What means this condition of unrest and discontent in the world? Why this tumult and din of confusion of the systems, the governments and the people? We answer, it is the precursor of the establishment of the Kingdom of God.

Neither the cause or result is discernible by the worldly wise, because God does not reveal His plan to the natural man. But there is a little company to whom He has made known His mystery and His wondrous ways. These are they who have gotten the victory over the beast and over his image and over his mark and the number of his name; who, as it were, are standing upon a sea of glass mingled with fire. By faith they see the hand of the Lord in all these mighty works in this day of his preparation, and are gladly proclaiming to those who have the hearing ear, "The Kingdom of heaven is at hand." These have the harps of God; they have learned a new song and they sing the song of Moses the Servant of God and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of the saints." These are now pointing to the consummation of the promises given through the Prophets of old and through the mouth of our dear Lord and Master. These are hailing the Bridegroom as He appears, and are announcing to each other and to all who have the hearing ear, that the King is come for His Bride and that shortly all of the bride-class will pass in to the wedding and the Kingdom of Glory be fully set up. What a favorable position these enjoy!

In times past other men have heralded the coming of Kings; these, however, have been the rulers of earthly kingdoms that were destroyed and passed away, but the Kingdom that the saints are now privileged to announce

is one that will not pass away, a kingdom that will not be destroyed, but will stand forever.

If we have been privileged to declare our Lord's presence and the establishment of this great kingdom of righteousness, may we have a deeper appreciation of this privilege each time we hear or give forth the message, and may this appreciation of the honor of being a herald of this kingdom of glory constantly increase until, by His grace, we are received with fullness of joy into the presence of our glorified King.

This privilege of being the herald of the kingdom is second to none ever offered to man. The forerunner of our Lord Jesus, the One who proclaimed His first Presence, opened His mission with the announcement, "Repent, ye; for the Kingdom of Heaven is at hand." When our Lord Jesus appeared to begin his redemptive work, He began His ministry with the same announcement. The Apostles were sent forth to preach the same message. Today all those who are acquainted with our Heavenly Father and are in Christ Jesus are likewise proclaiming this glorious message.

Many honest Christian people have said, "How glad I would have been to have lived in the days of our Lord's first presence and been privileged, as John the Baptist was, to announce His Kingdom." That indeed was a great honor, and one of which any might well be glad, but our Lord Jesus says that the very least one in the kingdom will be greater than John; and all those who in sincerity of heart are proclaiming the second presence of our Lord and the beginning of His glorious reign, have been invited to enter in and become part of the official government of heaven as joint heirs of Christ Jesus our King.

The Commission.

The commission of proclaiming the kingdom has been given to every one, according to his or her ability, who has obeyed the injunction of the Apostle in presenting himself or herself a living sacrifice unto God and who has taken up his cross and is following in the footsteps of the dear Master. It was the commission given by our Lord to the Apostles. It pertains to all of the New Creation, to all of the Royal Priesthood. The prophet of Jehovah gave announcement of this commission, saying: "The spirit of the Lord God is upon me, because the Lord has anointed to preach the glad tidings unto the meek: . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound, etc." (Isa. 61:1-2.)

What a wonderful commission this! What a favor! What a privilege!

Responsibility.

Great privileges bring with them great responsibilities. Those who have been enlightened and have tasted the good things of heaven cannot escape the responsibilities incident to this knowledge and favor. If we have received the commission to proclaim the glad tidings of the kingdom and its King, then it becomes not only a great privilege, but a duty to proclaim it, and a failure or a refusal to perform this duty would show a lack of appreciation thereof and must of necessity result in the removal of the privilege.

St. Paul is an example we do well to copy and follow in this respect. Having received the commission to proclaim the glad tidings of the coming kingdom, he said: "Woe is me if I preach not the gospel."

The privilege of the fully consecrated at this time cannot be overstated. We are living today in the most favored time it has been the privilege of man to live. This is due to the fact that the setting up of the long promised kingdom is at hand. Behold the King is now present selecting from amongst those who have offered themselves in the manner designated by the Word that they might become members of the official family of the King, members of His Body in particular. These are now receiving the final tests that the qualification of each might be determined. These qualifications are of vital importance, and we do well that we take earnest heed to the requirements. Satan is disposed to take advantage of the favorable position that is now ours that we might become heady and lose that great favor. Therefore our privilege and our responsibilities require soberness of thought and watchfulness unto prayer.

John the Baptist was a type of the Church. We do well to observe that when he appeared as the herald of the Lord Jesus, he did not come with a flare of trumpets that he might attract and receive the plaudits of men. But his appearance and his conduct seemed to say to those above him that he was wholly devoted to the Lord; that he had nothing, wanted nothing, needed nothing. And so it is with those who are privileged to be the heralds of our glorified King. Should these appear in manner and form so as to attract and receive the plaudits of men to their own glory and satisfaction, such could not be pleasing to the Lord, and is entirely out of harmony with His plan. Self-glorification is an abomination in the sight of the Lord. Let us always keep in mind that it is the kingdom to which we are pointing and the King to whom we are doing honor and not to self.

Requirements—Qualifications.

While Israel did not, and indeed could not, comprehend the establishment of the kingdom and how it would be established, yet there was kindled in the heart of every devout Jew the hope that the great Messianic King would come and that under his rulership the Jews as a nation would be exalted and rule the entire world. It was the dream of every devout Jewish mother of the tribe to which the promise was limited that her son might be that king. And after Jesus came and it was understood by some that He was to be the King, it was the hope of many other devout Jewish mothers that their sons might be members of the official body of that long promised kingdom. Such did not, as indeed they could not, appreciate the requirements that must be met and the qualifications possessed by all who would be of the kingdom class.

We call to mind one pious Jewish mother who came worshiping Jesus and asking a great favor at His hands. It was her desire and request that her two sons might have places of honor in the kingdom, one on the left and one on the right hand of the King. To this request Jesus made reply: "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" (Matt. 20:20-23.)

Jesus was here setting forth the preliminary requirements to obtain membership in that kingdom. Many since who have come to an appreciation of God's Word, His Plan for the salvation of men, and to see that God is selecting from amongst men a class to be associated with Christ Jesus in His glorious kingdom, have keenly desired that they might be of that class. Coming to this point these learn that certain requirements must be met. It is those who have been drawn to the Master by the Father and who have been justified by faith, that have the desire to become of this kingdom class. To these apply the Master's words uttered to the Jewish mother concerning her two sons. To each is applied the questions: Are ye able (willing) to drink of the cup that I shall drink of: are ye able (willing) to be baptized with the baptism that I am baptized with?

How fairly and candidly our dear Lord stated to these the requirements that must be met. He reminds them of the cup of which He must drink and the baptism with which He must be baptized. We well know that the cup of which He drank was a cup of sorrow, self-denial and self-abasement; and that His baptism was a baptism of death. And just so with those who have been His followers since, all such have been informed of the character and nature of the requirements that must be met.

Before the first advent of Jesus the Messiah, God had caused to be placed in His Word the requirements that must be met by those who would enter into the kingdom, as we read is Psa. 116:13-15.

Those today who are fully consecrated understand that the cup here mentioned is a cup of self-denial, self-abasement and self-sacrifice now, and that it will shortly be a cup of joy, blessing and great refreshment in the kingdom. That the baptism unto death is clearly implied also in these words of the Psalmist.

By the eye of faith the consecrated now clearly see that the cup must now be chiefly of sorrow, trials, self-denial, self-abasement, but that shortly it will forever overflow with joy. This cup is now presented to each one by the Father—presented to those who have the desire to be of the kingdom class—and such are invited to drink of it. It is a loving

gift from the Father, and shall we not gladly accept it and drink thereof? All who are willing to trust in the Lord for the needed strength, are here represented as responding: "I will take the cup of salvation and call upon the name of the Lord. I will pay my vows (of consecration) now (and continuously) unto the Lord." Of these the Father says, "Precious in the sight of the Lord is the death of his saints." Why, do we ask? Because, as Jesus said, "The Father himself loveth you" now and you are therefore precious in His sight, because called to become the Bride of His beloved Son—the glorious Bridegroom.

To those who have agreed to take the cup and drink of it, the Lord now promises a complete baptism into Jesus' death. (See Psa. 82:6.)

When and How Sealed.

These prospective members of the kingdom, who have covenanted with the Lord to drink of the cup of salvation and be baptized with the baptism of Jesus' death, must be next tested and proved and receive the sealing or stamp of approval of the Lord—the seal of Son-ship.

What is the sealing? This sealing of Son-ship and heirship with the King, is not an outward sign upon the forehead, nor a mark or manifestation of God's favor in earthly affairs, or wealth or prosperity, nor the gift of healing or speaking in tongues. The seal of the holy spirit is in the heart of the one who is sealed. It is an individual matter and hence no one knows of it, except the one who receives the sealing (Rev. 2:17) and as others may see the fruits of his daily life as a result of such sealing. It is God that is doing the sealing in our hearts. As the Apostle expresses the matter in 2 Cor. 1:21, 22: "Now he which establisheth us with you in Christ, and hath anointed us, is God; who also sealed us, and given the earnest of the spirit in our hearts."

What Is It?

This seal or earnest or guaranty of Son-ship is the spirit of life which is at one with the Father and of all of His holy arrangement, and the evidence thereof is given to us when we can truly cry out in our hearts: "I delight to do Thy will, O my God, Thy law is written within my heart." He who has this seal of Son-ship is he who not only seeks to do the Father's will, but who doing it finds it "not grievous but delightsome."

The Witness.

The spirit of adoption or sealing as sons of God to a position of inheritance of the kingdom blessings and glory, is one of the best evidences or witness of the spirit and is the very cream of Christian experience in this present life, testifying to us that we have been selected of the Lord as one who MAY enter into the kingdom.

Who Shall Enter?

All such who have thus received this sealing, by the eye of faith, now behold the King and the close proximity of the kingdom. Such now rejoice to be heralds of this kingdom of righteousness and to declare the blessings it will bring to all who receive the same upon the terms offered. Such are longing to be in the kingdom with the King. Have all such finished their course and are they ready to be admitted as members of this official family of the king? Not until after they have passed the test and have met certain other requirements.

Who Shall Enter In?

The Prophet David, as the spokesman of the Lord, taking his standpoint in the closing days of this great harvest period, when the Lord is gathering together those who have made a covenant with Him by sacrifice, in this dawn of the Millennial morning and in the presence of the King, and pointing to the kingdom of the Lord and its glorified King, raises the question which is of vital importance to every one at this time who have received the sealing of Son-ship. He asks:

"Who shall ascend into the kingdom of the Lord? Or who shall stand in his holy place?"

Every Christian today who has reached the mark of perfect love in his heart, who has received the imprint of the seal or mark of Son-ship, may properly apply this question to himself or herself.

Then the Prophet answers these questions and His answer to both of them is the same. His answer is:

"He that hath clean hands and a pure heart; who has not lifted up his soul unto vanity, nor sworn deceitfully."

Such is the required qualifications of all those who would be heirs and members of the glorious kingdom. It will be observed that the qualifications here mentioned are not those of faith, merely. Faith in the glad tidings of the coming kingdom, faith in the great King, Christ Jesus, is necessarily implied in the desire to be of the kingdom; but the final and crucial test here mentioned and which must be successfully passed by all who enter in, is the qualification of character. The character that will be approved is the character which is the legitmate consequence of a true faith exercised unto god-likeness. A faith that does not produce character is null and void. So let us consider the character requirements mentioned by the Prophet of the Lord.

Clean Hands.

That means clean actions, clean conduct. If bad habits of any kind have been cultivated they must be promptly forsaken. Every evil thing must be resolutely put away. (Isa. 33:15-16.) Loyalty to God and His anointed King and kingdom demands that our hands be clean and that we depart from all sinful course of action. And loyalty to the kingdom means a determined opposition to sin in all its forms and a resistance of it.

A Pure Heart.

A pure heart signifies a purity of will, intention or purpose, which, like the needle to the pole, always turns to righteousness. Some sudden or strong temptation may for an instant, through the weakness of the flesh, draw us away to the right or the left of the true line, yet if our hearts are in the right condition, we quickly recover the normal position which is true to righteousness and truth. A pure heart loves righteousness and truth and hates iniquity. It delights only in the society of the pure and shuns all others.

A pure heart means holy unselfish love. A love that waits not for commands, but diligently seeks to do good unto others. The Apostle says: "The Lord directs your hearts into the love of God." (2 Thess. 3:5.) Such love is gentle, meek, long suffering and patient, that seeks not more than her own, is not puffed up and is not envious; a love that never thinks nor speaks evil, but that trusteth; that is, has confidence in the integrity and honesty of a brother until proven to the contrary beyond a reasonable doubt, and is even then kind and considerate according to the Golden Rule. To such the Lord our King refers when he says: "Blessed are the pure in heart, for they shall see God." This would mean not only a purity of intention, but the doing of that intention to the limit of our ability; striving to do all we can.

Who Hath Not Lifted Up His Soul Unto Vanity.

Vanity leads to destruction. It is synonymous to pride and "pride goeth before destruction and a haughty spirit before a fall."

Pride is an abomination unto the Lord and unto all who have His spirit. It is weed, which if permitted to take root in the heart, will crowd out the other graces. For this reason we should hate it. A vain thought should not be entertained in our hearts. Let the Psalmist express our sentiments when he says, "I hate vain thoughts, but thy law I do love." (Psa. 119:113.)

The antithesis of vanity is humility, meekness. This grace is one of the most beautiful that can adorn the character. It takes a sober estimate of personal qualifications, is not puffed up, does not behave unseemly nor unbecomingly, and seeks the exercise of its talents, not for pride and vain glory, but for the joy of doing good. Such a character does not insist that it shall be recognized and honored by others, but is content to wait upon the Lord and to abide His time, to await His approval. It is modest, candid and sincere both in the consideration of its own qualifications and the qualifications of others.

Nor Sworn Deceitfully.

Those who make a solemn covenant with the Lord and thereafter ignore and despise it have sworn deceitfully. But those who in this age of covenants by sacrifice have made such a solemn covenant with God and who are true unto that covenant even unto death, shall ascend into the holy place, into the temple of the living God, into the kingdom of our Lord and Master, and shall become joint heirs with Him in that kingdom.

Opposition.

Behold the Bridegroom! His kingdom is at hand. And the message comes to you and me, yes, to all who have covenanted with the Lord to be dead with Christ Jesus, "Get your house in order, that ye may enter in."

The King is now gathering out His jewels, taking to Himself His bride, and those who have received the testing and have passed it and have finished their course with joy, He has taken into the kingdom. Our hearts, too, are burning to be there with them, but before we can enter in we, too, must be tested and proved; we must meet the Adversary and drive him from the battlefield, being more than mere conquerors, overcomers indeed through Christ Jesus.

Satan, the chief of the devils, with his children and associates in wickedness, is fighting desperately against all who are striving to enter the kingdom. And why? Because the establishment of the kingdom of our Lord means the destruction of Satan's empire and with it all unrighteousness. Hence it is a deadly conflict. No quarter can be shown; no compromise now. This is a fight within; it is not one in which carnal weapons may be used; it is unlike the conflict of men upon the battlefield who under the excitement of battle charge the enemy, but it is a silent conflict and one which requires of us soberness of mind, watchfulness and continuity in prayer. To those engaged in the fight at this very hour the Apostle addressed His words, saying: "The end of all things hath approached, therefore be of sober mind and watchful unto prayer." The time is the end of Satan's dominion. It is the setting up of the kingdom of glory; it is the time of the destruction of error and wickedness; it is the establishment of truth and righteousness. The Christ is the deadly foe of Satan. Because Satan's lease of power can last only until the setting up of the kingdom of our Lord, the Adversary is directing all his efforts against those who will compose the kingdom class and who are yet this side the vail, and to this end he is seeking to disqualify the members prospective that they may not enter in. His methods of warfare are wily, fraudulent and deceptive, and it is only by the sustaining grace of God that we can stand for a moment in this conflict. Let us keep always in mind the promise that, "It is the pure in heart that shall see God"—those whose heart intentions are pure and in harmony with God and who then are putting forth every effort to bring every thought, word and deed into harmony with such intention. Satan's efforts are exerted to make the heart impure—by this method alone can he prevail over any of us.

In this conflict the Scriptures show that many will fall victims of the Adversary, being ensnared by his delusions. The Psalmist says, "A thousand shall fall at thy side and ten thousand at thy right hand." It is a time in which candid and sober thought is required, sincere meditation upon God's Word, that we may know His will and do it, that we may be sustained in this hour of peril. It is a time that requires careful watching and a prayerful attitude of heart. We observe some falling away—God help us that we may stand, that we may enter into the kingdom.

Those who have reached the point on Pisgah's mountain where they may by the eye of faith behold the glorious Bridegroom and the close proximity of His kingdom are momentarily saying in their hearts, "The greatest desire of my life is that I may have the character likeness of my King, enter into the kingdom and be forever with the Lord."

How May We Keep from Falling?

With this desire uppermost in our hearts and seeing that we are in the evil hour in which the conflict is raging and the din of confusion of hearts arising, we instinctively ask: "How can I keep from falling? May I be sure that I can stand?" Yes, beloved in the Lord, we may have this assurance if we abide faithfully by His Word. Not in our own strength can we stand, but only in the strength of the Lord. Let us keep in mind His exceeding great and precious promises. We must keep in mind that the chief part of this great conflict is in the heart. Satan is seeking to poison the heart, and our King is calling to us now, saying: "Keep thy heart with all diligence, for out of *IT* is the issues of life." (Prov. 4:23.) How shall we keep it? Keep it with diligence, that is to say, do not be negligent, but active and watchful at all times. Where shall we keep it? "Keep ourselves in the love of God," answers His Word (Jude). Here are the issues of life. The issue has been joined and the verdict must be either life on a spirit plane or death, therefore says our King, "Keep pure your heart and be thou faithful unto death and I will give the crown of life."

The Scriptures clearly point out that there must of necessity come divisions in the ranks of the consecrated; that Satan would influence some that they might become murmurers, complainers, not holding the head, not willing to be governed by the method the Lord has chosen to conduct the harvest work. Because of a wrong condition of heart some would be energized by a delusion, preferring to believe a lie rather than the truth. Some who for some time past have been with us and who have been marching with the army of the Lord have turned aside, and are seeking to draw others with them. To those who remain in the ranks of the loyal to the Lord, holding the head, the words of the Apostle now apply. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17.)

Let us keep in mind that our King is present directing the work of bringing in the elected ones to office, and that He is making no mistakes, as indeed He cannot. What means did the Head use to bring you and me into a knowledge of the truth—of the presence of the King and His glorious kingdom? All must say, if of honest hearts: "He chose one servant through whom he has been operating and by him has been bringing forth food to the household of faith, meat in due season." Have we thus been taught? Ah, yes, we must answer. Then, says the Apostle, 2 Thess. 2:15: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

If it was necessary to have this instruction to disclose to us the presence of our King, the establishment of His kingdom, the qualifications of its members and the tests that must be met, then with stronger reasoning should we hold to it now that we have it. Therefore do not be influenced by those who seek to cause divisions among the ranks of the Lord. That is the work of the Adversary. Be not disturbed nor dismayed by the confusion of some, lest ye too become confounded. Do not be influenced by those who seek to cause a division. (Phil. 1:28.)

A division now in the ranks of the army of the Lord would of necessity be to the advantage of the Adversary, if by any means he may cut off a portion of this little company and crush them. On the other hand, if we stand together, if our hearts are right, God will deliver us, for "He saveth the upright in heart." (Psa. 7:10.) And why shouldn't the Lord's children stand together? All called in one hope of our calling, and that HOPE is a place in the glorious kingdom now at hand, and so it follows that our hearts must be united in love here if they are to be forever united in the kingdom.

The admonitions of the Apostle now apply when he says to those seeking the kingdom: "Giving all diligence add to your faith virtue," that is steadfastness, and steadfastness means to stand together as the children of the Lord and to stand fast in the truth and righteousness, presenting a solid front to the enemy, protecting our hearts against him and not seeking to find fault with each other and *more especially with the one whom the Lord has particularly chosen to bring forth to us food at this time upon which we may be made* strong by feeding thereon. (2 Thess. 2:15; also 1 Thess. 3:8.) Stand together. (Phil. 1:27.) Stand fast together, in one spirit, one mind, striving together for the faith. How could we do this if we, as new creatures, fed upon a different food? Steadfastness in the faith would mean steadfastness in the truth as we have received it from the Lord *for our faith is based upon His Word.*

And so the Apostle proceeds, saying, "Add to your virtue Knowledge," that is to say, a knowledge of God and His righteous character and a knowledge of the glorious King and His character, keeping in mind always the MYSTERY—how that the Kingship will be in the hands of Jesus Christ and the faithful Body members in particular. How did we have a knowledge of the mystery until we received it through the God given channel of the Millennial Dawn, and how can we hope to obtain knowledge and increase therein if we cast away that food upon which the Lord has been feeding us. If we seek to prepare food aside from that which the Lord has provided for us, we in effect say to the Lord we are not pleased with what He has given us. If we seek to feed upon that food which is provided by others than the Lord's chosen servant, we are by our conduct saying, We are not satisfied with what provision has been made. I speak for myself, that is to say, as the matter appears to me, and I pray that if it is out of harmony with the Lord's will He will show me otherwise—when I say that I desire to raise my voice against the indiscriminate publication of tracts, booklets, etc., from various quarters. We briefly give some of the reasons: First, the Lord has chosen one channel to bring forth the food, and those who seek another either by publishing or encouraging the publication are dishonoring the Lord's chosen way. Second, it begets in the one who brings forth the food the spirit of pride, and pride is a deadly enemy of the New Creature, and one which the Adversary desires to encourage; and, third, it tends to cause confusion amongst the Lord's children; fourth, the reading of these is drawing our attention away from the very instructions to which the Apostle has told us to hold fast. I desire to speak plainly. I hope those who see that the Lord is present directing the message of the harvest work through one channel, will cast away the provender that emanates from other sources, such as booklets, tracts, post cards, etc., and devote their consecrated time to gaining knowledge from the source directed of the Lord, viz., Watch Tower and Millennial Dawn publications.

Then says the Apostle add to your knowledge "Self-control." "He that ruleth his spirit is greater than he that taketh a city." (Prov. 16:32.) Having the mind of Christ, calm, quiet, trustful, leaning upon the Lord in this perilous hour.

And to this "Patience," patiently waiting on the Lord, "holding the head," showing a willingness to let the Lord conduct the work of preparing the kingdom, patiently enduring such testings that He gives us to prepare us therefor.

And to this God-likeness (Piety), hearty, cheerful, loving conformity to His will; in all things acknowledging Him and giving Him the glory. Be not like those who as "fools rush in where angels fear to tread."

And to this "Brotherly Love," having our hearts pure towards the brethren, not looking upon the outward appearance and seeking to find and point out the weaknesses of each other, but with the recognition of the weakness of all, seeking to cover these with the mantle of overspreading love; desiring and seeking to do good unto the brethren always.

And to all these graces of the spirit put on the crowning grace LOVE, which means a pure heart towards God and mankind.

Then says the Apostle, "Give all diligence" to the cultivation of these graces. He does not say you must bring them to perfection in the flesh, but give all diligence to make your calling and election to the kingdom sure, by putting forth every effort to conform to these requirements.

"For if ye do these things ye shall never fall (because all things are working together for your good, guaranteeing your election, if you abide faithful to the end).

"For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

If we would enter in we must follow this standard. There is none other to follow. Therefore let us not be drawn away by the sophistries of men.

But, dear friends, the hour is here for the *immediate preparation for the kingdom*. No one will enter who has not on the whole armor. If we have it on, let us keep it on. Constant vigilance is now required. If we are true and loyal and faithful to our King, to the truth, to our covenant, we have no cause to fear. Trusting in the Lord, let us fear not. I thank God that He has provided through the same channel the Vow as an additional means of protection now. Let us pay our vows unto the Lord now. Having set our eyes and our hearts upon the King and His glorious kingdom, let us permit nothing to get between us and the goal.

Glories and Blessings.

Why are we here, dear friends? Why have we separated ourselves from worldly pursuits and assembled ourselves at this place? Why have we gladly laid aside all things of this earth and abandoned all desire for wealth, fame, honor or glory amongst men? Ah, is it not because our eyes have been opened and we have learned that the kingdom of heaven is at hand? It is because we may know more of this kingdom and its glorious King and that we might prepare ourselves and help others prepare in harmony with our King that we may have a part with Him in that kingdom. And the more we learn the more we know of the character and love of God and our Bridegroom the more our hearts burn within us to be forever with our King and to be presented faultless before our Father.

What are some of the blessings and glories of that kingdom, you ask? Ah, answers the Apostle, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath in reservation for them that love him." (1 Cor. 2:9.) The world knows nothing of these blessings and the glory of the kingdom. Indeed, the natural mind cannot receive them. "But," adds the Apostle, "God hath revealed them to us by his spirit, for the spirit searcheth all things, yea, the deep things of God's word." By the eye of faith we now behold the Bridegroom and some of the glories of the kingdom. His attributes are the same as the Father, namely, Justice, Wisdom, Power and Love.

AS TO POWER: "All power in heaven and in earth has been given unto him," which means the extending of His power, dominion and authority throughout the whole earth, which will result in the elimination of wickedness from the earth and the bringing in of peace and blessings instead.

AS TO WISDOM: The Scriptures tell us that His wisdom is perfect (Zech. 3:7), which of itself guarantees that His power will be used always wisely and righteously.

AS TO JUSTICE: This is the foundation of His throne. He will rule in justice and His judgments will be just, even as they are now. The Prophet David referred to His rule in justice with words of joy and ecstasy, saying: "He will rule the world in justice and the people with his truth." (Psa. 96:13.)

As for LOVE and beauty, He is the express image of the Father, of whom the Word declares "God is love." Love of necessity includes the beauty of holiness, and of this He is the personification. The prophet said of Him: "Thou art fairer than the children of men." (Psa. 45:2.)

We behold the many beautiful flowers ot the earth, chief amongst which are the rose and the lily, declaring the beautiful handiwork of God and giving forth a sweet fragrance of His love and we exclaim how fair and how beautiful. But our King is described as "The rose of Sharon and the lily of the valleys, the chiefest among ten thousand (Cant. 2:1, 5, 10) altogether lovely."

He is described in the Word (1 Tim. 6:15, 16) as "The blessed and only potentate, the King of Kings and Lord of Lords, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." It is this glorious King whom "God hath highly exalted and given a name above every name, that at his name every knee shall bow and every tongue confess him to the glory of God."

It was this one, Beloved in the Lord, who as the man Christ Jesus, because of love, died for us that we might live. During the Gospel Age His Father has been selecting for Him a Bride, and now the hour is come for the uniting of the Bride with the glorious Bridegroom. During the days of selection the Father has been calling to the Bride class, saying: "Hearken, O daughter, and consider and incline thine ear, forget also thine own people and thy father's house; SO shall thy KING greatly desire thy beauty, for he is thy Lord, and worship thou him." (Psa. 45:10-11.)

Down through the age many have heard this message and some souls have been thrilled therewith; some hearts have bursted with love for the King, and so these have passed in to be forever with the Lord. Today the Bridegroom is present receiving to Himself the remaining members of His Bride.

What shall be her glory? you ask. From His Word we have caught a glimpse of the glory, honor and power of the King, and of His Bride the Apostle says: "Beloved, it doth not yet appear what we shall be (what a glorious change we shall have), but we know when he shall appear we shall be like Him, for we shall see him as he is." (1 John 3:2.) Why like Him? Because these have been called to be and will be members of His Body in particular, joint heirs with Him in the kingdom of glory. The Psalmist gives a description of the beauty of the Bride, saying: "The king's daughter *is* all glorious within; her clothing *is* of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace." (Psa. 45:13-15.)

Some of the way, Beloved, may seem dark and dreary, some trials hard to bear; but forget these things, be faithful, be brave and rejoice. Bear in mind the joys that await the faithful ones, those who for love remain steadfast now. These He has promised to present faultless before the Father. What joy in contemplation! When at the end of the way we may be led over the threshold of the kingdom, and without fault, mar or blemish, presented to the Heavenly Father and receive His approving smile, and feel His arm around His children whom He loves, and to know that we may glorify His name forever. Oh, the unspeakable riches of the kingdom!

The setting up of the kingdom means the beginning of the blessings of the families of the earth. How our hearts go out now to the down-trodden, sin-cursed world! How much more must the heart of the King yearn for the deliverance of these poor creatures from the dominion of sin and death. The kingdom will bring this result. How glad we are!

For six thousand years the world has lain in darkness, the whole creation groaning in pain and anguish under the load of ignorance, superstition, sin and death. But, thanks be to God, when the kingdom is established, then the veil of darkness shall be lifted from the eyes of the people and they shall all know the Lord from the least to the greatest. Then every one who will may "return and come to Zion with songs of gladness upon their heads and sorrow and sighing shall flee away." For a thousand years the glorified King and His Bride will be privileged to lead the peoples of earth upon the highway of holiness, teaching them, healing them, blessing them with life, liberty, joy and peace.

Our Desire. Why?

Why do we desire to enter the kingdom? Is it because have an ambition for power, that we might lord it other creatures of the Universe? No, God forbid. Is ecause we desire to be honored and worshiped by s? No, far from it. But, dear friends, the desire hould thrill every heart who would enter in is that ther may be glorified. We must entirely lose sight that all may be to the glory of God. So doing, our nts will find expression in the words of the hymn:

'Oh, to be nothing, nothing,
Only to lie at his feet,
broken and empty vessel
For the Master's use made meet."

ie mind of Christ, which we must have, namely, the Father's will and the glorification of His we are told by our beloved King that such forth as the sun in the Kingdom of their

nor and blessing extended to those of the during the Millennial Age is but the beginsuperlative glory. The Apostle Paul, whose illed with the glorious prospects set before of eloquence and ecstasy wrote, saying, "That to come God will show forth the exceeding grace in his kindness toward us in Christ." †Eph. 2:7.) We exclaim: Just like our dear Father. What a comprehensive statement, That throughout all eternity God will show forth the exceeding riches of His grace in His kindness to those of the kingdom class.

Who would not gladly sacrifice all things for a place in the kingdom of heaven. Ah, exclaims the heart that is filled with love, would that I had a thousand worlds that I might lay these at the feet of my Father a full sacrifice, rejoicing to become nothing, an empty vessel that I might be filled with the Spirit of the Lord, admitted into the Kingdom and there, as a member of the Body of Christ, glorify the name of my Father forever. The hour of sacrifice of our little all is drawing to a close. The kingdom of heaven is at hand. Who shall enter in?

Since God laid the foundations of the earth and the morning stars sang together for joy, the greatest message that has come down through the ages has been "The kingdom of heaven is at hand." It is your privilege and mine to now sound forth this message of glad tidings, which shortly shall be unto all peoples of earth. And when the kingdom is fully inaugurated, and when the gracious blessings which shall flow out therefrom have been made manifest, then truly all creatures in heaven and in earth and under the earth, who will receive these blessings, will joyfully cry aloud: "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." (Rev. 5:13.)

The whole creation groaneth and travaileth in pain waiting for the establishment of this kingdom, that they might be delivered from their bondage. Yea, the creatures who will be of the kingdom class are themselves groaning within, waiting for their deliverance. And, Beloved, while we wait, let us be not entangled with error, nor permit the root of bitterness to spring up in our hearts, thus depriving us of the kingdom, its blessings and glories. It is an issue of life and death. Be brave, be strong in the Lord, be faithful, be true; stand fast, *holding to that which ye have, keep pure your hearts,* and the God of all saints will deliver you. Amen.

BROTHER RUTHERFORD spoke with telling effect and eloquently set forth the great importance of the kingdom, its nearness, how active the devil is at this present time to keep us out of it, and showed the necessity for our having strong faith in the Lord, and that we should be in thorough harmony with the Lord's methods at this present time.

He showed what a privilege it was for us that, while the Jews were blinded and hindered, because of hardness of heart and unbelief, from inheriting the kingdom, we have obtained access into this grace wherein we now stand. This was emphasized when the audience sang heartily No. 291:

"The Gate Ajar."

There is a gate that stands ajar,
And through its portals gleaming,
A radiance from the cross afar
O'er all the earth is streaming.
O depth of mercy! can it be
That gate was left ajar for me;
For me, for me,
Was left ajar for me?

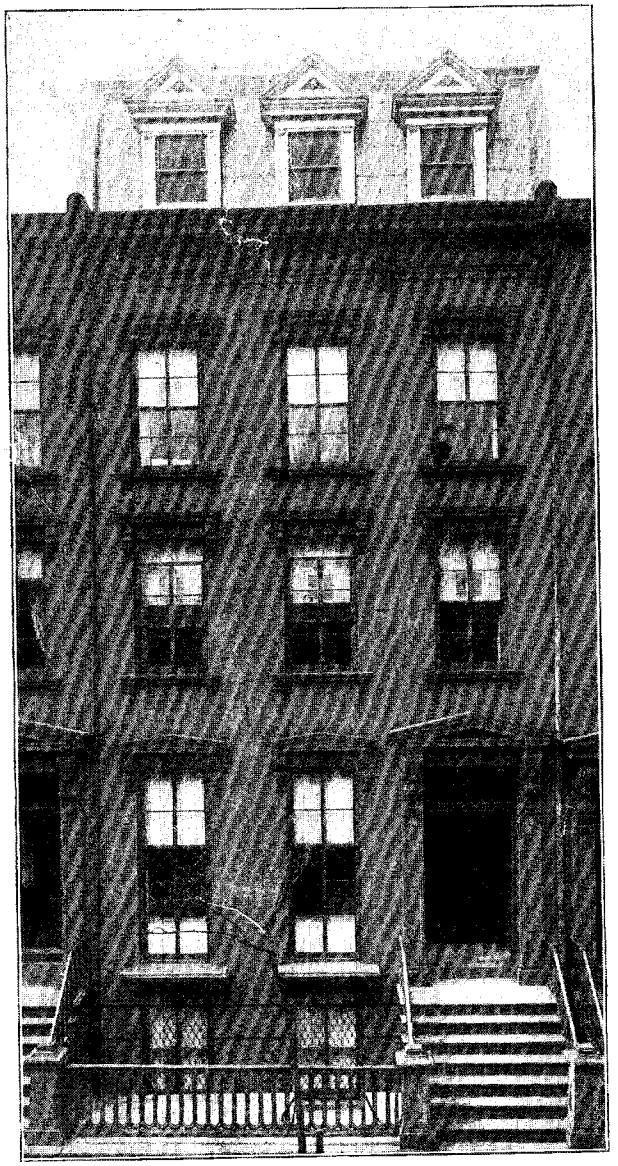
Press onward, then, though foes may frown,
While mercy's gate is open;
Accept the cross, and win the crown,
Love's everlasting token.
What depths of mercy! O how free!
That gate was left ajar for me;
For me, for me,
Was left ajar for me.

Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away,
And praise the King of heaven.
O height of glory! yes, I see
A crown of life reserved for me;
For me, for me,
A crown reserved for me.

RECEPTION DAY AT "BETHEL" AND "THE TABERNACLE."

MONDAY, September 6th, 1909, was Reception Day at "Bethel" and the "Tabernacle." The routine work was suspended for the entire day, and both places were thrown open to the hundreds of friends who had come to Brooklyn from the Saratoga Springs Convention. They were allowed to inspect both places to their hearts' content.

Many of us were much surprised to find that our ideas of "Bethel" were way off. Having heard that it was Henry



"BETHEL"

Ward Beecher's old mansion, and that it was situated on Columbia Heights, we expected to see a large old-fashioned mansion, on a hill, surrounded by a large yard in which were many trees, and all enclosed with a fence. We should have known better had we stopped to realize that such could not have been the case in a large city where land is at a premium. The accompanying cut shows what the Bethel building really is.

It is a building having five floors above ground, and one or two basements, and it is situated in a quiet neighborhood on Columbia Heights Ave., the rear of which overlooks New York harbor. It is not near large enough for the family, and as a result many of them have rooms near by, but the majority, however, take their meals with the Family.

Imagine yourselves at our side as we made our tour of inspection.

Ascending the stone steps, and entering the front door, we were received by three or four of the sisters, who gave us a hearty welcome and showed us through "The Home." This floor has but two rooms, the Parlor and Brother Russell's Study. Passing through the first door to the left as we entered the hall, we found ourselves in the

Parlor.

WE PRESENT two views herewith, one looking from the front towards Brother Russell's Study, and the other view from the Study looking to the front of the Parlor. The carpet and rope drapes are of dark green, and the large leather chairs and settees appear very inviting and comfortable. It seems to be a habit with the women folks when they expect company to "slick up" as much as possible, and as the Bethel Sisters realized that this time they were to have no less callers than "*prospective kings and priests,*" we could see many evidences of their endeavors to make things as pleasant as possible for us during our short stay. The rooms were decorated more or less with flowers and sprays of vines, etc.

On the walls of the parlor are several pictures. There are two large sepia paintings of Brother Russell's father and mother, gifts from Sister Land. On the opposite wall is also a large likeness of himself, done in crayon. Many other pictures, all gifts from friends who loved him, adorn the walls, including the "Restitution" picture, the "Sheep in the Storm," the "Watch Tower," made in pearl and various "harvest" scenes. There is also another picture representing "Daniel in the Critics' Den." Daniel is seen holding a scroll in his hands and the higher critics are all down on their hands and knees, crouching like lions ready to spring at their prey, and glaring at Daniel as though they would like to bite his head off. Daniel was certainly a type of our dear pastor in these last days, when he is so faithfully holding forth the "Scroll," which our Lord by His death had secured the right to open, and which He has given to Brother Russell to open to us, since our Lord has broken the seals.

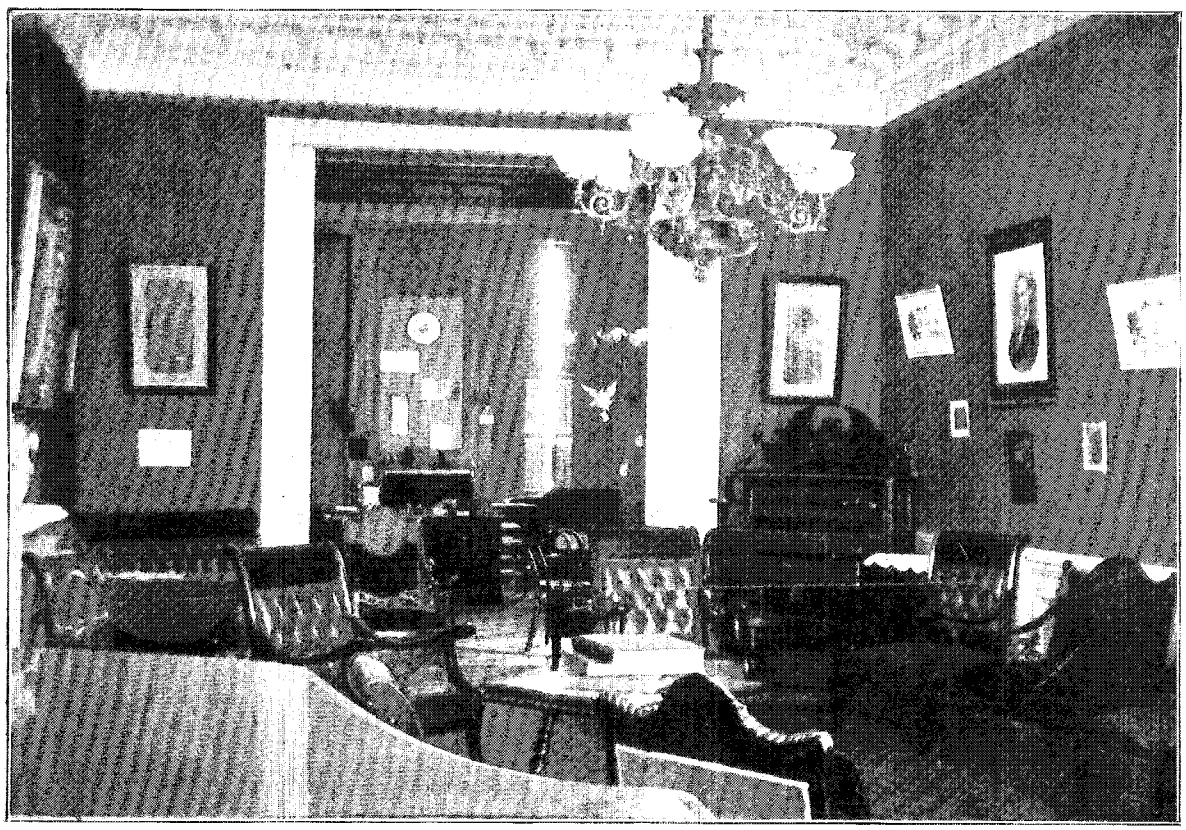
The following mottoes are also on the parlor walls

"Order my Steps in Thy Word."
"The Lord is My Shepherd."
"One is Your Master, Even Christ."
"In this Place will I Give Peace Saith the Lord
"My Times are in Thy Hand."

"Our Prayer—that Thine Eyes May be Oper
House Day and Night."

The arrangement in hanging the pictures displays artistic taste and made them very pl
eye as we glanced around.

It was in this very parlor where Presid
Lincoln in the dark hours of the civil war int
Henry Ward Beecher and enlisted his co-ope
senting to the British public the true issues c
being *for* and not *against* slavery, etc.



BROTHER RUSSELL'S STUDY.

THIS was also an object of much interest. It is a large, light and airy room. This room was formerly used by Mr. Beecher as his library, and the old black walnut book-cases are still there, but their shelves are now filled with "Good News" and "Glad Tidings." As one glances at the cases, the first to attract the attention are the shining silver letters on the backs of the "Studies in the Scriptures."

By request, Brother Russell sat at his desk and greeted the brothers and sisters as they passed. He took fresh occasion to apologize for what he thought were quarters too fine for him, saying that they were so much better than our Lord and the Apostles enjoyed, and that they were better than he deserved, but he realizes that it is the Lord that provided them, and is endeavoring to use them

to His glory. Only those with the Judas-like spirit will complain, if our dear beloved pastor (who has given up his all and is endeavoring to lay down his life daily in the service of the brethren) has a few of the comforts of life for the few remaining months.

It may be opportune at this point to state afresh what was particularized in back Towers, concerning the peculiar providences which put the Watch Tower Bible and Tract Society in possession of this fine property at less cost than inferior ones were obtainable—at about one-fourth what the carfare of the large family would have cost, if some other location had been obtained.

"In this connection, we believe that it will be of interest to nearly all of our readers that we mention some of the Lord's providences in connection with the locating of the Bible House family in Brooklyn. The Tabernacle has no living apartments connected with it, and when we sought to rent a suitable building for the housing of our family of more than forty, we found that we had a difficult problem. We almost needed a hotel. While the Tabernacle is not in an aristocratic neighborhood, the residence district near it is of a good class with fine, large residences. Some of these are for sale, but none for rent. We thought of going a little distance and finding cheaper quarters, and then reflected that the carfare to and from the office twice daily would amount to $1,800 a year, and besides we would have inconvenience and loss of time.

"At an opportune time some friends of the Truth proposed that we purchase such property as would suit our convenience, put it into repair, and that they would furnish the money—we to hold the title and they to take a mortgage for the amount expended, on which they asked but five per cent interest, and intimated that some of the interest might find its way into the Tract Fund from time to time. This proposal seemed providential and was gladly accepted as the cheapest and best thing possible. We anticipate that the interest will not amount to more than two-thirds of the carfare estimate, possibly less.

"Thus prepared, we made a fresh examination of the district with a view to purchase, and finally made bids upon three properties suitable to our uses with some alterations. We are sure that we will surprise you when we state that the one of the three which came to us at a bargain price is what is known as 'The Old Henry Ward Beecher Home.' It certainly seems very remarkable that we should get the old Beecher Bethel and then by accident get his former residence. Considerable repairs are necessary, and are being made, but when completed our large family could scarcely

be better fixed for the few remaining years of activity which we expect. The new home we shall call 'Bethel,' and the new office and auditorium, 'The Brooklyn Tabernacle'; these name will supplant the term 'Bible House.'

"On Wednesday evening before Christmas, 1908, the friends of the Allegheny congregation, wholly without Brother Russell's knowledge, prepared for a special union meeting in the Bible House Chapel, and requested Brother Russell to come in and say a few words. On his arrival an appointed speaker, in well chosen terms, expressed the love of the congregation for their pastor and informed him that, desiring to make a tangible expression of their love, they had selected a fine velvet rug, a fine mahogany desk, a handsome chair, besides a small table and letter holder. The offerings for these gifts had far exceeded their expectations, so that $138 remained, which they requested should also be used in some manner in connection with the outfitting of Brother Russell's study in the new Brooklyn home. He accepted these tokens of love with heartfelt appreciation, and told the dear friends that only his conviction that the removal was in the Lord's provision, and that it implied a forward step in the work, would enable him to leave cheerfully the loved ones with whom he had been associated for more than thirty years as pastor of the congregation."

On his desk we saw the many little desk necessities, etc., all of which reminded us of how some of the dear friends loved and honor our pastor for his work's sake, and for his untiring devotion to the Lord, the Truth and to us.

The entire room speaks of "Jesus Only." Like the parlor, the walls of this room are also hung with pictures, gifts from loving friends, and mottoes. In one corner is a large water color painting, in rosewood frame, of "Jesus and His Disciples," passing through the wheatfield. Another, the head of the "Boy Christ." Another, a large picture of "Christ in Gethsemane." Then we noticed a large framed motto, "WHATSOEVER YE DO, DO ALL AS TO THE LORD." Another, "Kept by the Power of God," "My Help Cometh from the Lord."

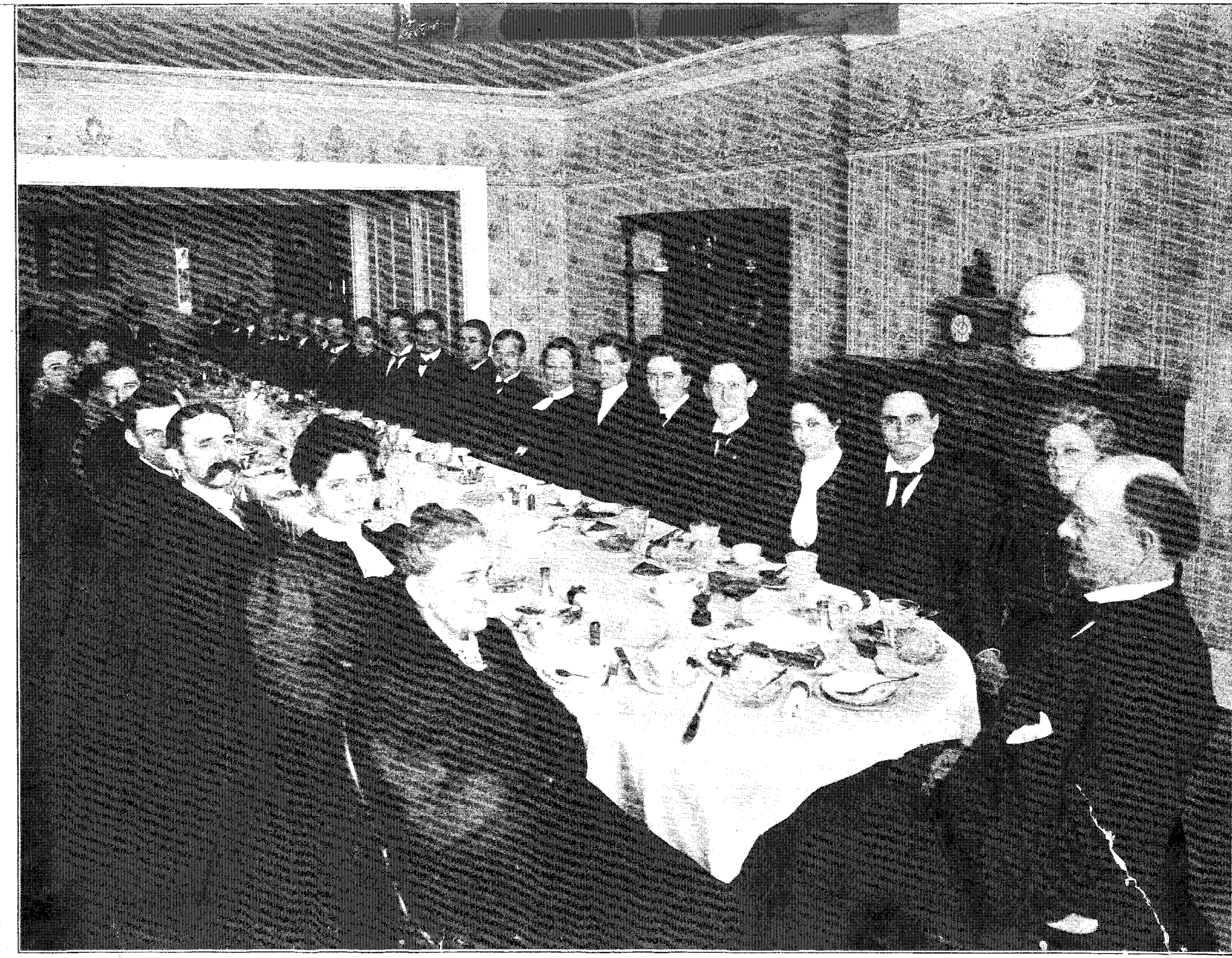
Near the book-cases is a large leather davenport, which can be made into a bed, and it is on this that Brother Russell sleeps. This he thinks too fine for him—better than the Lord and the Apostles had—but if you have never slept on those imitation beds, so to speak, try it some night, and then compare it with a nice soft bed, such as most of us have every night.

Dining Room.

E THEN went down one flight of stairs to the dining room. The family that now sits around that board has grown so that an ordinary room is insufficient; therefore, a large archway was cut between two rooms, to permit of the long table which accommodates forty-four at one sitting.

There is also a sink in this room and hot and cold water, and the glassware and silver is cleaned on this floor and does not go down to the kitchen which is the floor below.

There is also a large motto in this room, painted on glass, like the one in Brother Russell's study, "WHATSOEVER YE DO, DO ALL AS TO THE LORD."



Sitting in Heavenly Places.

THE view with the friends all seated reminds us of the long table which the Lord has spread, at which are seated one hundred and forty-four thousand. The arch would represent the vail which intervenes between those who have gone beyond the Holy into the Most Holy. As one by one they pass beyond, the vail moves down a notch, so to speak, until finally all who make their calling and election sure will be with the Lord to feast for all eternity on the new wine of the kingdom.

All day Monday lunch was served from this table to all the visiting friends.

In this room every morning the family assemble to sing the "Bethel Hymn," and read the "Vow" before breakfast. At the beginning of the morning meal the "Manna" text is read, then during the meal it is discussed, and at the close the comment is read.

Order and system are necessary to care for so many with dispatch. Therefore the arrangement is that Brother Russell sits at the head of the table, and some other brother at the foot, each having a supply of meat before him, from which he serves the friends on each side of the table down to the middle. There are two dishes of vegetables, potatoes, etc., started from either end of the table and the friends help themselves. First of all, however, at dinner time, a plate of soup is placed at each place before any are seated, and as soon as dinner is announced, they at once take their places. When through with the soup, two waiters quickly take away the soup dishes, and then the rest of the dinner is served, as above stated.

The Kitchen.

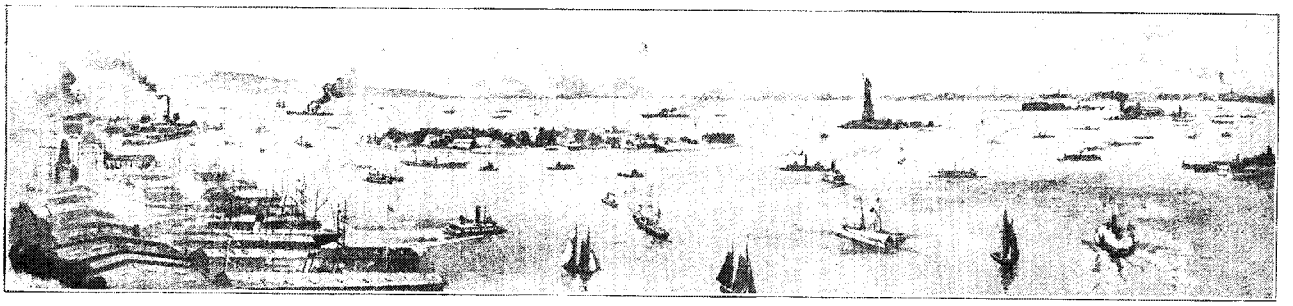
THIS is a large, light, convenient room, still having in it the old range set in brick, just as it was in Beecher's day. There are two sinks, one on either side of the room; one being used for the pots and kettles, while the other is for the plates, cups, saucers, etc. From the hall way leading to the kitchen is a door to the back yard, which is about twenty-five by fifty feet, all covered with grass. We were surprised, however, to find that underneath this back yard was another basement or two, which were used as warerooms for supplies for the Tabernacle. The way this can be so is that Columbia Heights Avenue is just at the edge of a high bluff which slopes down to the river. Therefore, while the dining-room in front is a little below the surface of the ground (See front view of Bethel), yet the rear of this room is two or three stories above the level of the ground, thus giving room for the different basements, yet all apparently being above ground, and thus getting light and fresh air.

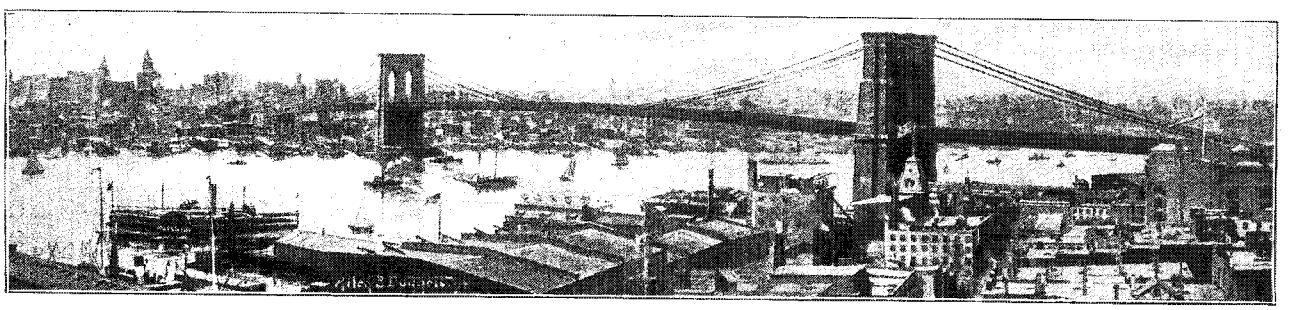
There is also a dumb-waiter (small elevator), which carries the food, dishes, etc., between the kitchen and dining-room.

Sleeping Apartments.

GOING back to the Parlor floor, we were directed to the sleeping rooms above. The floor next above the parlor is for the unmarried sisters; above that are the rooms for the married couples: *i. e.*, for as many as can be accommodated, as several couples are obliged to room at nearby places. The top floor is occupied by the brethren. Many of the rooms have davenport beds in them, as they take up less room. Altogether, however, the friends are much more comfortably situated, and the air is much better than at Allegheny, and our hearts turned to the Lord to thank Him for His goodness in caring for those who are His, who have left their former comfortable homes and are willing to get along any way if thereby they may have a chance to serve the rest of us.

The rear of the building faces west, and there is nothing to obstruct a grand view of the river and harbor, as shown in the accompanying cut, the Statue of Liberty being seen in the distance to the left. Beautiful sunsets are also witnessed at the close of the day.

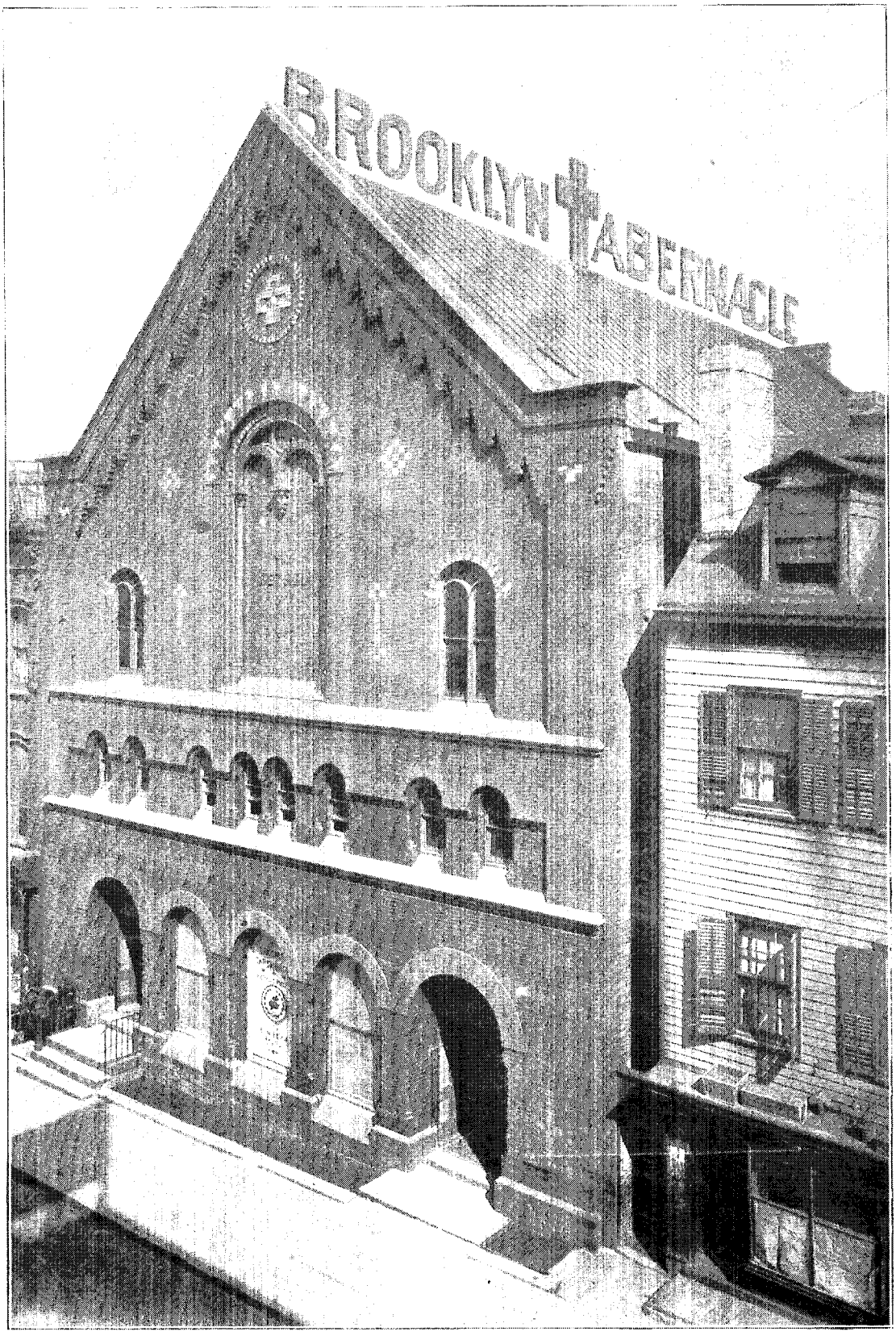




The Tabernacle.

WALKING about three blocks down the hill from "Bethel" we saw a great crowd of people filling the street and going in and out of some building, which we soon found to be THE TABERNACLE, two blocks from the Brooklyn Bridge. Imagine two thousand people passing back and forth from Bethel to the Tabernacle. No wonder the residents of the intervening four blocks were amazed, and we could see heads at the windows all around, and other people standing in groups inquiring of one another what it all meant. There are a great many Italians in that district, and one of them asked some of the friends if we were electing a bishop. It was quite a mystery to them, and yet it was "*The* Mystery" that brought us there.

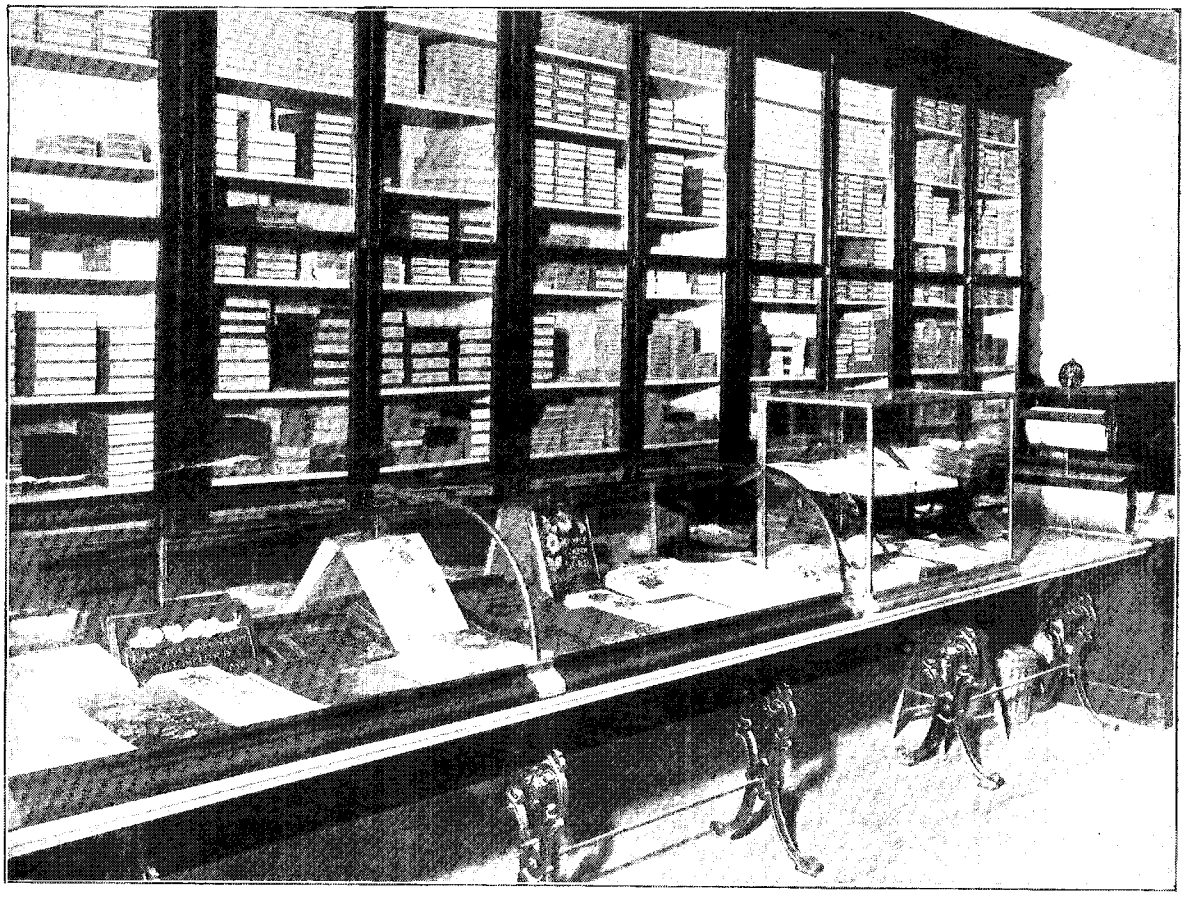
While Brother Russell was giving the right hand of fel-



lowship to the candidates for immersion at the Baptist Church, Brother James H. Cole was addressing the Colporteurs in the Tabernacle.

The Tabernacle building is a quaint old structure of red brick, consisting of two floors and a basement.

There are three windows and two large entrances in the front of the building. On the center window there is a large "Cross and Crown" painted in red and gold, and encircled by the Restitution wreath of green, and below this are the words in gold, "In the cross of Christ I glory."



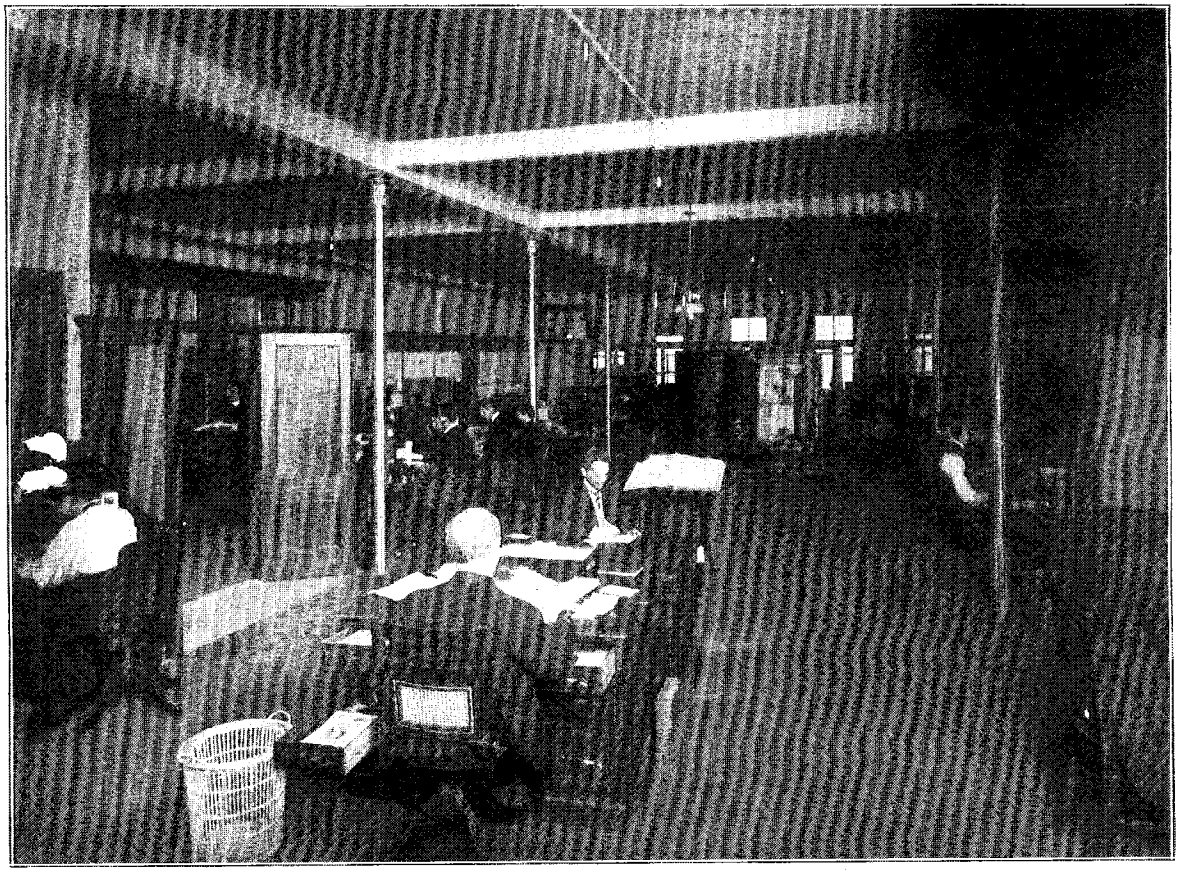
STORE

TOWER AND TRACT MAILING ROOM

THE entrance to the left leads to the salesroom, where mottoes, cards, Scripture Studies, Bibles, etc., are sold. This is the general retail department.

The entrance to the right leads to the mailing room, where the Towers are wrapped.

The arrangement of this floor plan reminds one of the Tabernacle arrangement. Let the entire floor represent the court and then imagine a glass partition about seven and a half feet high forming a rectangle in the front, just as the Tabernacle itself is set at the rear of the court, leaving a space at both sides and at the end. The salesroom, mentioned above, is in the space between the wall of the building and the glass partition at the left, while the Tower mailing and wrapping department is in the space between the wall of the building and the glass partition at the right. In the large space at the end of the partition and between it and the farther wall at the rear of the building, are



GENERAL OFFICES

several large tables, which are used for newspaper work and various other things.

The space enclosed by the glass partition is occupied by the offices proper, and in here are found a row of desks all around the enclosure. The work is carried on by departments, each department having a head who is held responsible for the way the work is carried on in his department, frequent reports being made to Brother Russell. The work has grown so that systematic arrangement is a necessity, and probably no business house has a better system, and it is certain that no business house accomplishes as much work with as little help and capital.

The Basement

BELOW the office floor is the basement, which is only partly below the surface of the ground, and in this respect is much better than the arrangements at Allegheny.

Here we find the composing room, where the type matter is set up for the Towers (no printing is done here, as it is all contracted for with large printing establishments in various cities), etc.

Here also the Tower wrappers are cut and printed twice a month, which is no small task when you remember the large number of names on the subscription list.

The stock room is systematically arranged in stalls for Dawns, Charts, Bibles, Concordances, office supplies, etc., etc.

There is also a shipping or packing room here in the basement, where the heavy work of packing boxes, etc., is done. They have an elevator run by water power which carries the boxes and bundles of freight from the basement to the street through the sidewalk.

Chapel.

From both entrances to the Tabernacle are stairways leading to the Chapel. Here is where the friends congregated to visit and exchange greetings and talk of the fact that were really and actually at the Tabernacle.

As we entered, the first thing that we naturally saw was the gallery at the rear, seating about 175. Hanging from the gallery are heavy curtains which can be closed if necessary when the seats under the gallery are not needed. The entire chapel seats about 800.

There are precious mottoes inscribed around the walls, chiefly in large paneled niches, which doubtless were specially designed for that purpose, or else had been used once for windows and since bricked up. There are windows at the rear and in front, and also a number in the roof. These latter are of stained glass, one in red, one blue, green, yellow, etc. These texts are all done in colors which we all love and appreciate, because of their symbolic significance—blue, green, scarlet and purple.

NOW, turning around, we face the platform, on which is the same pulpit and little organ used in the Bible House Chapel at Allegheny. On the wall back of the speaker, in large letters, we read the following texts: "Let him that would be greatest among you be servant of all. ONE IS YOUR MASTER,

Passing down the aisle at the right as we enter and walking toward the rear of the chapel, we read the following texts:

"God is our refuge and strength. An ever present help in time of trouble."

"If ye love me, keep my commandments. Thou shalt love the Lord with all thy heart, mind, being and strength."

"Sanctify them through thy Truth. (Here is a large open Bible done in gold.) Thy word is Truth. Whosoever doeth the will of my Father shall know of my doctrine."

"Blessed are the meek, the merciful, the peacemakers, the pure in heart. They that hunger and thirst after righteousness and those persecuted for righteousness sake."

"Thy kingdom come. Thy will be done."

The colors used in the decoration of the Chapel are restful. The carpet is dark green, and the chair-seats are finished in cherry. The ceiling and upper walls are decorated in cream color and gold, and the lower side-walls papered with a rich dark conventional design of green, brown and gold.

even CHRIST. All ye are brethren. GOD HATH SET the various members, AS IT HATH PLEASED HIM."

THEN passing up the other aisle and approaching the platform, we read the following mottoes:

"Set your affections on things above."

"One Lord, One Faith, One Baptism. One Mediator between God and men. The man Christ Jesus, who gave himself a Ransom for all to be testified in due time."

"The eternal God is thy refuge, and underneath are the everlasting arms."

"Praise the Lord, O my soul. He hath put a new song into my mouth, even the loving kindness of our God."

"The love of Christ constraineth us, for we thus judge that if one died for all then were all dead, and that we should live the remainder of our lives unto him who loved us and died for us."

THE LOVE OF CHRIST CONSTRAINETH US
PRAISE THE LORD O MY SOUL
HE HATH PUT
INTO MY MOUTH
EVEN THE LOVING
OF OUR GOD
THE ETERNAL GOD IS THY REFUGE
ONE LORD ONE FAITH ONE BAPTISM
BETWEEN GOD AND MEN
CHRIST JESUS
A RANSOM FOR ALL

BROTHER RUSSELL spoke three times during the day, as many of the friends from far and near expressed the desire to be able to say they had heard Brother Russell speak in the Tabernacle. While not regular discourses, yet he spoke for about half an hour, at 11 A. M., again at 3 P. M., and again at 8 P. M., making them heart to heart talks, and endeavoring to encourage the friends to prove faithful even unto death that they might at last hear the "Well done."

Following we give a brief synopsis of each talk.

Promptly at 11 o'clock, as announced, Brother Russell appeared on the platform of the Tabernacle and preached a sermon from the text:

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6, 7.)

Brother Russell showed that every Christian should reach such a condition of heart as to be entirely free from all worry, and should be able to give thanks for every experience of life—every difficulty, every trial, and even every mistake. We cannot give thanks for the cause of mistakes, but we can thank the Lord for the lesson which they will serve to teach us if we are rightly exercised thereby; and they may be the means of preventing us from falling into some greater difficulty later on.

A great man was once asked, on his deathbed, what his greatest difficulty in life had been; and he replied, "Worrying over things which never materialized." This is the cause of most all worrying. We should go forward day by day seeking to do the best we can, and leave the rest in the hands of our Lord, who will care for us, according to all the gracious promises of His Word. Cast all your care upon Him; He is faithful who has promised; and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.

Promptly at 3 P. M. Brother Russell again came on the platform at the Tabernacle and addressed a large audience of the friends.

He said he would consider that he had a different audience from the one that heard him in the morning, although he could not tell, and would talk as though it were a different congregation.

His text was: *"Thou hast put a new song into my mouth, even the loving kindness of our God."*

He called attention to the various songs of the world, saying that they were chiefly love songs or sorrowful songs, but now that we have come into the truth it has made a great difference with us as to songs, and the old songs have mostly lost their charm for us. Not but there were some good secular songs, but they do not satisfy us as they once did. He then called attention to the beautiful songs that are found in the "Poems and Hymns of Dawn," that they were to his knowledge the best hymns in the world, because they expressed the sentiments of His heart, that they are right to the point. With these grand hymns, even though we are not musicians from a natural standpoint of tune, we can still make melody in our hearts with these, which we never could do before we were consecrated, until we received the Holy Spirit, then the bells began to ring in our hearts.

He then told how he became quite deeply interested in religious matters when he was fourteen years of age, although he had always had a tendency that way, but it was especially manifested at that time, and the hymns have been of great help to him.

Many of the old hymns, he said, which we used to sing, had a great deal to say about eternal torment, but even though we thought that must be true because others had told us it was so, yet we unconsciously seemed to try to think of the strains in those hymns which said something about love, and we tried to forget the eternal torment features. We were obliged to say that God was love, but we could not understand how it would all work out.

We found that the Lord foretold how it would be, that at the end of this age He would be present and how it would be at that time, that He would utter His voice, and His true sheep hearing it would follow Him. You and I, dear friends, were amongst the fortunate ones who were living at the time when the knock occurred, and we therefore have

had an opportunity that our forefathers never had. "Blessed are your ears for they have heard, and blessed are your eyes for they see." All cannot hear, and all cannot see. One of the reasons why you and I have been able to hear and to see is that we must have been honest at heart.

For his evening discourse Brother Russell took for a text the following:

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.)

Brother Russell said if we had only that one verse in the New Testament, we would have sufficient evidence that God is selecting a Seed: and that statement alone would be sufficient for us to become Christians; but inasmuch as God has given us all the Book, we want all of it that is not spurious.

He then showed what it meant to be Christ's, according to the words of the text, "If ye be Christ's." To be Christ's did not mean merely to know of Him, to have heard of Him, but to get into Christ. He then showed who were in Christ—not the worldly, nor even the justified, but those who have put on Christ, who have received the faith justification, and have been buried by baptism into Christ's death. The world in the next age will receive actual justification, those who are not justified by faith at the present time; not that they will receive a second chance—in fact, there is no chance about it, it is a sure thing all around. The curse was a sure thing, the penalty was a sure thing—we see it all about us and we experience it in our own lives—and so God's promise to bless all through the Seed of Abraham is a sure thing.

But to become Christ's requires something more than merely believing; it means that we must give up ourselves, our hearts, our lives entirely to God; it means that we must be able to say All for Jesus, and none of Self; if we say some of Self and some of Jesus, we cannot be Christ's; it must be all for Jesus and none of Self.

"If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." We are to be joint-heirs with Christ; we are to receive all that He has. What has He? He is heir of the kingdom, heir of the world, heir of all things. And so we will have these things with Him if we keep our robes unspotted from the world. That does not mean that we will never make mistakes. No doubt we all make mistakes, but as soon as we make them, if we are sorry for them, if we apply to the heavenly Father immediately for the removal of the spot, he will do so. But if we become careless, the spots will increase, and we will become more and more ashamed to come to the throne of heavenly grace; we will not want the heavenly Father to notice our spots, we will not want to acknowledge our errors, until finally we will be of the class who have their robes washed through great tribulation. If we keep our hearts, keep ourselves in the love of God, by continually applying for the cleansing blood, He will keep us by His power through faith unto salvation ready to be revealed in the last time.

Conclusion.

Thus ended the great Saratoga Springs and Brooklyn Conventions for 1909. Many of the friends departed for home that afternoon, others the next morning, while some remained for a few days longer.

We all felt that the Lord had been exceedingly good to us in permitting us so much fellowship, and the privilege of visiting both the Tabernacle and Bethel. All who were there can henceforth better appreciate the grand work that is going on from those quarters, and we realize more fully than ever how the dear ones are sacrificing for us, and we are all the more determined to keep the "Vow" with His grace, and we have a deeper appreciation of that part which refers to the dear ones at Bethel and the Tabernacle. Our visit also lends added interest to the Bethel Hymn as we sing it each morning, knowing now just where the friends assemble for their morning worship at Bethel.

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WATCH TOWER BIBLE STUDENTS CONVENTION

PIEDMONT, ALA.

(While this Convention preceded the others, yet we did not receive the notes in time to incorporate at the beginning of the report, therefore make this Convention sort of an appendix.)

The Third Annual Convention of Bible Students in Alabama—the first one recognized as a "General" Convention by the Bible Students—convened for its "Opening Meeting" at 2:30 P. M., Thursday, July 8, 1909. From that time until the last reluctant farewells were spoken at the close of the Sunday evening Symposium, we who were present enjoyed a "feast of fat things" from the Lord's Table, and a depth and warmth of Christian love and fellowship, the memory of which will encourage, strengthen and cheer us on our journey until we pass beneath the vail into "the General Assembly of the Church of the First Borns."

We will not venture to claim that it was the "best convention yet held"—we have no spiritual thermometers to measure the fervency of love and devotion developed, upon which a comparison might be based; but as is usual with the smaller conventions, our communion and fellowship was most intimate and sweet, and all agreed that they had never enjoyed a more blessed season of refreshment and uplift with our Lord and the dear members of His Body.

About two hundred of the brethren were present, from Alabama, Georgia, Florida, the Carolinas, Mississippi, Tennessee, Missouri and New York. All sessions of the Convention were held in a large tent—no suitable hall being available—the weather conditions were most favorable except the first day. During the opening session it rained, and continued to do so during most of that afternoon and night. This dampened the clothing, but not the spirits of those attending, and proved a blessing in disguise, as it cooled the atmosphere, and prompted many of the farmers and planters in the neighborhood to leave their sodden fields and attend the public meeting on Friday, at which time Brother Russell delivered his lecture, "The Overthrow of Satan's Empire." An audience of about 700 gave close attention to Brother Russell for nearly two hours. This is a really remarkable showing, including, as it did, nearly if not quite one-fifth the population of Piedmont. Public comment was highly appreciative. A prominent citizen expressed the consensus of opinion thus: "Yes, I attended Mr. Russell's lecture. I thought it was the finest thing I had ever heard. It answered every question in my mind. And there's a heap more in Piedmont that think like I do about it. We're going to read his books now."

Pastor Russell's discourse to the interested, Friday morning, was on the general subject of "The Three Covenants." It was thoroughly enjoyed by all his hearers.

After an able presentation of the Scriptural teaching concerning "Baptism," by Pilgrim Brother J. D. Wright, Saturday afternoon, twenty-seven—eleven brothers, sixteen sisters—symbolized their consecration unto death by being immersed in water; a pool having been especially constructed for the purpose under the platform in the tent and water obtained through the city's fire hose, kindly loaned for the purpose.

There were many interesting testimonies given, some by brethren who had but recently come into the light of Present Truth. During the opening Praise Service, a dear brother from "'way up on Lookout Mountain struck the keynote" of the convention. After relating some of the trials and besetments which he had experienced, he concluded with the declaration, *"I never aim to give over."* This was adopted as the convention watchword. An elderly brother related how he had purchased a set of Dawn Studies and a Colporteur last March, and as a consequence of reading them had fully accepted the Truth. He said: "My friends told me the books were trashy, and only crazy people believed them. I came away from home without saying where I was going—I was afraid I might be ashamed of you. Here I see brotherly love in every face, and—brethren, I'm *not* ashamed of you. If it's 'trashy work' I'm going to stick to it." A young brother: "I have not been in the truth very long; I can't express my feelings, but I have a whole lot of joy." A sister: "I am glad to know that all those who have taken the vow pray for me every day." Another sister: "I rejoice not so much in what I expect in the future as in knowing the Father better."

In conversation a brother said: "I can see determination strongly marked in the heads and faces of the brethren. I was a soldier in the war; if I wanted to pick a company to charge a battery, I could get them from this crowd."

The following program was carried out and thoroughly enjoyed by all present.

The compiler of this report was unable to be present, and we can give you a report of only a part of the proceedings.

PROGRAM.

Chairman, Brother Edward Hollister.

THURSDAY, JULY 8.

2:30 P. M.—Opening Rally. Words of welcome by the chairman, on behalf of the local congregation and of the Watch Tower Society. Testimonies.
7:00 P. M.—Praise Service.
7:30 P. M.—Discourse by Brother S. D. Senor.

FRIDAY, JULY 9.

10:00 A. M.—Prayer and Praise Meeting.
10:30 A. M.—Address by Brother C. T. Russell.
3:00 P. M.—Discourse to the Public by Brother Russell; Subject, "Overthrow of Satan's Empire."
7:00 P. M.—Praise Service.
7:30 P. M.—Discourse by Brother J. D. Wright.

SATURDAY, JULY 10.

9:00 A. M.—Colporteur Meeting.
10:30 A. M.—Praise, Prayer and Testimony Meeting.
2:00 P. M.—Praise Service.
2:30 P. M.—Discourse by Brother J. D. Wright on Baptism, followed by symbolical immersion service.
7:30 P. M.—Praise Service.
8:00 P. M.—Discourse by Brother W. S. Stevens.

SUNDAY, JULY 11.

10:00 A. M.—Praise Service.
10:30 A. M.—Discourse by Brother H. E. Hollister.
2:00 P. M.—Praise Service.
3:00 P. M.—Discourse by Brother S. D. Senor.
4:30 P. M.—Love Feast.
7:30 P. M.—Symposium on Love—several speakers.

Address of Welcome by Brother Edward Hollister.

DEAR Brothers and Sisters and Friends in the Truth: I esteem it a great honor, as well as privilege, to welcome you to this gathering. Being a member of the local Church and their representative at this time, I therefore on their behalf extend our greeting and pleasure at seeing so many present. We have met at this time as a Convention of the Lord's people, because of our love—first, for the Lord; second, our love for each other; and also because we rejoice to take heed to the Apostle's admonition "not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

A brief history of the events that have led up to this gathering may be in place and interesting to you. Last year a local convention was held here and about seventy-five friends from Atlanta, Birmingham and other nearby points attended. As usual, the Lord fulfilled His promise to meet with us and poured us out a great blessing. It was enjoyed by all so much that at its closing session a suggestion was made that the Convention have a similar gathering next year to have another season of refreshing. This was embodied in a motion and carried. When in the spring the subject began to be talked of, it was learned that Brother Russell intended making a tour of the Southwest and West with his first stop at Memphis, and at the suggestion of Brother J. H. Wright he was invited to start one day earlier and give us a day at Piedmont. He consented and the time was set for July 9. We were so much encouraged by this evident blessing of the Lord upon our efforts with respect to our Convention, that it was decided to make one more request of the Watch Tower Bible and Tract Society, viz., that they take the program and arrangements for the Convention in charge and conduct it as a General Convention. The request was granted, and they have provided us with able speakers and have co-operated with us in every way possible to make this Convention a joyful and profitable gathering. It is therefore with great pleasure that as their representative also I extend to you their hearty greeting and welcome. We trust that you all will realize all and even more than you hoped for and anticipated in the way of spiritual blessings from this gathering, and that all may be drawn closer to the Lord and each other.

We are at a time and age of the world when the prophecies respecting the end of the age are being fulfilled, and perhaps plainest to be seen by all is the well known prophecy of Daniel 12:4: "Many shall run to and fro, and knowledge shall be increased." We recognize that this applies not only to earthly matters, general education, etc., but also to spiritual matters, and that the Lord's people are keeping up with the progress of the times. Not in worldly matters, but in spiritual knowledge and understanding of our Heavenly Father's loving plan. And so we expect and feel sure the Lord will use this Convention as a means to bring before us "things new and old"—the things which are meat in due season to His people. We rejoice with you all and each one individually that your plans to attend this gathering have been blessed of the Lord, and that you

are privileged to meet together with so many others of "like precious Faith." We therefore trust that our faith may be increased and strengthened and our zeal inspired to greater efforts in the Master's service by our coming together at this time.

The Convention, dear brothers and sisters, is now in your hands, and we trust all will join hands in endeavoring to make it a joyful occasion to all.

Discourse by Pilgrim Brother J. Dennis Wright. Subject: "OUR LORD AND THE THIEF IN PARADISE."

Text: *"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee today, thou shalt be with me in paradise."* (Luke 23:42, 43.)

THIS text is ordinarily understood to afford sufficient justification of deathbed repentances and assurance that all thus repenting will go to heaven—paradise—when they die. And as the text stands in our common—King James—version of the Scriptures, such might seem to be the proper view to take respecting it.

All who have given the subject any proper amount of consideration must admit that it is a part of the Divine Plan to exalt some of the human family to heavenly conditions, but such will be a very small number—a "little flock"—to whom it is our Heavenly Father's good pleasure to give the kingdom. These, however, can not be translated to heavenly conditions upon so slender a pretext as that apparently indicated in our text. Rather, as Paul says, "If CHILDREN, then heirs; heirs of God and joint heirs with Christ, *if so be that we suffer with him* that we might be also glorified together." (Rom. 8:17.) That is, those who would obtain a heavenly glory must not only repent, but must believe also with all their hearts on the name of the only begotten Son of God; then, because of their faith, God will justify them freely from all sin and from death and will freely accept them as His justified children. But as yet such a one would not be prepared for the kingdom, for, as the Word declares, "Flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50.)

But one might inquire, "What further could be asked of a person than that he be justified from all sin?" To this I would reply that a justified human being is "flesh and blood" still, and, therefore, could not inherit the glory of the kingdom, except he become a "New creature in Christ," and be thereby changed in the First Resurrection, for "We (the Church) shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall all be changed." (1 Cor. 15:51, 52.) Thus we shall be like our Lord and Head—Divine, immortal. But in order to be thus changed we must first "suffer with him." For

"If we be dead with Christ, we believe that we shall also live with him." "If we suffer, we shall also reign with him." (Rom. 6:8; 2 Tim. 2:12.)

Let us note further that it is not as a thief or as any other evildoer suffering the penalty of his sin, that one must suffer with Christ, but rather as a follower of Jesus, "Suffering for righteousness' sake." "We must, therefore, following the steps of him who hath left us the example," and learn obedience through suffering, meanwhile growing in grace and in the knowledge of our Lord and Savior Jesus Christ.

We must, therefore, present ourselves a living sacrifice, holy, acceptable unto God, which is our reasonable service, and thus consecrating ourselves we are constituted "new creatures in Christ." If now we be faithful unto death, "adding to our faith virtue, and to our virtue knowledge; and to knowledge self-control; and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love; . . . and if we do these things, we shall never fail, for so an entrance

shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:5-11.)

So while it is right and proper for any and all to repent on their deathbeds, if they cannot be brought to that point sooner; and while this fact will be a benefit to them in a later time of blessing, the Scriptures do not warrant the thought that any one can go to heaven until the kingdom time is come, and no one then, except those who have been "called and chosen and faithful." (Rev. 17:14.)

What and Where Is Paradise?

All who are quite familiar with what the Bible has to say in respect to Paradise should know that the primary thought is that of a garden. "The Garden of Eden" was the original Paradise which had been prepared for the man who had been created in God's image. It was made to bring forth "every tree that was good for food and pleasant to the sight"—a most desirable place to live—where the fruit of the trees would sustain life forever.

When the perfect man was placed in Paradise with his perfect and beautiful companion, God gave them a law, saying: "Of every tree of the garden (paradise) thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die," or as the margin more properly reads, "Dying thou shalt die." In a very short time the man disobeyed the simple law, and the sentence of death that had been imposed was caused to go into effect by driving the man from the garden—away from the life sustaining trees. (Gen. 3:22-24.) Since then death has been passing upon all men. (Rom. 5:12.)

Paradise Lost.

Paradise was lost, therefore, through man's transgression, and death and imperfection have been inherited by all the race. So, never during all the six thousand years that have passed has man been able to regain what was originally lost. He may employ physicians and surgeons, baths and dietings, instruments and batteries; but not all of these, either singly or combined, can restore him to his former perfect condition. He may build elegant mansions, lay out great and beautiful parks and make whole cities the grandest places on earth, but sin and death mar it all.

Meanwhile man longs for something better. "The whole creation groaneth and travaileth in pain until now," hoping for a golden age to come. Republicans say, "Give us a chance; be patient and our administration will bring about the desired results and conditions." But conditions grow worse and the people become more and more dissatisfied. Democrats say: "Well, Republican misrule is to be tried for another four-year period, then we will show you what we can do, for Democratic ideas have not been given a fair showing." Then Socialism comes to the front and says, "Everything political today is rotten, and all present institutions must be laid aside or, at least, revolutionized, and then we will show you a thing or two." Thus all are thinking of something good for the people and planning to bring it about; but no party, sect or creed will ever succeed in bringing back lost conditions. Not until the "King of kings and Lord of lords" takes to Himself His great power and reigns, "putting down all rule and authority and power, when all enemies shall be put under his feet" (1 Cor. 15:24-26) will the "Desire of all nations" be realized fully. (Hag. 2:7.) Then, as the Prophet says again, "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord . . . and he will teach us of his ways and we shall walk in his paths." (Isa. 2:3.) Truly, therefore, paradise has been lost to the human family and cannot be restored by fallen man.

Paradise Restored.

He who first caused man to be turned out of the first paradise condition and caused the utter destruction of that beautiful garden, will not only reconstruct the garden on a much larger scale, but will restore to man all that was lost.

We reason thus: Man was made perfect—in God's own image. (Gen. 1:26-28.) He was a perfect human, earthly being; not a heavenly or spiritual creature. When man sinned God turned him out of his Eden home, on to the broad road to destruction, saying: "The man is become as one of us, to know good and evil: lest he put forth his hand and take of the tree of life and live forever, we will drive him out." So God drove out the man that he might be destroyed by the unfavorable conditions, so that dying he would die in due time.

However, God designed a blessing for the fallen man, saying to Abraham: "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3, 18:18, 22:18, 28:14.) But 4,000 years were allowed to pass before the "Seed"—which is Christ—began to appear, and then St. Paul taught that the "seed" was not Jesus Christ alone, but included also the whole faithful Church. (Gal. 3:8, 16, 27, 29.) Jesus came first and gave himself a ransom for all, or redeemed all the race with His own precious blood. Man had been made perfect, but lost his perfection through sin. Jesus being a perfect man came and gave His perfect life for the forfeited life of Adam, and so procured to Himself the right to rule the race: as Paul says: "To this end Christ both died and rose again, that he might be Lord of both the dead and the living." (Rom. 14:9.) Hence, by reason of the fact that Jesus gave Himself a ransom for the race, man is to be restored to the original condition and the earth is to be restored to its Edenic perfection and beauty. Paradise will then have been fully restored. Then both Jesus and the crucified thief will be in paradise, for then will the "residue of men" be privileged to "seek after the Lord, and all the heathen upon whom my name is called, saith the Lord." (Acts 15:17.)

A Case of Punctuation.

Let us notice now, that our text is not properly punctuated. The original Scriptures had no punctuation, as almost any one may know by consulting one of the older Bagster's Teachers' Bibles, which contain a cut at the front of the book, showing a fac simile (or exact copy) of a portion of the Vatican Manuscript which not only shows no punctuation at all, but shows no space even between the words. When it was translated into English it was done the same way, printed in large capitals with neither punctuation or spacing, thus:

VERILYISAYUNTOTHEETODAYTHOUSHALTBE-
WITHMEINPARADISE, etc.

Punctuation is only about 400 years old, and the various points may be so placed in a sentence as to give just the reverse meaning from what might be intended. Note the following illustrations:

The Barber's Sign.

A barber, so the story goes, put up a sign on the outside of his shop which read:

"What do you think?
I'll shave you for nothing
And give you a drink!"

One thought tne idea of getting a free shave and a free drink a fine thing, but almost too good to be true. Where could the barber make his money. However, he decides to go in and try him. He gets into the chair, throws his head back on the rest, and behold what meets his eyes! The identical words, but only a little difference in punctuation; it there read:

"What! do you think
I'll shave you for nothing
And give you a drink?"

A member of the English Parliament, it is said, once called a fellow member a "liar," and was required to apologize. This he did, saying: "I called him a liar, it is true, and I am sorry for it." This was satisfactory; but it apeared in print the next morning punctuated thus:

"I called him a liar. It is true and I am sorry for it."

Bad punctuation is responsible for the misapprehension so many have in regard to the Lord's reply to the thief. Punctuated properly the text would read: "Verily, I say unto thee today, thou shalt be with me in paradise."

Thus rendered it thoroughly agrees with God's great plan for man's salvation. The thief had said to the Lord, "Remember me *when thou comest into thy kingdom.*" Jesus merely replied to that request assuring the man that *when he should come into His Kingdom* and the paradise conditions should be established, that this thief and all other thieves who had not had a fair and full opportunity for salvation would be given such an opportunity.

That Jesus did not go to paradise or heaven on that day is clear from the fact that He said less than three days afterward, "I am not yet ascended to my Father and your Father; to my God and your God." Moreover He was on earth after that for forty days before He ascended to the right hand of the Father.

The Conclusion.

To sum up, this is what we find:

1. God made man perfect, and made a perfect paradise for him.

2. Man disobeyed God's simple law and was placed under the sentence of death—"death passed upon all men."

3. Man has been redeemed with the precious blood of Christ—"a ransom (corresponding price) for all"—"He tasted death for every man."

4. Since man, who was created perfect, and who fell into sin and was cursed with death, has been redeemed by a "ransom"—even "the man Christ Jesus"—the logical result must be a "restitution of all things spoken," when all who have not been fully enlightened by the Gospel shall be made to see the Truth, when "the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea." (Isa. 11:9.)

5. And during this present age the Lord is calling a special class from among the nations that they might be joint heirs with His Son Jesus in the Millennial Kingdom. (Acts 15:14-18; Rom. 8:17.)

Discourse by Brother Horace E. Hollister. Subject: "THE SCHOOL OF CHRIST."

A PARAGRAPH in a Socialist newspaper recently stated, with somewhat surprising candor, that Christianity is not a suitable religion for the Socialistic Commonwealth which they are seeking and expecting to establish; that it has outlived its usefulness among mankind, because it tends to keep the masses in slavery to the aristocratic and moneyed classes, by developing the "slave virtues" of submission, humility, meekness, patience, etc., and that these are not desirable qualities in free and independent men and women.

The novelty of this assertion is rather startling. That the qualities named are desirable in slaves is not to be denied, nor that they are inculcated by the teachings of Jesus and His Apostles. But does the development of these qualities make His disciples slavish? Or, on the contrary, how can the acquirement of such characteristics prepare His followers for the reward He has promised them—a share with him of a throne and a kingdom—association with Him as priests, kings, teachers and judges of all the families of the earth in the Millennial Age?

We will endeavor to find the Scriptural answer to these questions; to ascertain just what *is* taught in *"The School of Christ,"* and how and why its lessons are given.

While the words of our subject are not Scriptural, the thought is clearly so. The Great Teacher Himself, when He came to found His school, gave out the invitation: "Come unto me, all ye that labor and are heavy laden. . . . Take my yoke upon you and *learn* of me." And he made clear the object of His school, and the conditions of entrance. Let us examine His statement concerning it in Luke 14:25-35.

We see the multitude thronging after the Master—curious to see Him perform some great miracle, or to hear some startling utterance from His lips; glad to follow Him so long as it costs no special effort and obtained a share of the "loaves and fishes." And we hear the Master speak—no less to us than to them—as He turns and tells them

plainly of the indispensable conditions of discipleship—the cost of scholarship in His school.

These conditions he states in verses 26 and 27 to be:

First. A consuming love for and devotion to His service, to the extent of subordinating to a secondary place all the very dearest human ties—parents, wife, family, "yea, and his own life also."

Second. Renunciation of the disciple's will, and taking of the Master's will as dominant in everything—the "bearing of his cross."

Third. The following of Him—"come after me"—which involves, we know, sacrifice and suffering, even unto death.

Such requirements were as unwelcome as they were unexpected to most of the multitude. On a similar occasion their answer was: "This is an hard saying; who can hear it?" and "many went back and walked no more with him." (John 6:60, 66.) In explanation, therefore, of the strictness of His requirements, He used two comparisons to illustrate His own position and relationship to those who accepted His offer and entered His school.

"For which of *you*, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish."

The work that our Lord had to do, preliminary to bestowing, as the Seed of Abraham, the promised blessing upon all the families of the earth, is frequently likened, by Himself and by His Apostles, to the erection of a building. Thus he declares in Matthew 16:18: "I will build my church, and the gates of hell shall not prevail against it"—that is, the gates of hell, hades, the grave, into which every member of the Church must go, shall not prevail to retain them, for they shall be released by divine power in the first resurrection; nor shall they prevail to prevent the Church from carrying out the work for which she is being prepared—the blessing of all mankind, living and dead—for He "has the keys of death and of hell," and has promised that one day He "Will call and *all* they that are in their graves *shall come forth*" to receive the promised blessing. "*Only believe and ye shall see the glory of God*"—in the raising and restitution of all mankind who are willing and obedient—even as Mary and Martha saw it illustrated in the raising of Lazarus. (John 11:40.)

"I will build my church"—Peter tells us more about the building. ". . . the lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:3-5.) And John saw a vision of the building completed (Rev. 21), as David had seen it long before (Psalm 48 and others). "The tabernacle of God is with men . . . having the glory of God." "Tell the towers thereof, mark ye well her bulwarks, consider her palaces." "Her light was like a stone most precious . . . the city was pure gold . . . the foundation of the wall was garnished with all manner of precious stones." The capabilities of language are exhausted in describing the beauty, the glory, the magnificence of the City designed as a meeting-place for God and men. And what does this wonderful city or temple or tower symbolize? "*Ye* are God's building"—"*Ye* are the temple of God," answers the Apostle—*ye*, the Church, the Assembly, the Bride of the risen Christ, over whom He presides as Head, and through whom He will administer His government that shall bless all the families of earth in the "times of restitution" to come. And it is the individual members of this Church that are the "living stones, built up a spiritual house."

Just so with the second illustration he uses. "Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand. Or else, while the other is yet a great way off, he sendeth ambassage and desireth conditions of peace." This illustration is more literal than the preceding. Jesus declared before Pilate His Kingship—"thou sayest, I *am* a king." His Father had "appointed him a kingdom" (Luke 22:29), but His kingdom was in possession of an enemy, a usurper. Concerning this enemy of God, of the Lord Jesus and of His people, the Apostle speaks in Eph. 6:10-13. A literal translation of verse 12 is as follows: "Our conflict is not with flesh and blood, but with the governments, with the authorities, with the usurpers of this darkness, with wicked spirits in heavenly places." Jesus said: "The prince of this world cometh and hath nothing in me." John writes: "The whole world lieth in the evil one." Paul refers to "The prince of the power of the air, the Spirit that now worketh in the hearts of the children of disobedience." (John 14:30; 1 John 5:19; Eph. 2:2; Matt. 4:8.)

"Him that cometh against" our Lord, then, has the vast majority of the human race at his back, as well as "the angels that kept not their first estate." Our Lord might have called upon the heavenly host, were it in the Plan of God that He do so. His words, uttered at a time when it would seem the powers of evil were triumphing, are significant. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then could the Scriptures be fulfilled that *thus* it must be?" (Matt. 26:53, 54.) It was not the Father's intention that the sinless angels should be employed as the Lord's associates and instruments in His work of overthrowing the Adversary's kingdom. Note the Apostle's statement of the matter (Heb. 2:16, margin): "Verily he taketh not hold of angels, but of the seed of Abraham he taketh hold." "If *ye* be Christ's, then are *ye* Abraham's seed, and heirs according to the promise." So our Lord the King, instead of asking for the "twelve legions of angels," has been engaged, during the Gospel Age, in enlisting the "twelve thousand from each of the twelve tribes of Israel"; first, from among the tribes of fleshly Israel, and afterward from among the Gentiles. These, with their auxiliaries, the Ancient Worthies and the Great Company, constitute the army with which our Lord is to attack the Adversary's works, and "put down all rule and all authority and power." The disparity of numbers is greatly in the Adversary's favor, and so the Master pictures Himself as "consulting whether he is able," with the forces at His disposal, to successfully "meet him that cometh against him" with so greatly superior numbers. Shall he "send an ambassage to the Adversary and "desire conditions of peace"? Impossible! Before entering upon the campaign he had declared through the Prophet Hosea (13:14): "Repentance (turning back) shall be hid from mine eyes." But how can he expect to overcome the odds? The logical answer is, by having better troops—braver, more devoted, more thoroughly disciplined, hence more efficient. *And this army He has spent over eighteen hundred years in enlisting and training.* Under His teaching they have become as completely devoted to Him as bride to bridegroom; as implicitly reliant upon Him as sheep upon shepherd; as obedient to Him as body to head. But only those willing to comply with the conditions of entry have been able to complete the course in His school "with joy" and graduate with honor. It has proved as He declared: "Whosoever he be of you that forsaketh not all that he hath, cannot (not "*may* not," but "*cannot*") be my disciple."

So Paul writes (2 Tim. 2:3, 4): "Thou therefore endure hardness (or hardship) as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." And He promises us final victory, where, in 2 Cor. 10:3-6, he declares that the spiritual weapons that prove "mighty through God" in our warfare, after they have eradicated the Adversary's work in our own minds and characters, "bringing every thought into captivity to the obedience of Christ," are ready to "revenge (literally, "carry out justice upon") *all* disobedience" of men and angels—"*when your obedience is fulfilled*"—when the Church is completed, perfected and glorified.

Apt in many ways as the military comparison is, the object of the course of training in the School of Christ is far more than the mere development of a perfect fighting machine. The Apostle Peter, in a passage already quoted, tells us exactly and succinctly what the Father's object was in "building" or "enlisting" the church—"that ye should show forth the praises (margin, virtues) of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9.) Why does the Heavenly Father have need of any to "show forth his virtues"?

For six thousand years there has been carried on by the Adversary and his associates, a systematic propaganda of falsehood and slander concerning the Father's character and plan. "The God of the world hath blinded the minds of them which believe not." (2 Cor. 4:4.) The Father foresaw and permitted the deception, as part of man's experience with sin. But it is not His purpose that the race shall perish in ignorance of His gracious provisions on their behalf. "God our Savior will have all men to be saved and to come unto the knowledge of the truth." (1 Tim. 2:3, 4.) In conformity with this determination on the Father's part, the Son became a man and died, a corresponding price for Adam's forfeited life. This makes possible the saving of all mankind from death—the Adamic or first death. But, although released from the condemnation inherited from Father Adam, in what sorry condition are men to avail themselves of the opportunity and return to harmony with their Creator, and perfection of life! The vast majority are already in the grave, where "there is no work nor device, nor knowledge, nor wisdom." (Eccl. 9:10.) Though the Redeemer has declared His intention, as He has purchased the right, to call them all forth from oblivion, they can but return to life as they died—degenerate mentally, morally and physically; still in dense ignorance of the Father's plan and purposes toward them. And He *"will have all"* these to come to an *"exact"* or *"full* knowledge of the truth" as the literal Greek of Paul's writing puts it. The Father will have them come to know how *just* He is, how *loving* He is, how *wise* He is, and how *powerful* He is; and how His great Plan embodies and exemplifies perfectly all of these characteristics or attributes—a harmony or "joyful sound" of Wisdom, Justice, Love and Power. *These* are the "virtues" that He wills shall be "manifested" or made clear to all mankind during the Millennial reign of Christ, and the Apostle says *"ye,"* the members of Christ's Church, are chosen for the purpose of being associated with the Lord in this work. "God . . . hath given to us the ministry (service) of reconciliation. . . . God hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ," writes Paul. (2 Cor. 5:17-20.)

An ambassador is one who represents his Sovereign in person. It is, of course, eminently desirable that he be as much like the One whom he represents as possible, The Heavenly Father could not with propriety be satisfied with anything less than a perfect representative. The Lord Jesus completely fulfills these requirements. The Apostle in Heb. 1:3 declares that He is "the brightness of his (the Father's) glory and the express image of his person." Not so with those who constitute the membership of His Church. They, as we have seen, are taken from the fallen race of mankind, and share in its universal degeneracy and defilement. To cleanse them from their inherited and acquired "filthiness of flesh and spirit"; to "transform them by the renewing (literally, *up*-newing) of their minds"; to "perfect in them holiness in the fear of the Lord"; to inculcate and develop and crystallize in them the divine character-likeness—the principles of Wisdom, Justice, Love and Power; *this is the object of the School of Christ.*

The curriculum of the School of Christ, then, embraces instruction along the lines of these four attributes of God's character. While each differs from the others, they are inter-dependent, like the four sides of a pyramid, and one is never manifested without the others also being active, though one is sometimes emphasized more strongly than the others in different stages of God's great Plan. The Heavenly Father, as the absolute monarch of the Universe, exercises all four functions of government—Legislative, Judicial, Executive and Sacerdotal—and these four functions correspond with the four attributes of God, and the four offices which the Scriptures declare the Christ will occupy toward the world of mankind during the Mediatorial Kingdom. To define these terms: government is the control, direction, guidance and restraint of a community or household. The Heavenly Father is spoken of by our Lord as the great "householder." The four divisions of government are: the Legislative, or the making of laws—the teaching of what is right or desirable, corresponding to the Prophetic office; the Judicial, that is the judging or hearing of causes and deciding as to the application of the laws thereto, which power is exercised by the Judge's office; and Executive—the putting into effect of decisions, giving of rewards and punishments—corresponding to the office of King; and the Sacerdotal—the protecting and safeguarding of a people, especially concerning higher or superior powers—an acting on behalf of others, which is the duty of priests.

Jehovah is declared to be, by the Prophet, the source of all four of these governmental functions or powers. (Isa. 33:22.) "Jehovah is our judge (judicial); Jehovah is our law-giver (legislative); Jehovah is our king (executive); he will save us (sacerdotal)." These four functions or offices are delegated by the Heavenly Father to the Christ, consisting of Jesus the Head and the Church His Body. (1 Cor. 12:12.) When we consider that every member must exercise these delegated powers in such perfection as to reflect glory and honor upon Him in whose name they act, we must recognize the extreme importance of thoroughly mastering the lessons designed to prepare them for this great work.

The Scriptures declare that man was created in the image and likeness of God. We understand this to mean that man is endowed with the mental image of his Creator in the possession of the same faculties—reason, memory, judgment, will, etc. But the prospective members of Christ's Body, with all the rest of Adam's race, have lost that mental perfection which constituted the image of their Creator, and must be taught the proper use of these powers again. Thus their Affections must be trained in order that they may learn to love aright, and so be prepared to be "merciful and faithful" under-priests for their brethren among mankind, when they have been made "Kings and priests unto God" in association with their Head; their Reason must be trained, that wisdom may control their acts as legislators or teachers, when, as members of the great Prophet whom God is raising up, they are called upon to instruct mankind in the ways of righteousness and the knowledge of the Lord; their Consciences or moral faculties must be educated so that when they "judge men and angels" they shall "judge righteous judgment"; and their Wills must be so built up and strengthened, in harmony with the Heavenly Father's, as to prepare them to be indomitable and irresistible representatives and executives of His almighty power when they have become the "Kings and Lords" of whom Jesus, His Son, is King and Lord. (1 Tim. 6:15; Rev. 17:14.)

We will now consider separately the four courses of study which our Lord's disciples must complete in order to graduate from His school:

1. LOVE. This may be defined as a disposition or desire to do good, to benefit, to please. The Apostle John declares (1 John 4:16): "God *is* Love." As human beings we readily understand this attribute, for we also love—our parents, our mates, our children, our friends—if we are natural men. God *so* loves—and *more.* He loves the wicked, the sinner, the unthankful, the ungrateful. "Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your wicked ways; for why will ye die, O house of Israel?" "For God so loved the world that he gave his only begotton son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into world to condemn the world; but that the world through him might be saved." "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." "Hereby know we love, because he laid down his life for us." (Ezek. 33:11; John 3:16, 17; Rom. 5:8; 1 John 3:16, R. V.)

"Hereby know we love"—without this manifestation of the love of God in the death of Jesus Christ, we could not know His love, for we do not find such unselfish and disinterested love in the hearts of fallen men. We find, then, that our Affections need training. So our Schoolmaster, the Lord, teaches us—first, by instruction: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love another. By this shall all men know that ye are my disciples, if ye have love one to another." (Luke 10:27; John 13:34, 35.) Secondly, He teaches us by the example of His Father and Himself (Matt. 5:43-48); "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your

enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your Heavenly Father is perfect."

"Be ye perfect"—perfect in *Love*. Love is the *priestly* function—and our Lord Himself was perfected for His future office of High Priest by being perfected in love. So we read (Heb. 2:10, 17, 18; 4:15, 16; 5:1, 2, R. V.): "It became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. . . . Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. . . . For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need. For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity." Now He says to us, as prospective under-priests of His Body, Perfect this lesson of Love by *practice*. "Hereby know we love, because he laid down his life for us: *and we ought to lay down our lives for the brethren.*" "For *hereunto were ye called,* because Christ also suffered for you, leaving you an example that ye should *follow in his steps.*" (1 John 3:16; 1 Pet. 2:21.) The one and only way we can be prepared for membership in the "Royal Priesthood" is to develop the requisite degree of *Love*, by suffering with those and for those for whom we will act as priests in future. If it was necessary for our Lord to suffer with His brethren in order that He might be prepared to be a "merciful and faithful high-priest," how much more necessary that *we* learn the lessons of sympathy, mercy and long suffering in the same way—by suffering for others—by offering ourselves "a living sacrifice" in order that we may be prepared to assist in the eradication of sin from the world of men in the future age—thus becoming a part of the world's sin offering, or that which is offered *because* of sin's existence, *in order to* its destruction.

Have *you*, with our High Priest, seeing the multitude, groaning and travailing in pain, as "sheep without a shepherd," at the mercy of wolves and foul birds of prey, been moved to say "If, in the plan of God, there is a way in which *my* suffering and death will help them—ever so little even—to get back to holiness, happiness, and harmony with God, *I'll gladly suffer and die to help them"?* If you have, you are experiencing the priestly training; you are being prepared for that office; you are learning your lesson; you are acquiring the governing principle that actuates the true priest, viz., "It is more blessed to give than to receive."

2. WISDOM. Wisdom may be defined as "mental power acting upon the materials that fullest knowledge gives, in the most effective way."

Light, in Scriptural symbolism, stands for wisdom. In 1 John 1:5, 7, we read: "God is Light, and in him is no darkness at all. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanses us from all sin."

The Plan of God, as revealed to His saints in the Scriptures of Truth, the Bible, is the embodiment of the "manifold wisdom of God," manifested to all His creatures "through the Church." (Eph. 3:10, 11.) The Lord Jesus declared that God is seeking those to worship Him who worship Him in spirit and in truth, and that only such worship is acceptable. (John 4:20-24.) To worship him *"in truth"* requires a knowledge of His plan, at least so far as it affects ourselves, and an intelligent and hearty cooperation in all its features, so far as we are able.

The Psalmist says: "The fool (one entirely lacking wisdom) hath said in his heart, there is no God." The first evidence of Wisdom's entrance is the recognition of God's existence and power; as King David again says: "The fear of the Lord is the beginning of wisdom." The fear of God begets humility, and he who is humble is teachable. But this is far short of wisdom's perfect manifestation. James tells us (3:17): "The wisdom that cometh from above is first (or above all) pure"—concerning itself with the pure things of God and His righteousness—pure toward Him; "then peaceable"—recognizing God's power and love and justice, its possessor "enters into his rest." "Thou wilt keep him in *perfect peace* whose mind is stayed on thee, because he trusteth in thee." (Isa. 26:3.) It is "gentle," says James, because gentle means are most effective in accomplishing wisdom's ends. It is "easy of entreatment, full of mercy and good fruits, without partiality and without hypocrisy"—because it transforms all our aims and ambitions, our habits of thought and methods of reasoning, until we *think like God thinks*—we "walk in the light, and have fellowship with the Father and with the Son."

How do we acquire this heavenly wisdom? As with our lessons on Love—by *instruction* in God's word; by *example* of our Lord Jesus Christ, "who did always the things that pleased his Father in heaven," and of the Heavenly Father Himself who "worketh all things after the counsel of his own will," in the most effective way, and by *practice*—with the world as our laboratory and every member of the race with whom we come in contact a subject for our practice.

Reason is the mental faculty that differentiates man from the lower animals. They are creatures of instinct, habit and mimicry, but are incapable of the exercise of pure Reason—the association of ideas, and the deduction of fresh knowledge from previously known facts. But in his fallen state man has descended in many ways to the level of the brute. It is surprising to note how infrequently most members of the human family exercise their reasoning powers. Like the lower animals, they are mostly creatures of circumstance, of environment, of heredity, of habit. But it behooves us who are seeking to attain the divine character likeness to learn to be *deliberate*—to *reason*. Let us remember that a mushroom grows in twenty-four hours, but an oak requires two hundred years. God's most wonderful works, in His Wisdom, cannot be hurried. So the making of character in ourselves and our brethren requires *time*—our characters must be of the quality of the oak, not the mushroom. Let us therefore have patience—with ourselves, and with one another. Let us *study* to see how God is working His will in us, in order that we may intelligently co-operate with Him. Our experiences which our Father permits and overrules are designed to develop in us the right exercise of our reasoning powers. Let us *study* them, then, to get the intended lesson, and thus "show ourselves approved unto God, rightly dividing the word of truth."

3. JUSTICE. Justice is "the giving to each and all their just deserts without injury to any other."

The Psalmist declares (Psa. 89:14): "Justice and judgment are the habitation (foundation) of thy throne." The Apostle in his masterly argument in Romans 9:14-24 shows the *legality*—the righteousness of God's doing as He wills with man—His handiwork. But God's justice goes further—it embraces *equity*—the principle of not favoring one at the expense of another or above another of equal deser states the matter at length in Ezekiel 18, where the ul fate of the righteous and the wicked is declared. V reads: "Yet ye say, The way of the Lord is not Hear now, O house of Israel, is not my way equal not your ways unequal?"

The greatest example of God's Justice was the gi His Son to die, "that he might be just and the ju of condemned mankind. In this sacrifice of the F Father's we see the eternal assurance to all His c of the immutability of His decrees and the stabilit Universe.

Thus are the students in the School of Christ pective members of the High Court of Justice the day appointed will hear and judge the cause and of angels (1 Cor. 6:1-3), instructed by pre example in the eternal principles that are to gov in the discharge of their duties. Yet as individu

the preparatory period we are told to "judge nothing before the time"—to "judge not that ye be not judged." How, then, shall we *practice* this branch of our future work?

"If we would judge *ourselves* we should not be judged." Here is ample opportunity for practice, with little likelihood of erring on the side of severity, and a possibility of much profit to ourselves.

4. POWER. The sacred writers thus present the thought of Jehovah's irresistible power or ability to carry out His will under all circumstances and in all parts of His dominion: "Come and see the works of God: he is terrible in his doing toward the children of men. . . . He ruleth by his power forever; his eyes behold the nations: let not the rebellious exalt themselves." "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "He worketh all things after the counsel of his own will." (Psa. 66:5, 7; Isa. 14:24; 55:11; Eph. 1:11.)

The most impressive exhibition of the Almighty's power, however, is in the permission of evil—His *self-restraint* toward those beings in open and wilful rebellion against His authority, nothwithstanding the grief, the affliction and the long suffering that the reign of sin and death entails upon Him. (Gen. 6:6; Isa. 63:9; 1 Pet. 3:20; 2 Pet. 3:9.)

Power is the special attribute of kings and corresponds to the Executive function of government—the giving of rewards (honors, etc.) and punishments. Our Lord declared, after His resurrection: "All power is given me in heaven and earth." In Matthew 19:27-29 and Luke 22:28-30, He definitely covenants to share with His footstep followers His royal authority and power. The Revelator (1:6; 20:4) foresaw the members of His Church exalted, as kings and priests, to share His reign over all the earth for a thousand years.

To instruct and incite us to the attainment of this degree of will power, we have the Heavenly Father's example of self-control already referred to; the example of our Lord Jesus—among men, friendly and hostile, in Gethsemane, before Pilate, upon Calvary—ever restrained, self-controlled, calm, firm, courageous—a KING. Paul, also, knew the necessity of practicing self-control. He writes in 1 Cor. 9:24-27: "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. . . . I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

All who attain life on any plane must learn the lessons of Love and Justice to perfection. But the Honor Graduates of the School of Christ—the Little Flock—excel in Wisdom and Power. All the kingdom promises are made to them—the "overcomers," the conquerors. The human will is designed to be supreme in the human body. Although "our warfare is not with flesh and blood," neither are "the weapons of our warfare carnal, but spiritual." Our wills, submitted unto His will, energized by His Spirit, are expected by Him to bring our bodies into subjection. If they don't, it is because we have not studied our lessons with sufficient diligence, or submitted ourselves to him with complete abandon. *"To him that overcometh will I give to sit with me in my throne." "He that ruleth his spirit is better than he that taketh a city."*

We read that it has "pleased the Father that in him, our Lord and head, should all the fullness dwell," and that "He hath appointed him heir of all things." Our Lord offers us a share in His glory, honor and immortality, *IF*—we will enter the School of Christ, and "learn of him," and pursuing the appointed course of study with all diligence to the end, graduate. The graduating of the fore-ordained number of pupils for future association with Him has been His work during the entire Gospel Age. Is it a failure? Is he developing slaves, not kings? Is His prayer, "Thy kingdom come, thy will be done *on earth as it is in heaven*," a mockery? Is the world's sneer about "the foolishness of preaching" well grounded?

Nay! *The time is at hand!* "The vision is yet for an appointed time"—"the dream is certain and the interpretation thereof sure." The Kingdoms of this world" will yet and *soon* "become the kingdom of our Lord Jesus Christ."

On, then, to Victory! Learn your lessons by patient, careful study. Conquer *yourself* by severe discipline and stern determination—*and the crown shall be yours*, as he hath promised!

Discourse by Pilgrim Brother J. Dennis Wright. Subject: "THE REAL BAPTISM."

Text: *"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?"* (Rom. 6:3.)

IN ORDER that we may get thoroughly before our minds the thought of the Apostle, as here expressed, read the first thirteen verses of the chapter.

The third verse—our text—gives us the central thought for this occasion—that of Baptism, which refers to our being dead with Christ. "Now if we be dead with Christ, we believe we shall also live with him." *Baptism into death*, therefore, is the burden of all this chapter, down to the thirteenth verse. Let us now note the frequency with which the word *Death*, or its equivalent, occur in these verses. "DEAD to sin," verse 2; "Baptized into his DEATH," verse 3; "Buried by baptism into DEATH, verse 4; "Planted together in the likeness of his DEATH," verse 5; "The old man CRUCIFIED," verse 6; "He that is DEAD," verse 7; "If we be DEAD with Christ," verse 8; "Christ being raised from the DEAD, DIETH no more; DEATH hath no more dominion over him," verse 9—three times. "In that he DIED he DIED unto sin once," verse 10; "Likewise reckon you also yourselves to be DEAD," etc., verse 11. And in verse 13 the injunction, "Yield yourselves unto God as those that are alive from the DEAD. In all fourteen allusions to DEATH in these thirteen verses.

What Death Is Meant?

I answer that all of these references to death are to the death of the Christ; either our Lord's death individually, or the share which His Church—members of His Body—is to have with Him in His death, that she may also share in His glory.

Verse 8 contains the entire thought in a nutshell: "Now, if we be *dead* with Christ, we believe that we shall also *live* with him."

Dead by Sin.

There is a set of expressions contained in these verses—especially in the second, tenth and eleventh—that have been misused by a certain class called "Holiness People," of which class I used to be one. The thought they get from them is, that when they are justified and sanctified, they are so "dead to sin" that they can sin no more. Paul knew very well that any one who was sanctified could sin if he so desired, and likely would sin despite his best endeavors to do otherwise. Therefore, when the Apostle asks, *"How shall we that are dead to sin live any longer therein?"* the question is not *"How shall we find it possible to sin?"* but, rather, as the Diaglott renders it. "How shall we who have *died by sin* live any longer in it?"

The proper understanding of the tenth and eleventh verses give us the clue to the meaning of the whole passage. Note the expression in verse 10: "He died unto sin once." These words if applied to us mean simply that we are to become more and more dead to the practice and tendency to sin, and thus we have frequently applied the similar expression in the eleventh verse, "reckon ye also yourselves dead indeed unto sin." But what shall we say when it is applied to Jesus, as it is in verse 10? Was He a sinner? Was it necessary for Him to die unto sin? We answer, No. Jesus was "holy, harmless, undefiled and separate from sinners," "neither was guile found in his mouth." So, if He was

free from sin, He could not "die unto sin," as we, the prospective members of His body, *must* "die unto sin."

The Apostle in these two verses (Rom. 6:10-11) is showing the similarity that exists between the death of Jesus, our Head, and the death which we die. The Diaglott translation shows this more plainly. "For the death which he died, he died *by* sin once." Does one ask how He "died *by* sin?" I answer, as suggested in verse 12 of chapter five of the same epistle, "By one man sin entered the world, and *death by sin*." How did *death* come into the world? Death came *by* (as a penalty for) *sin*. How then did death come upon Jesus? It came *"by sin,"* because Jesus obediently placed Himself as man's Redeemer to take the sentence of death upon Himself. So, the same sin that killed Adam and all his family, killed Jesus. He, therefore, *"Died by sin once."*

Now the Apostle proceeds in the next verse to say, "Likewise, reckon ye also yourselves to be *dead indeed* (not *unto* sin—proper as that would be if used in other connections—but) *by sin*, but living by God, etc." Or, as the Apostle plainly states in the eighth verse, *"Now, if we be dead with Christ*, we believe that we shall also live with him." The Apostle Paul is showing here what Peter elsewhere gives in other words, namely, that Christ left us "an example that we should follow in his steps."

Jesus Reckoned Dead.

In order that we may have as clear a view of these steps as is necessary, let us here note another point. There was a reckoning in connection with the death of our dear Lord. Let us observe that the Apostle here implies this in his use of the word "reckon." What does he say? *"Likewise reckon ye also* yourselves to be dead indeed by sin." Not only *like as Jesus died* so must we be dead, but besides, *"Likewise* RECKON *ye also."* If there was a *reckoning* in the case of Jesus' death, then we may *"likewise reckon"* ourselves dead.

A man enters his little boat at the bank of the Niagara River and boasts that he is going to row across the river ten feet above the upper rapids; he sets out upon his perilous undertaking and some one cries out, "He's a dead man as sure as he undertakes that trip." How is that? Because he is reckoned, or counted dead, for as surely as he gets into that current he will be swept to his death over that terrible cataract. Just so, as surely as our Lord made a covenant with the Father by sacrifice, as a Ransom for the world, so surely He could not withdraw from it. He is a dead (that is, reckonedly dead) man to start with. So is it, also, with every one who follows in the steps of Him who left us the example.

A Series of Reckonings.

Right here let us notice *a series of four reckonings* that the Scriptures recognize in connection with every one who shall be a joint heir with Christ in the kingdom. (1) The measure of life we all have naturally (since the fall), God counts, or reckons, death; as when Paul says: "We thus judge that if one died for all, then were all dead." (2 Cor. 5:14.) "As in Adam all die, etc." (1 Cor. 15:21.)

(2) When the Word is sown in our hearts and we understand it and receive it into honest and good hearts, we are justified; or our faith is *counted*, or *reckoned*, for righteousness. Paul cites Abraham as our example in this respect (Rom. 4:3, 9, 11); even as Abraham was to be the Father of them that believe, to whom righteousness should be *imputed* (or *counted—reckoned*) also, if we "walk in the steps of that faith of our Father Abraham which he had." (12, 23 verses.)

Then (3), "Being justified by faith (having faith reckoned for righteousness) we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand." (Rom. 5:1, 2.) That is, when once we are justified unto life, as the Apostle shows, we are urged to present ourselves "a *living sacrifice*," or as again in our text, *"Reckon* ye also yourselves *to be dead* indeed (not unto sin, as we have seen, but) *by sin*." That is, we are to reckon ourselves as members of the consecrated Body of Christ—the sacrificial Body. Or, as the Apostle says plainly in verse 8, "Now, if we be dead with Christ, we believe that we shall also live with him." Is not this the thought also in our text as the Apostle says? "Know ye not that so many of us as were baptized into Jesus Christ (grafted into the Body of Christ) were baptized into his death?" Surely! If we have been made members of the sacrificial Body, since that Body has been, by our Lord Himself, consecrated to death, our baptism must be into His death. We are reckoned, therefore, dead with Christ, as soon as our consecration is complete.

But (4), When we reckon ourselves dead with Christ, at the same time *we reckon ourselves alive*. Notice how this fourth reckoning is brought into this compound statement, viz., "Likewise *reckon* ye also yourselves to be dead indeed by sin, *but living by God*, through Jesus Christ our Lord." (11 verse, Diaglott.) *First*, then, we were dead in Adam, counted as having no life at all. *Second*, we were justified by our faith. (Faith was reckoned for righteousness. "Now it was not written for his (Abraham's) sake alone that it was imputed (reckoned) to him, but for us also" (Rom. 4:23, 24), so we passed out of death into life.

Third, we presented ourselves a living sacrifice, and *reckoned* ourselves *dead* with Christ. But *Fourth*, now being *reckonedly dead* with Christ, we, at the same time, *reckon ourselves alive with Him*—dead as human beings, alive as New Creatures.

To those, therefore, who tell us (as some who have known better things *are* telling us) that *"the Church is not to be considered as in any sense a part of the sacrifice for sin,"* my answer is in the language of the Apostle to the Gentiles: *"Know ye not that so many of us as are baptized into Christ (the body of Christ) were baptized into his death?" "For the death which he died, he died by sin once." "Likewise reckon ye also yourselves to be dead indeed by sin,"* for, *"Now, if we be dead with Christ, we believe that we shall also live with him."* (Rom. 6:3, 10, 11, 8.)

I perceive, therefore, that there are two senses in which some of the prospective guests for the wedding may put off the wedding garment. *First*, by repudiating their part in the Body of Christ—by rejecting their share in the sufferings, or sacrificings of the Body; and *Second*, by "denying the blood that bought them." Let us hold fast that which we have, that no man take our crown, by faithfully maintaining our spirit of *Love*.

Let us go back now to the beginning of the chapter and follow Paul's reasoning as closely as possible. In verse 20 of the previous chapter Paul had said, "Where sin abounded, grace did much more abound," when apparently some one raised the question, "If that be so, then why not continue practicing sin?" Then the Apostle raises the question himself in order to combat it, as in verse one of this sixth chapter: "What shall we say then? shall we continue in sin that grace may abound? God forbid! How shall we that have *died by sin* live any longer in it?" (Diaglott.) To paraphrase, "How shall we find it in our hearts deliberately to continue in sin, seeing we have been both justified from sin, and then have been accorded the precious privilege of being dead with Christ, that we might live with Him! Or, seeing we are permitted to have a portion with Him in His sacrifice, that we might share with Him in His kingdom, how should we show ourselves so ungrateful as to deliberately practice sin?" Then he continues the argument, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?"

The Real Baptism.

But *how baptized* into His death? It is not baptism into *water* that Paul speaks of here, but "So many of us as were *baptized into Jesus Christ*." The *real* baptism is here meant, namely, "baptism into death"—the same that was spoken of by our Lord Jesus when, to the two disciples who with their mother came to Him requesting that the one disciple might sit on His right hand and the other on His left hand in the Kingdom, He said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Not water baptism surely. No; but the baptism to which he referred when He said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!"—Baptism into *death*. At the age of thirty years our Lord Jesus consecrated Himself fully unto the Father's will, saying, as Paul represents in Heb. 10:7, "Lo! I come to do thy will, O God." His will was thus submerged, or immersed into the Father's will, which will was that He should die for the human family—give His life a "ransom for all." He,

therefore, came to John and was baptized in water, which was for the purpose (He told John without explanation of His meaning) of fulfilling all righteousness. What did that mean? Did He mean, "The rest of the people are being baptized for the remission of sins, and, therefore, I must be baptized in the same way so that they will think I am a sinner like all the rest?" Oh, no, that would not have fulfilled all righteousness. But when our Lord submitted to be immersed in water it symbolized His willingness to be dead as a "Ransom for all." When John raised Him out of the water, it showed that God would "raise him up from the dead and set him at his own right hand in the heavens." Thus was symbolized the "one righteous act" by which all righteousness was purchased for mankind, to be restored "in due time."

By consecration we become members of Christ's Body, the Church; and if members of His Body, we are surely baptized into His death, as Paul says. By giving up our wills and taking the Lord's will we are immersed with Him into death. "Therefore we are buried with him by baptism into death."

It becomes our privilege, therefore, to symbolize our real death with Christ by baptism in water. We thus testify to our willingness to be dead with Christ, that we may also live with Him. Precious privilege!"

Planted With Christ.

The figures used in the fifth verse are slightly different, and represent a different phase of our death with Him: "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." This language reminds us very much of our Lord's statement in John 12:24, where He speaks both of His own death and that of all His prospective joint-heirs. Note, however, the fact that He is not speaking of His nor our being buried in the "ground" when He says, "Except a corn of wheat fall into the ground and die, it abideth alone." No, the ground is the proper place to plant corn or wheat, but not the proper place to plant a perfect man in order to bring forth a New Creature. Note, further, that when you plant corn or wheat you do not wait until it is dead before you plant it. Rather you first *plant* it, and *then* it dies. "Except the corn fall into the ground and die it abideth alone." Note again that Jesus was dead for several hours before He was buried. Just so, the likeness is not between *planting corn in the ground*, and *burying a man in the ground*, but between the planting corn in the ground and the *planting of Jesus and His Church in death.*

But when was Jesus planted in death? I answer, Not when He was taken down from the cross, *but at the time of His consecration;* as we saw before, He was reckonedly dead when His covenant by sacrifice was made at the age of thirty years. Hence, the Apostle in the verse before us says, "*If we have been planted* in the likeness of his death, we shall be also in the likeness of his resurrection." Note again He does not say here, "If we *shall be* planted," but "If we *have been* planted." He speaks of that which has already taken place in the case of every one who is thoroughly consecrated.

Now let us notice the process in the production of grain. First, you plant the seed. Second, it begins to grow. Third, as it begins to grow, it begins also to die—decay. The germ shoots forth, makes it way to the surface and then appears "first the blade," then the stalk, "then the ear, then the full corn in the ear;" then comes also the ripening process. Meanwhile, as the Lord says, the dying of the seed is in progress also, until, when the corn is ripe, if you dig down at the root of the stalk to find the grain that produced it you will surely find none of it. Why? Because it is dead —non-existent. How beautifully this all represents what takes place in connection with the death of all the Kingdom class, from the Head to the least of the feet members of His Body! We are first planted in death at consecration, as was our Lord Jesus. We are reckoned dead as was He. We must be faithful even unto death even as He was. And as He "learned obedience through the things which he suffered," so we (if brought successfully to the Kingdom) must learn obedience through the things which *we* suffer.

Let us notice this last point a little more particularly. Wherein was the necessity for our Lord's learning obedience? Was He not always obedient? Yes, "He was holy, harmless, undefiled." His faithfulness during several thousand years of dealing with a fallen human race and with fallen angels, previous to His coming to earth as a man, was a reasonable guarantee that He would be faithful and thoroughly obedient when "found in fashion as a man." So, He would not have any obedience to learn during His life as a mere perfect man, nor before He reached the age of thirty years. There, however, things were different, for the Father's will concerning Him changed at that point. Until He reached the age of thirty, the Father's will was in perfect harmony with His own; namely, that *He might live an unmolested, even-tenored, perfect human life.* Thus, in time to come will it be with every perfect man. A perfect life will surely be guaranteed to all the willing and the obedient.

But at the age of thirty years, as we have just seen, the will of the Father was very different. His will *first* was that His Son should prove His perfection until He reached His majority, when it would be "due time" for Him to lay down His life in sacrifice. But now, since the laying down of life would be exactly contrary to the will and the wish of a perfect man, He would find it necessary to learn every step of the way of sacrifice. For example, He knew He would be "despised and rejected of men"—His own people. He knew that faithfulness on His part would stir up wrath among the hypocrites—that His words would "send fire" (symbolically) and "a sword" instead of "peace." Yet He forced His perfect human self, which was (by the Law which He had fulfilled) entitled to protection, to go obediently unto death, even the death of the cross. And each step, we may be sure, was harder than the preceding one. Thus, when He reached the Garden of Gethsemane, the hardest step of all His suffering was to be obediently taken.

Verse 6, as we have already mentioned, speaks of the same death under the symbol of *crucifixion.* Again the seventh verse mentions the same death; "He that is dead is freed from sin." Notice that this does not mean what the common version seems to imply; namely, that a dead man will not sin. The marginal reading agrees with the Diaglott rendering, "He that is dead (with Christ) has been justified from sin." He must be justified from sin before he can be dead with Christ. Then the eighth verse tells the whole story in a few words, "Now, if we be dead with Christ, we believe we shall also live with him."

Our Straitened Position.

In conclusion I wish to draw your attention again to our Lord's words, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." (Luke 12:50.) This, of course, applied primarily to our dear Lord and Redeemer; but inasmuch as He left us the example that we should follow in His steps, it may very properly be applied especially to the feet members of His Body. In the last several months as I have noted the deflection of some whom I had considered much stronger than myself, and as I specially note that so many, when they cease to see eye to eye with Brother Russell, lose the holy spirit of Love, my soul cries out, "I have a baptism to be baptized with, and how am *I* straitened until it be accomplished." "Who shall be able to stand?" "Let him that thinketh he standeth, take heed lest he fall." (Luke 12:50; Rev. 6:17; 1 Cor. 10:12.)

Thus we have outlined the real Baptism; but it is to *symbolize* their share in this that the candidates desire baptism in water, following in Jesus' steps.

(Here Brother Wright conducted the ordinary service by propounding appropriate questions to the candidates, and in the name of the Lord and all His people present, extended the right hand of fellowship, after which the rite of immersion was performed for eleven sisters and fifteen brethren.)

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